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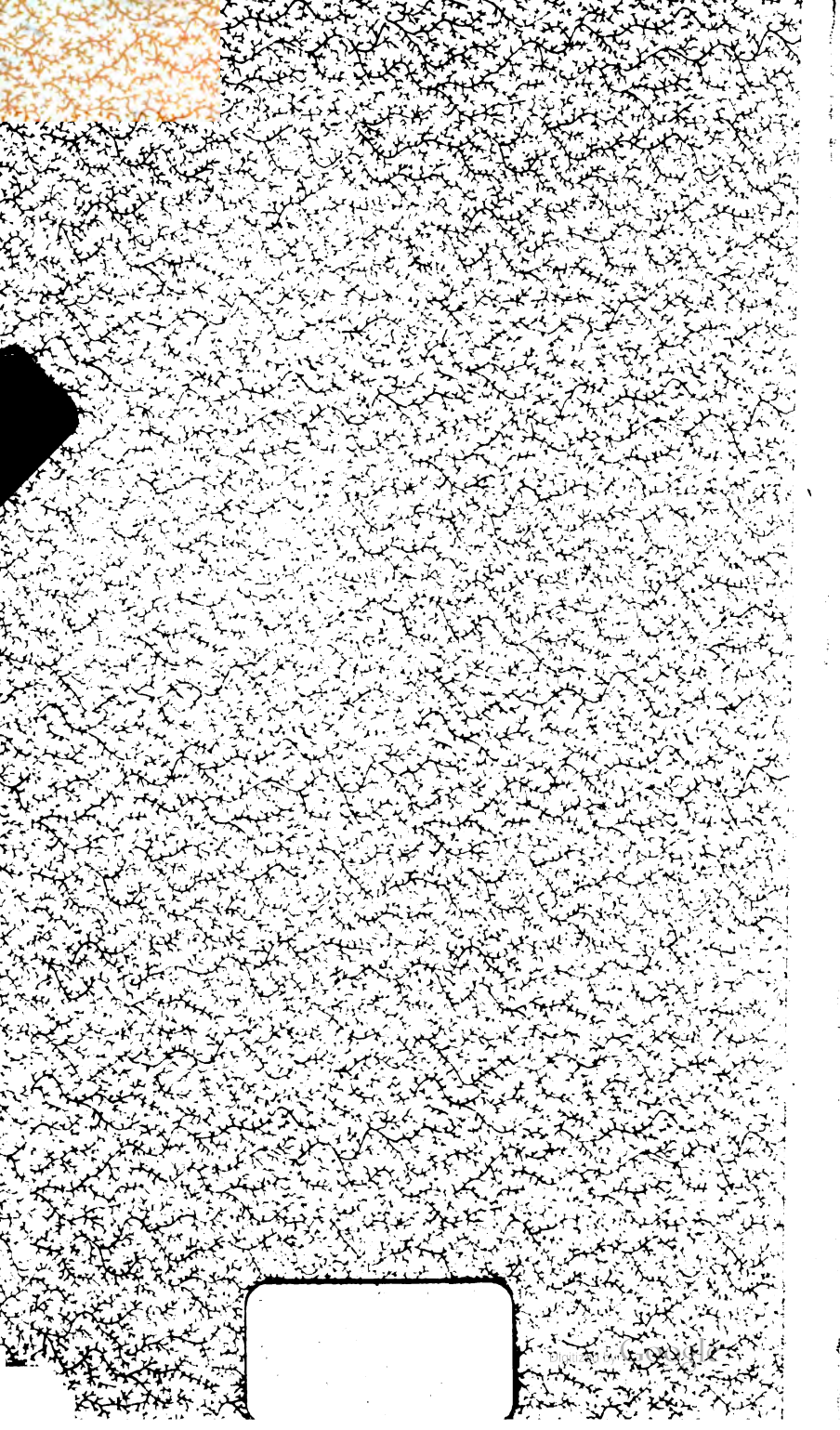
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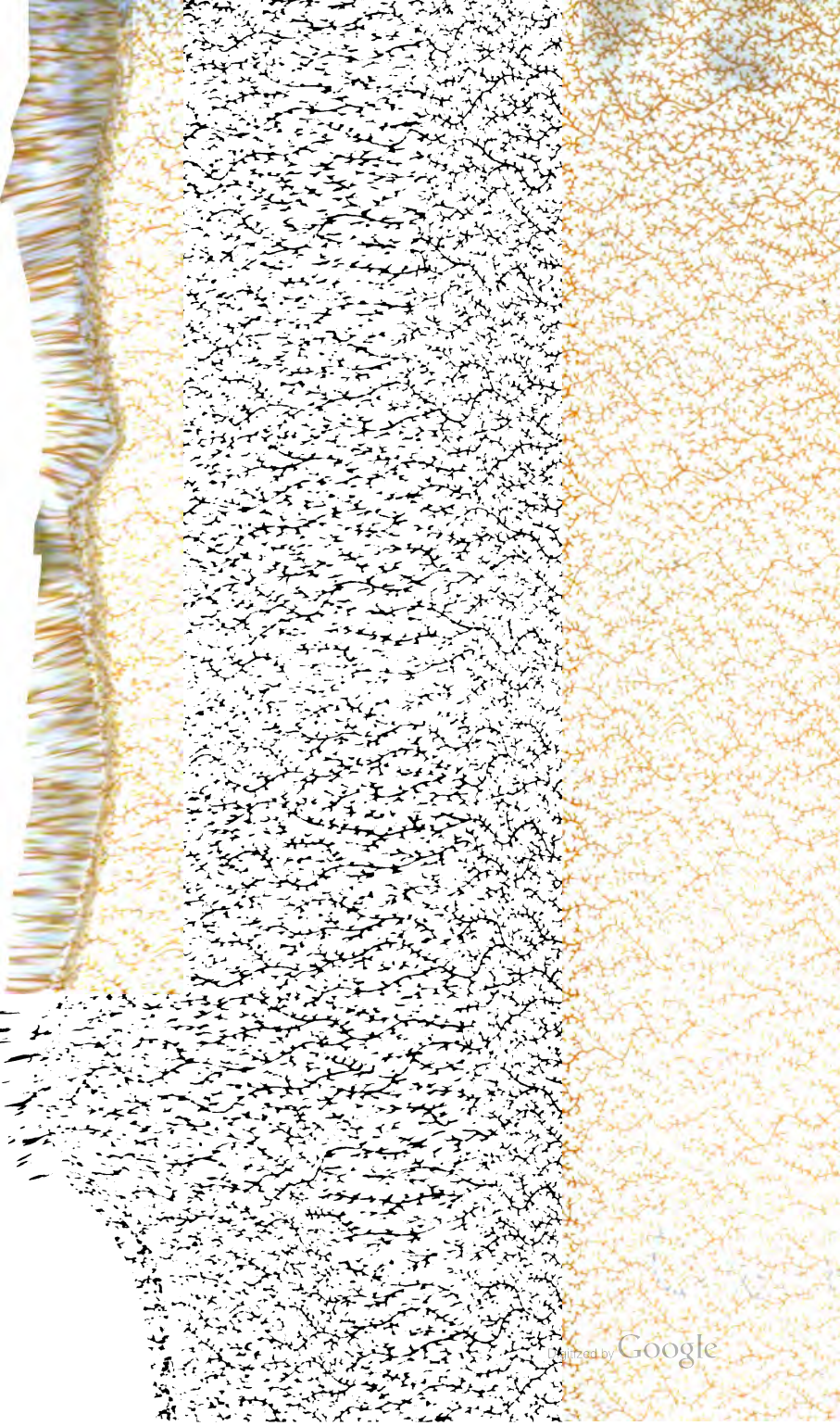
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THE
CRITICAL REVIEW;
OR,
ANNALS OF LITERATURE.

VOL. XXXVIII.

THE
CRITICAL REVIEW;
OR,
Annals of Literature;

EXTENDED & IMPROVED,

BY
A SOCIETY OF GENTLEMEN.

NEW YORK
A NEW ARRANGEMENT.

VOL. XXXVIII.

—NOTHING EXTENUATE,
[NOR SET DOWN AUGHT IN MALICE.

SHAKESPEARE.

QUALIS AB INCEPTO.

MORACE.

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THE
CRITICAL REVIEW.

MAY, 1803.

ART. I.—*The Life, and posthumous Writings, of William Cowper, Esq. With an introductory Letter to the Right Honourable Earl Cowper. By William Hayley, Esq. 2 Vols. 4to. Large Paper 3l. 13s. 6d. Small Paper 2l. 12s. 6d. Boards. Johnson. 1803.*

DISTINGUISHED for a peculiar power to raise in the mind images of benevolence, patriotism, and piety, rather than for correct taste, unsullied diction, or enchanting numbers, the poems of Cowper have obtained a popularity honourable to the feelings of our countrymen.

‘His virtues form’d the magic of his song.’

These virtues remain with us no more—to record their memory is the melancholy lot of Mr. Hayley, whose copious and interesting narrative will often delight and often agitate the sensibility of his readers.

An introductory letter, addressed to Earl Cowper, explains the motives of this undertaking, and invites the noble earl to estimate a poem of his relative—*The Task*—as a jewel of pre-eminent lustre in the coronet of his own nobility. Poetical distinctions, worthily obtained, to the eye of Mr. Hayley, ‘eclipse all common honours.’

With an amiable impatience—after he has enlarged on the poet’s lively sweetness and sanctity of spirit, his tenderness and purity of heart—the biographer proceeds, in language not entirely unaffected, to characterise his own labours.

‘I have endeavoured to execute what I regard as a mournful duty, as if I were under the immediate and visible direction of the most pure, the most truly modest, and the most gracefully virtuous mind, that I had ever the happiness of knowing in the form of a manly friend.’ Vol. i. p. vii.

In these applauses we cheerfully unite; but we cannot raise Cowper to the level of Spenser, without passing the boundary of just commendation*.

* The Poems of Cowper were reviewed in vols. 53 and 60; and the translation of Homer in the 4th vol. New Arr.

The events of the poet's life—his talents, his virtues, his singularities, and his misfortunes, related by a biographer of varied literary attainments—have a powerful claim on our attention, and induce us to epitomise an extended narration.

Mr. Hayley divides the life of Cowper into three parts, of which the first ends with his fiftieth year, the period of his appearing before the public as an author: the second part concludes with the publication of his *Homer*; and his death terminates the third.

Lady Hesketh, related and attached to Cowper in infancy, and during his last illness, prevailed on Mr. Hayley to assume an office which she was herself well qualified to execute, and entrusted to him many private letters, poems, and posthumous papers, the prominent objects of this work.

The ancestors of Cowper were anciently of respectable rank among the merchants and gentry of Sussex. In the beginning of the last century, two brothers of this family, eminent in the law, obtained seats in the house of peers. William became, in 1707, lord-chancellor; and Spencer Cowper, the immediate ancestor of the poet, a judge in the court of common pleas. Dr. John Cowper, the judge's second son, married Ann, daughter of Roger Donne, esq. of Ludham-hall in Norfolk; and of this marriage two sons, William the poet, and John, were the offspring. Dr. Cowper was chaplain to George the Second, and resided at the rectory of Great Berkhamstead, in Hertfordshire, 'the scene of the poet's infancy,' ~~recalled in his pathetic verses on the portrait of his mother, who died in 1737, in child-bed, at the age of thirty-four.~~

The early loss of a mother, so necessary to a weak and sensitive child, was perhaps the source of that gloom which obscured his subsequent life. His constitution was naturally delicate; and diffidence and despondency, as he advanced in life, darkened into a periodical mental disorder. Among other corporeal ills, he was subject to inflammation of the eyes.

In the year of his mother's death he was sent to school, under the care of Dr. Pitman, of Market-street, Hertfordshire, and afterwards to Westminster; where, esteemed as a scholar, and acquainted with persons since conspicuous in the world, his moments were embittered by the persecution and puerile tyranny of his companions. To this circumstance may be attributable his aversion to public schools.

In 1749 he left Westminster, and, at the age of eighteen, was articled to Mr. Chapman, an attorney—a situation propitious neither to sensibility nor to literature.

He was doomed, at this time, to disappointment in a

youthful passion, the object of which Mr. Hayley has overlooked. Of his feeling, these tender lines, addressed to a female relative, will afford a proof.

‘ O prone to pity, generous, and sincere,
Whose eye ne’er yet refused the wretch a tear :
Whose heart the real claim of friendship knows,
Nor thinks a lover’s are but fancied woes ;
See me—ere yet my destin’d course half done,
Cast forth a wand’rer on a wild unknown !
See me neglected on the world’s rude coast,
Each dear companion of my voyage lost !
Nor ask why clouds of sorrow shade my brow !
And ready tears wait only leave to flow !
Why all, that sooths a heart, from anguish free,
All that delights the happy—palls with me !’ Vol. i. p. 13:

The office of the attorney he exchanged for chambers in the Inner-Temple, where he resided as a student of law until the age of thirty-three, occasionally amusing himself with literature and poetry. Colman, Bonnel Thornton, and Lloyd, were among his acquaintance, and were assisted by him, particularly Lloyd, in their compositions. He wrote three papers in the *Connaisseur*, Nos. 119. 134. 138. Amidst the sprightliness of an epistle to Lloyd, written at the age of twenty-three, we discover apprehensions of that dejection which clouded his life. His reasons for addressing the Muse are—

‘ But to divert a fierce banditti,
(Sworn foes to every thing that’s witty !)
That, with a black, infernal train,
Make cruel inroads in my brain,
And daily threaten to drive thence
My little garrison of sense :
The fierce banditti, which I mean,
Are gloomy thoughts, led on by Spleen.’ Vol. i. p. 15.

The history which he has given of himself to Mr. Park, in 1792, is modest and unassuming.

“ From the age of twenty to thirty-three, I was occupied, or ought to have been, in the study of the law; from thirty-three to sixty, I have spent my time in the country, where my reading has been only an apology for idleness, and where, when I had not either a magazine, or a review, I was sometimes a carpenter, at others a bird-cage maker, or a gardener, or a drawer of landscapes. At fifty years of age I commenced an author:—it is a whim, that has served me longest, and best, and will probably be my last.” Vol. i. p. 19.

In his thirty-first year he was nominated to the offices of reading-clerk and clerk of the private committees in the

house of lords ; but his diffidence was alarmed at the mere idea of exhibiting himself in public. His friends procured for him the appointment of clerk of the journals in the same house, where an appearance in person was thought unnecessary : but a parliamentary dispute required his attendance at the bar.

‘ Speaking of this important incident in a sketch, which he once formed himself, of passages in his early life, he expresses, what he endured at the time, in these remarkable words : “ They, whose spirits are formed like mine, to whom a public exhibition of themselves is mortal poison, may have some idea of the horrors of my situation—others can have none.”

‘ His terrors on this occasion arose to such an astonishing height, that they utterly overwhelmed his reason :—for altho’ he had endeavoured to prepare himself for his public duty, by attending closely at the office, for several months, to examine the parliamentary journals, his application was rendered useless by that excess of diffidence, which made him conceive, that, whatever knowledge he might previously acquire, it would all forsake him at the bar of the house. This distressing apprehension encreased to such a degree, as the time for his appearance approached, that when the day so anxiously dreaded arrived, he was unable to make the experiment. The very friends, who called on him, for the purpose of attending him to the house of lords, acquiesced in the cruel necessity of his relinquishing the prospect of a station so severely formidable to a frame of such singular sensibility.’
Vol. i. p. 24.

His faculties were overwhelmed by this conflict ; and it became necessary to place him at St. Alban’s, under the care of Dr. Cotton, where, from December 1763 until the July following, he suffered under a mental derangement, removed, at length, by the skill and amiable manners of Dr. Cotton. A delicate silence veils the minute particulars of this awful calamity.

In June 1765 he resolved to abandon his profession ; and, by the advice of his brother John, took lodgings at Huntingdon, where he accidentally engaged the notice of Mr. W. C. Unwin, and was introduced to the father, formerly master of the free-school, to the mother and sister of this benevolent family. Mr. Unwin, Cowper describes as ‘ a man of learning and good sense, and as simple as parson Adams.’ The poet fascinated all the Unwins, who prevailed on him to leave a solitary lodging, and become part of their family. From this accident arose an extraordinary attachment to Mrs. Unwin, which death alone dissolved. She is invoked in *The Task*, as—

————— ‘ the dear companion of my walks,
Whose arm, this twentieth winter, I perceive
Fast lock’d in mine.’

On this intimacy, the biographer remarks—

‘ The attachment of Cowper to Mrs. Unwin, the Mary of the poet ! was an attachment perhaps unparalleled. Their domestic union, tho’ not sanctioned by the common forms of life, was supported with perfect innocence.’ Vol. i. p. 30.

The charm of this unparalleled connexion is often warmly acknowledged in the letters of the poet to his friends.

Among his earliest correspondents were two lawyers—lord Thurlow, and Joseph Hill, esq. The latter has preserved many interesting memorials, of which Mr. Hayley has availed himself. To Mr. Cowper, of Park-house, Hartford, his cousin, he communicated, in 1767, his religious opinions, strongly tinged with enthusiastic faith. Calvinism, or the spirit of ‘ *vital Christianity*,’ then pervaded the entire soul of Cowper.

Mr. Unwin died by a fall from his horse, which fractured his skull, in July 1767 : but Cowper informs his cousin—

‘ I shall still, by God’s leave, continue with Mrs. Unwin, whose behaviour to me has always been that of a mother to a son. We know not yet where we shall settle, but we trust, that the Lord whom we seek, will go before us, and prepare a rest for us.’ Vol. i. p. 63.

Mr. Newton, the curate of Olney, who visited Mrs. Unwin on this event, assisted her and the poet on their removal to Olney, in October 1767.

Cowper, who inherited no opulence from his father, was incapable of coveting or acquiring wealth : but the rich often engaged him in relieving the necessitous ; and for Mr. Thornton, celebrated in his poems, he distributed various charities.

His mode of life at Olney was calculated to increase the morbid propensity of his mind, which one tremendous idea, not explained by Mr. Hayley, perpetually assailed.

‘ The poet’s time and thoughts were more and more engrossed by religious pursuits. He wrote many hymns, and occasionally directed the prayers of the poor.’ Vol. i. p. 71.

In 1770 he was hurried to Cambridge, to witness the death of his brother John, fellow of Bonnet-college, a man of learning, and an affectionate relative.

Consoled by the society of Mr. Newton, he composed sixty-eight hymns, which, in the volume completed by the clergyman for the inhabitants of Olney, are marked with the initial letters of the poet’s name.

From 1773 to 1779 a continued dejection oppressed the mind of Cowper. Cordially do we approve, with Mr. Hayley, those medical writers on mental disorder, who cautions-

ly guard a frame of the slightest tendency to this misfortune from the attractions of Piety herself.

‘ So fearfully and wonderfully are we made, that man in all conditions, ought perhaps to pray, that he never may be led to think of his Creator, and of his Redeemer either too little, or too much.’ Vol. i. p. 87.

Mrs. Unwin watched over the poet in his lengthened malady with maternal tenderness. As he emerged from this gloom, before his mind was capable of literary occupation, he diverted himself with educating the group of young hares, celebrated in *The Task*.

In 1780, Mr. Newton, being presented to a living in London, introduced to the poet the Rev. Mr. Bull, of Newport-Pagnel, for whom Cowper translated, from the French, many parts of the spiritual songs of madame de la Motte Guyon. To the influence of friendship, we principally owe the writings of Cowper.

His exertions were relaxed until the spring of 1781. At this time, a letter to Mr. Hill discovers that he gratuitously assisted his neighbours with legal advice.

Half a century of life had passed before the poet appeared to the public as an author. In May 1781, he informed Mr. Hill that he had a work in the press, the production of the winter of 1780, except a few minor pieces. He thus describes his propensity to verse :—

‘ When I can find no other occupation, I think, and when I think, I am very apt to do it in rhyme. Hence it comes to pass that the season of the year which generally pinches off the flowers of poetry, unfolds mine, such as they are, and crowns me with a winter garland. In this respect therefore, I and my contemporary bards are by no means upon a par. They write when the delightful influences of fine weather, fine prospects, and a brisk motion of the animal spirits, make poetry almost the language of nature; and I, when icicles depend from all the leaves of the Parnassian laurel, and when a reasonable man would as little expect to succeed in verse, as to hear a black-bird whistle.’ Vol. i. p. 105.

The Progress of Error, and other poetical subjects, were suggested by Mrs. Unwin.

On its publication, his first volume of poems—equal perhaps, in originality of manner, to the popular ‘*Task*’—was neglected. To the exaggerated praises of Mr. Hayley on this volume, we cannot assent; yet many passages authorise the quotation from the younger Pliny—

“ *Multa tenuiter, multa sublimiter, multa venuste, multa tenerè, multa dulciter, multa cum bile.*” Vol. i. p. 112.

In the autumn of 1781, a fortunate incident, the friend-

ship of a lady, to whom we are indebted for *The Task*, the ballad of John Gilpin, and the translation of Homer, gave renewed ardor to the poet. Lady Austen, an accomplished character, and widow of sir Robert Austen, bart. — afterwards married M. de Tardif, and died in France in 1802. From her Mr. Hayley has derived valuable information.

The origin of this intimacy displays the eccentric character of Cowper.

He saw, from the window of Mrs. Unwin's house, lady Austen in a shop at Olney, with her sister, Mrs. Jones, whom he had met at Mrs. Unwin's house. Struck with the appearance of the stranger, although naturally timid, he requested that Mrs. Unwin would invite her, with Mrs. Jones, to tea. When they had arrived, he was reluctant to join them; but, prevailed on at length, he was re-animated by the colloquial talents of lady Austen.

This trivial occurrence had a salutary influence on the spirits of the bard, who did not anticipate the danger of an intimacy with *two* ladies, each presuming on her power to direct his studies.

Lady Austen was sedulous to prevent his habitual dejection. She presented him with a portable printing-press; and he whimsically informs her of his progress in the typographic art. She became tenant of the parsonage at Olney, contiguous to the dwelling of Mrs. Unwin, to which she had a free communication; and Cowper, lady Austen, and Mrs. Unwin, formed almost one family. The musical abilities of lady Austen induced the poet to compose songs, of which a few pleasing examples are given. The history of the facetious ballad of John Gilpin, which originated in a hint of lady Austen, our contracted space precludes us from extracting. The name of Dr. Franklin, as a critic on poetry, tempts us, however, to transcribe his complimentary letter on the first volume of poems. We are unacquainted with the person to whom it was addressed.

' Sir,

Passy, May 8, 1782.

' I received the letter you did me the honour of writing to me, and am much obliged by your kind present of a book. The relish for reading of poetry had long since left me, but there is something so new in the manner, so easy and yet so correct in the language, so clear in the expression, yet concise, and so just in the sentiments, that I have read the whole with great pleasure, and some of the pieces more than once. I beg you to accept my thankful acknowledgements, and to present my respects to the author.

' Your most obedient humble Servant,

' B. Franklin.' Vol. i. p. 131.

The Task was composed in 1784. In the same year, the translation of Homer was commenced, at the request of lady Austen, from whom the poet was soon fated to separate, after a vain prediction that 'a three-fold chord is not soon broken.' This lady, in Mr. Hayley's verse, had, by her magical influence,—

' Sent the freed eagle in the sun to bask,
And, from the mind of Cowper, called The Task.'

Mrs. Unwin observed, with uneasiness, the superiority of her new friend: Cowper discovered this her jealousy. Gratitude for past services induced him to relinquish the society of lady Austen, his 'idolised sister Anne,' and gave him resolution to write a farewell letter, explaining, as his biographer assures us, his reasons for this sacrifice, with a delicacy honorable to his feelings.—The letter is not inserted.—Recollecting what Cowper owed to a lady who had so often solaced his dejection, so often animated his genius to its highest fervour—we felt the language of the poet, in his letter to Mr. Hill, after this separation, unexpectedly chilling.

' We have as you say lost a lively and sensible neighbour in lady Austen, but we have been long accustomed to a state of retirement, within one degree of solitude, and being naturally lovers of still life, can relapse into our former duality without being unhappy at the change. To me indeed a third is not necessary, while I can have the companion I have had these twenty years.' Vol. i. P. 141.

The same letter, in the most affectionate tone, describes the impression which the tenderness of a mother, lost so early in life, had left on his mind.

In the summer of 1785, the second volume of his poems was published. Another female friend appeared in lady Hesketh (widow of sir Thomas Hesketh); and the advancing age of Mrs. Unwin rendered this acquisition important. In his first letter to lady Hesketh, who became his principal correspondent, he acknowledges the attentions of Mrs. Unwin, who had injured her own health by her solicitude for him during thirteen years of insanity. Her income nearly doubled his own. They had but one purse; and her circumstances were declining. Cowper communicated to lady Hesketh his situation, consulted her as a friend and a critic in the progress of his translation of Homer, and solicited her support in the subscription.

In a letter to this lady, he paints himself with a familiar ease.

' I am a very smart youth of my years. I am not indeed grown grey so much as I am grown bald. No matter. There was more

hair in the world than ever had the honour to belong to me. Accordingly having found just enough to curl a little at my ears, and to intermix with a little of my own that still hangs behind, I appear, if you see me in an afternoon, to have a very decent head-dress, not easily distinguished from my natural growth; which being worn with a small bag, and a black riband about my neck, continues to me the charms of my youth, even on the verge of age.' Vol. i. p. 152.

Lady Hesketh, by a visit at Olney, was useful to the poet: she became his amanuensis, accommodated him with her carriage, and, in the autumn of 1786, prevailed on him to remove with Mrs. Unwin to the village of Weston near Olney, where, with other advantages, he had access to the pleasure-grounds of Mr. Throckmorton, his landlord.

The happy influence of this change is apparent in the style of his subsequent letters, which relate, in a cheerful manner, his private concerns, with various opinions on subjects political and literary; and are rarely darkened by a gloomy enthusiasm. These benefits may be, in part, ascribed to the direction of his mind to poetical labour, but more to the anxious care of his female associates, particularly of lady Hesketh. On this topic, the biographer eloquently observes:

'To the honor of human nature, and of the present times, it will appear, that a sequestered poet, pre-eminent in genius and calamity, was beloved and assisted by his friends of both sexes, with a purity of zeal, and an inexhaustible ardor of affection, more resembling the friendship of the heroic ages, than the precarious attachments of the modern world.' Vol. i. p. 224.

The death of the younger Unwin cast a transient shade over his spirits, which was soon dispersed. His letters, at this period, show that he was acutely sensible to applause. Yet his poetical pride could not overcome his philanthropy, nor prevent his acceding to the request of the clerk of All-Saints' church in Northampton, for whose annual bill of mortality he condescended to write mortuary verses.

The correspondence of Cowper with Mr. Rose the barrister, on the subject of Homer, and the merits of different writers, is amusing. Cowper admits the genius of Burns, but laments the disguise of his dialect. Of Barclay's Argenis, his praise is excessive. Among living writers, we observed, with no surprise, that Mr. Wilberforce and miss Hannah More were his favourites. The slave-trade naturally excites a poet's reprobation; and, in a letter to Mr. Rose, in 1788, he asserts that 'an ounce of grace is a better guard against gross absurdity, than the brightest talents in the world.' That particular dreams are often *predictive*, and not the ordinary operations of fancy, he seems to be

convinced. As a politician, he declares himself an old whig, condemns the test-act in a political and a religious view, and shows a fund of good sense in remarks on the French character at the commencement of the revolution (1790).

‘What we mean by fanaticism in religion is exactly that which animates their politics, and unless time should sober them, they will, after all, be an unhappy people. Perhaps it deserves not much to be wondered at, that at their first escape from tyrannic shackles, they should act extravagantly, and treat their kings, as they have sometimes treated their idols. To these however they are reconciled in due time again, but their respect for monarchy is at an end. They want nothing now but a little English sobriety, and that they want extremely; I heartily wish them some wit in their anger, for it were great pity that so many millions should be miserable for want of it.’
Vol. i. p. 379.

In July 1791, the translation of the *Iliad* and *Odyssey* was published—a work on which he bestowed indefatigable pains. By its prosecution during five years, and frequent revisions, he derived benefit to his health; and the produce of the subscriptions contributed to his fortune.

After this powerful exertion, his mind still requiring employment, he assented to the proposal of Mr. Johnson, his bookseller, of whose liberality he had repeated testimonies, to undertake a magnificent edition of *Milton*. This circumstance introduced to his acquaintance Mr. Hayley, who, having been engaged in composing a life of *Milton*, was surprised to observe himself represented in a news-paper as the antagonist of *Cowper*, to whom he wrote on the subject: a correspondence, and continued friendship, was the consequence. That poets of classes so distinct as *Cowper* and *Hayley*—the one approaching to a milky tameness of versification, the other to an austere though comprehensive energy—should have remained, as literary characters, so long attached, is among the phenomena of our wonderful times. Mr. Hurdis, the late professor of poetry at Oxford, in 1791, became acquainted with *Cowper*, and corresponded with him. To *Warren Hastings*, whom he thought injuriously treated, some pointed but inelegant lines are addressed.

In May 1792, Mr. Hayley visited *Cowper* at *Weston*. The sensations of the biographer, on this occasion, are warmly expressed. *Cowper* was in his sixty-first year—Mrs. Unwin was 72. The pleasure of this interview was alloyed by a severe illness of Mrs. Unwin: but she was soon enabled, with *Cowper*, to return the visit of Mr. Hayley. At *Eartham*, *Cowper* employed his mornings in revising his translations from the Latin and Italian poems of *Milton*.

Here Romney drew the portrait, in crayons, of which a wretched engraving is prefixed to this work.

'After a gestation as long as that of a pregnant woman,' in 1792, Cowper sends to the biographer a sonnet addressed to Romney, on which he confesses that he bestowed uncommon attention, and which we therefore transcribe.

'To George Romney, Esq.

'Romney, expert infallible to trace,
On chart or canvas, not the form alone,
And 'semblance, but, however, faintly shewn,
The mind's impression too on every face,
With strokes that time ought never to erase :
Thou hast so pencil'd mine, that though I own
The subject worthless, I have never known
The artist shining with superior grace.

'But this I mark, that symptoms none of woe
In thy incomparable work appear :
Well! I am satisfied, it should be so,
Since, on maturer thought, the cause is clear ;

'For in my looks what sorrow could'st thou see,
While I was Hayley's guest, and sat to thee? W. C.'

Vol. ii. p. 95.

A laborious revisal of his Homer occupied him in 1793. He seems to have considered this work as incomparable, and confidently assures Mr. Rose that it *must* 'make its way.' He fully understood the duties of a translator. His reply to a criticism of lord Thurlow, who had disapproved his translation of Hector's prayer on caressing his child, is ably written.

'There are minutiae in every language, which transfused into another will spoil the version. Such extreme fidelity is in fact unfaithful. Such close resemblance takes away all likeness. *The original is elegant, easy, natural; the copy is clumsy, constrained, unnatural:* To what is this owing? to the adoption of terms not congenial to your purpose; and of a context, such as no man writing an original work, would make use of: Homer is every thing that a poet should be. A translation of Homer so made, will be every thing that a translation of Homer should not be. Because it will be written in no language under heaven. It will be English, and it will be Greek, and therefore it will be neither. He is the man, whoever he be (I do not pretend to be that man myself) he is the man best qualified as a translator of Homer, who has drenched, and steeped, and soaked himself in the effusions of his genius, till he has imbibed their colour to the bone, and who, when he is thus dyed through and through, distinguishing between what is essentially Greek, and what may be habited in English; rejects the former, and is faithful to the latter, *as far as the purposes of fine poetry will permit, and no farther:* this, I think, may be

easily proved. Homer is every where remarkable either for ease, dignity, or energy of expression; for grandeur of conception, and a majestic flow of numbers. If we copy him so closely as to make every one of these excellent properties of his absolutely unattainable, which will certainly be the effect of too close a copy, instead of translating we murder him. Therefore, after all that his lordship has said, I still hold freedom to be an indispensable. Freedom, I mean, with respect to the expression; freedom so limited, as never to leave behind the matter; but at the same time indulged with a sufficient scope to secure the spirit, and as much as possible of the manner. I say as much as possible, because an English manner must differ from a Greek one, in order to be graceful; and for this there is no remedy. *Can an ungraceful, awkward translation of Homer be a good one? No:* but a graceful, easy, natural, faithful, version of him:—will not that be a good one? Yes: allow me but this, and I insist upon it, that such a one may be produced on my principles, and can be produced on no other.' Vol. ii. p. 181.

With sentiments so matured, after incessant labour and repeated corrections, why his own translation should be most deficient in that native ease, grace, and majestic flow of numbers, which he so warmly recommends, is scarcely to be imagined. The alluring elegance of Pope will be ever preferred to the unadorned and rugged fidelity of Cowper. Homer has long led us astray.—We return to our narrative.

In 1793, Mr. Rose, being at Weston with Mr. Hayley, on the request of lord Spencer, invited Cowper to Althorpe, to meet Gibbon—a meeting which was frustrated by the shyness of the poet and the imbecillity of Mrs. Unwin.

A new subject for his verse was proposed by a neighbouring clergyman: the four ages—infancy, youth, manhood, and old-age. He commenced this poem; but his deplorable state of mind admitted no further exertion. The infirmities of Mrs. Unwin increased; and a deeper dejection oppressed the mind of Cowper. In 1794, all study was impracticable. In this misery, many of his friends considered him worthy of public munificence, and were anxious that a pension should solace his declining age.

Although depressed by complicated afflictions, he was not deserted. Lady Hesketh, with a magnanimous compassion, superintended this house of mourning; and, while her own health was impaired, devoted herself to her sad and superannuated friends. At her request, the biographer visited him; but the presence of a friend had no longer a cheering effect. Lady Hesketh embraced this occasion to consult Dr. Willis, whose skill was unavailing.

In April 1794, while, with Mr. Hayley, lady Hesketh was watching over the disordered poet, a letter from lord Spencer announced the grant of a pension, from which

Cowper was now incapable of deriving the slightest satisfaction. From the spring of 1794, until the summer of 1795, the vigilance of lady Hesketh was unabated. A change appeared essential to the preservation of the life of Cowper; and, in July 1795, his benevolent kinsman, Mr. Johnson, removed him, with Mrs. Unwin, to North Tuddenham, in Norfolk.

In the spring of 1796, the notes to Wakefield's edition of Pope's Homer, which had been received by Mr. Johnson, awakened suddenly the attention of the dejected bard, and induced him to resume the revision of his translation; but, in the ensuing autumn, his derangement returned. In December, Mrs. Unwin died.

' On the morning of that day he said to the servant who opened the window of his chamber: "Sally, is there life above stairs?" A striking proof of his bestowing incessant attention on the sufferings of his aged friend, although he had long appeared almost totally absorbed in his own.

' In the dusk of the evening he attended Mr. Johnson to survey the corpse; and after looking at it a few moments, he started suddenly away, with a vehement but unfinished sentence of passionate sorrow.

' He spoke of her no more.' Vol. ii. p. 203.

In September 1797, the kindness and intelligence of Mr. Johnson so far prevailed over his malady, as to occasion the renewal of his attention to Homer; which was continued, at intervals, until March 1799, when he composed his last poem—the *Cast-away*—a few plaintive stanzas, founded on an anecdote in Anson's voyage.

In January 1800, he translated fables of Gay into Latin verse. A complication of maladies soon assailed him; and on the 25th of April he expired. His dissolution was gentle, and scarcely perceived by the attendants. He was buried in Dereham Church, Norfolk. His person and disposition are thus mentioned by Mr. Hayley:—

' He was of a middle stature, rather strong than delicate in the form of his limbs; the colour of his hair was a light brown, that of his eyes a blueish grey, and his complexion ruddy. In his dress he was neat, but not finical; in his diet temperate, and not dainty.

' He had an air of pensive reserve in his deportment, and his extreme shyness sometimes produced in his manners an indescribable mixture of awkwardness and dignity; but no being could be more truly graceful, when he was in perfect health, and perfectly pleased with his society. Towards women in particular, his behaviour and conversation were delicate and fascinating in the highest degree.

' Nature had given him a warm constitution, and had he been prosperous in early love, it is probable that he might have enjoyed a more uniform and happy tenour of health. But a disappointment of the heart, arising from the cruelty of fortune, threw a cloud on his

juvenile spirit. Thwarted in love, the native fire of his temperament turned impetuously into the kindred channel of devotion. The smothered flames of desire uniting with the vapours of constitutional melancholy, and the fervency of religious zeal, produced altogether that irregularity of corporeal sensation, and of mental health, which gave such extraordinary vicissitudes of splendor and of darkness to his mortal career, and made Cowper at times an idol of the purest admiration, and at times an object of the sincerest pity.' Vol. ii. p. 221.

He understood the Greek, Latin, French, and Italian languages. His reading, however, was limited:—'*non multa, sed multum*.' The events of his life prove, to the honour of female sensibility, that he could engage the best affections of accomplished women. In this female society perhaps his frequent trifles in rhyme originated.

We have already overstepped our boundary; and, from the original poetry, can only admit a short specimen of the serious class.

' To the reverend Mr. Newton, on his return from Ramsgate.

' That ocean you of late survey'd,
Those rocks I too have seen,
But I, afflicted and dismay'd,
You tranquil and serene.

' You from the flood-controuling steep
Saw stretched before your view,
With conscious joy, the threat'ning deep,
No longer such to you.

' To me, the waves that ceaseless broke
Upon the dang'rous coast,
Hoarsely, and ominously, spoke
Of all my treasure lost.

' Your sea of troubles you have past,
And found the peaceful shore;
I tempest toss'd, and wreck'd at last,
Come home to port no more.' Vol. ii. p. 292.

From the Hare and many Friends, we give a few Latin verses.

' Venatorum audit clangores pone sequentum,
Fulmineumque sonum territus erro fugit.
Corda pavor pulsant, sursum sedet, erigit aures,
Respicit et sentit jam prope adesse necem.
Utque canes fallat, late circumvagus, illuc
Unde abiit mirâ calliditate, redit;' Vol. ii. p. 359.

We cannot further pursue Mr. Hayley through his appendix, which contains a few original poems, with translations from Greek verses, and from Latin poetry, ancient and mo-

dern. We have laboriously endeavoured to trace the extraordinary life of a poet, whose misfortunes add a melancholy interest to his writings.

Forcible, though minute, as a painter of domestic and of rural scenery—a keen observer of character, and an affecting moralist,—Cowper, in his versification, is usually harsh. We are neither lulled by the melting euphony of Pope, nor elevated by the sonorous magnificence of Milton. Violent contrasts frequently recur. The burlesque and the solemn clash together, unharmonised by intermediate chords.

At the conclusion of these volumes, Mr. Hayley proposes that a monument in the metropolis should be raised to Cowper, from funds to arise in part by public contribution, and in part by the profits of an edition of Milton, with translations of his Italian and Latin poems, *decorated with plates*. These *decorations*, we hope, will exceed in merit the portraits introduced into the work before us. The first engraving is discreditably to the taste of the artist: the head from Lawrence is of moderate execution; and the portrait of Cowper's mother would disgrace an engraver's apprentice.

It remains for us to appreciate the merits of Mr. Hayley as a biographer. Allowing for the partiality of friendship, he has discharged his duty in a respectable manner. His compilation, however, is too diffuse: his materials are loosely arranged; and his style, sometimes elegant, is often languid and verbose, charged with epithets, and sullied by affectation.

The distressing insanity of a friend should be revealed in the language of *feeling* rather than of *art*. '*The calamitous eclipses of his effulgent mind*' we select from other artificial phrases, in which we can discover no '*graceful propriety*.'

ART. II.—*Philosophical Transactions of the Royal Society of London. For the Year 1802. Part II. 4to. 17s. 6d. sewed.*
Nicol. 1802.

WE hasten to overtake this interesting annual publication, which has, on several accounts, been too long delayed. We shall not, however, detain the reader by apologies, or a tedious introduction. The different articles are too valuable to require any assistance from our comments.

'Observations on the two lately discovered celestial Bodies. By William Herschel, LL. D. F. R. S.'

We have already announced these two new planets, discovered by MM. Piazzi and Olbers, and have remarked their appropriate situation in a place where there was a considerable

chasm in the planetary system, as well as their disproportioned size to the other planets. We, some time since, suggested, that they were perhaps comets brought into less eccentric orbs, by the joint attractions of Jupiter and the sun; and our author's observations seem to confirm the suspicion. From these observations, the diameter of Ceres seems scarcely to exceed 160 miles, and that of Pallas, taking the mean of two measures, about 130 miles. If we compare them with the planets, we shall find that—

- 1. They are celestial bodies, of a certain very considerable size.
- 2. They move in not very eccentric ellipses round the sun.
- 3. The planes of their orbits do not deviate many degrees from the plane of the earth's orbit.
- 4. Their motion is direct.
- 5. They may have satellites, or rings.
- 6. They have an atmosphere of considerable extent, which however bears hardly any sensible proportion to their diameters.
- 7. Their orbits are at certain considerable distances from each other.

• Now, if we may judge of these new stars by our first criterion, which is their size, we certainly cannot class them in the list of planets: for, to conclude from the measures I have taken, Mercury, which is the smallest, if divided, would make up more than 135 thousand such bodies as that of Pallas, in bulk.

• In the second article, their motion, they agree perhaps sufficiently well.

• The third, which relates to the situation of their orbits, seems again to point out a considerable difference. The geocentric latitude of Pallas, at present, is not less than between seventeen and eighteen degrees; and that of Ceres between fifteen and sixteen; whereas, that of the planets does not amount to one half of that quantity. If bodies of this kind were to be admitted into the order of planets, we should be obliged to give up the zodiac; for, by extending it to them, should a few more of these stars be discovered, still farther and farther deviating from the path of the earth, which is not unlikely, we might soon be obliged to convert the whole firmament into zodiac; that is to say, we should have none left.

• In the fourth article, which points out the direction of the motion, these stars agree with the planets.

• With regard to the fifth, concerning satellites, it may not be easy to prove a negative; though even that, as far as it can be done, has been shewn. But the retention of a satellite in its orbit, it is well known, requires a proper mass of matter in the central body, which it is evident these stars do not contain.

• The sixth article seems to exclude these stars from the condition of planets. The small comas which they shew, give them so far the resemblance of comets, that in this respect we should be rather inclined to rank them in that order, did other circumstances permit us to assent to this idea.

• In the seventh article, they are again unlike planets; for it appears, that their orbits are too near each other to agree with the ge-

neral harmony that takes place among the rest ; perhaps one of them might be brought in, to fill up a seeming vacancy between Mars and Jupiter. There is a certain regularity in the arrangement of planetary orbits, which has been pointed out by a very intelligent astronomer, so long ago as the year 1772 ; but this, by the admission of the two new stars into the order of planets, would be completely overturned ; whereas, if they are of a different species, it may still remain established.' p. 224.

This reasoning is, however, too rigorous. By a similar argument, it might be contended that there should be no more than seven planets, seven colours, &c.: to which we may add, that the vacant space may be as aptly filled by two smaller bodies as by one larger. Had we found a large planet, three times the united diameter of the two now under our eyes, we should not have contested its title ; and we see not, as we shall presently show, that we ought, from any considerations, to combat the claim of either Ceres or Pallas. The other objection is still weaker. If we admit bodies, it is said, of such great geocentric latitudes, we must resign the zodiac. But what power fixed *its* limits ?—the motions of planets, which did not wander beyond it ; and now some more eccentric are found, its limits must be, for the same reason, extended. If, however, these bodies be *not* planets, we may ask, What are they ? We know only of three kinds of celestial bodies ; planets revolving about the sun, deriving their light from it, with a determined annual parallax, and a diameter subtending a sensible angle ; fixed stars shining with a light peculiarly their own, without any parallax, and subtending no sensible angle ; and comets, deriving their light from the sun, which they seem to convey in a peculiar form, that of a *coma*, and a tail *projected in a direction opposite to the sun*, with a very considerable geocentric latitude—in other words, moving in a plane greatly inclined to that of the earth's orbit. Ceres and Pallas are certainly observed with *comæ* : are they not, therefore, comets ?—Let us attend to our author.

' 1. They are celestial bodies, generally of a very small size, though how far this may be limited, is yet unknown.

' 2. They move in very eccentric ellipses, or apparently parabolic arches, round the sun.

' 3. The planes of their motion admit of the greatest variety in their situation.

' 4. The direction of their motion also is totally undetermined.

' 5. They have atmospheres of very great extent, which shew themselves in various forms of tails, coma, haziness, &c.

' On casting our eye over these distinguishing marks, it appears, that in the first point, relating to size, our new stars agree sufficiently well ; for the magnitude of comets is not only small, but very unli-

mitted. Mr. Pigott's comet, for instance, of the year 1781, seemed to have some kind of nucleus; though its magnitude was so ill defined, that I probably over-rated it much, when, November 22, I guessed it might amount to 3 or 4'' in diameter. But, even this, considering its nearness to the earth, proves it to have been very small.

' That of the year 1783, also discovered by Mr. Pigott, I saw to more advantage, in the meridian, with a twenty-feet reflector. It had a small nucleus, which, November 29, was coarsely estimated to be of perhaps 3'' diameter. In all my other pretty numerous observations of comets, it is expressly remarked, that they had none that could be seen. Besides, what I have called a nucleus, would still be far from what I now should have measured as a disk; to constitute which, a more determined outline is required.

' In the second article, their motions differ much from that of comets; for, so far as we have at present an account of the orbits of these new stars, they move in ellipses which are not very eccentric.

' Nor are the situations of the planes of their orbits so much unlike those of the planets, that we should think it necessary to bring them under the third article of comets, which leaves them quite unlimited.

' In the fourth article, relating to the direction of their motion, these stars agree with planets, rather than with comets.

' The fifth article, which refers to the atmosphere of comets, seems to point out these stars as belonging to that class; it will, however, on a more particular examination, appear that the difference is far too considerable to allow us to call them comets.' P. 226.

In fact, the smallest *coma* of a comet exceeds that of Ceres or Pallas above a hundred times; and neither moves in orbs even approaching the eccentricity of a parabola, or is distinguished by a tail. It is also highly probable that the *nuclei* of comets are very small: they never disturb the planetary motions, though often disturbed by them.

Why then are not these bodies planets? We see no reason for any distinction: they revolve round the sun, and are *not* comets. We must discover another system, before we are allowed to change the appellation. Mr. Herschel would call them asteroids; but he labours for a distinction, which, in the end, will fail him.

' I shall now give a definition of our new astronomical term, which ought to be considerably extensive, that it may not only take in the asteroid Ceres, as well as the asteroid Pallas, but that any other asteroid which may hereafter be discovered, let its motion or situation be whatever it may, shall also be fully delineated by it. This will stand as follows.

' Asteroids are celestial bodies, which move in orbits either of little or of considerable excentricity round the sun, the plane of which may be inclined to the ecliptic in any angle whatsoever. Their motion may be direct, or retrograde; and they may or may not have considerable atmospheres, very small comas, disks, or nuclei.

‘ As I have given a definition which is sufficiently extensive to take in future discoveries, it may be proper to state the reasons we have for expecting that additional asteroids may probably be soon found out. From the appearance of Ceres and Pallas it is evident, that the discovery of asteroids requires a particular method of examining the heavens, which hitherto astronomers have not been in the habit of using. I have already made five reviews of the zodiac, without detecting any of these concealed objects. Had they been less resembling the small stars of the heavens, I must have discovered them. But the method which will now be put in practice, will completely obviate all difficulty arising from the asteroidical appearance of these objects; as their motion, and not their appearance, will in future be the mark to which the attention of observers will be directed.’ p. 229.

We shall not extend our article by enlarging on our own original idea, that these bodies may have been comets constrained to revolve within less eccentric orbits; because, in reality, we know little of the *nuclei* of comets, and have no criterion by which we can measure their density, nor indeed, very correctly, their diameters. The suspicion may remain on record, to be tried by future observations, with little solicitude, in the author, respecting its truth or fallacy.

‘ IX. Description of the Corundum Stone, and its Varieties, commonly known by the Names of Oriental Ruby, Sapphire, &c.; with Observations on some other mineral Substances. By the Count de Bournon, F. R. S.’

The count de Bournon has considerably enlarged our views in mineralogy, by tracing the adamantine spar in a great variety of precious stones. In fact, it is the basis of all that are styled Oriental—an appellation not perhaps exclusively confined to the country which offers them to our notice, but attributed to gems of a peculiar hardness: yet it will appear that these are generally of eastern origin. Our author describes the corundum somewhat too diffusely. The imperfect, which seems divided into laminae, is of a greyish colour, and is found in the Carnatic. This is less hard than the more perfect coloured stones, which scarcely yield to the diamond in this respect. The red Oriental ruby is very hard, but somewhat exceeded by the sapphire.

‘ This substance emits pretty bright sparks, when struck with a piece of steel; but they are by no means proportioned to its hardness. If a piece of flint be struck with the same force, the sparks it produces are more numerous, as well as more bright; and it is possible to obtain sparks from flint, by a very slight blow, such as would not be sufficient to produce them from perfect corundum. It is also necessary, in order to obtain sparks from corundum, that the stone should have pretty sharp edges: if the part that is struck is obtuse, it is with some difficulty that any sparks can be obtained. The imperfect corundum, however, has, in this respect, some advantage over the perfect kind.’ p. 248.

This relation to light and heat deserves particular notice ; but we must also remark, that, like quartz, it becomes phosphorescent by friction. The mean specific gravity of numerous specimens was 3931. The specific gravity of the purer coloured stones is the highest, and may perhaps be reckoned at about 4000. The primitive crystal is a rhomboid : its angles 94-86. The various modifications of its crystals are very minutely described. The fracture is parallel to the faces, in the angles just mentioned. In the imperfect corundums, in particular circumstances, the terminal faces are *chatoyant*, sparkling like a cat's-eye, from the light seemingly pervading an external lamina, and reflected from an internal one. The following singular appearance we shall add, with the explanation, in the author's own words.

' To the above property must also be referred, that beautiful reflection of light, in the form of a star with six rays, which is frequently given, by cutting, to Oriental rubies, sapphires, &c. and which causes those stones to be then called by the name of star-stones. The manner of cutting which brings the perfect corundum into this state is, most commonly, on the part of the lapidary, rather the result of chance, than the consequence of any determined theory respecting the cause of the effect he means to produce. Accordingly, in the greater number of the stones which have this property, the point from whence the starry reflection proceeds, instead of being in the middle of the stone, is observed to be situated in a part more or less near to its base ; a circumstance which considerably diminishes the beauty of the star-stone. The reflection which produces this effect, arises from the same cause as that of which we have already spoken, and proceeds from the same part of the stone ; consequently, when an Oriental ruby, or a sapphire, which has the qualities necessary for the purpose, is intended by the lapidary to be formed into a star-stone, he ought to make his section pass below that part of the stone which he has found to correspond with the summit of the primitive rhomboid. As the kind of cutting most proper to produce this effect in the stone, is that rounded form which is called *en cabochon*, with as high an ellipsis as is possible, the lapidary ought, at the same time, to take great care that the summit of this ellipsis be situated exactly under the point which corresponds with the summit of the rhomboid ; in that case, the light reflected in the interval of the laminæ upon the three edges of the primitive rhomboid, and upon the middle of its three faces, will trace upon the stone, a star, the six rays of which will include the circumference of the rounded part, or ellipsis. The same effect may also be made to take place on one of the solid angles of the base, but in a much less perfect manner.

' I have met with many fragments of sapphires, as well as of Oriental rubies, which naturally produced the effect here spoken of, in consequence of their having been broken, by chance, in a manner proper to occasion it ; that is, they were broken, accidentally, in a direction contrary to that of the laminæ, and perpendicular to an axis passing through the two summits of the pyramid of the primitive

rhomboid; after which, the fragment had been a little rounded by friction.' p. 273.

The corundum, in its analysis, offers a large proportion of alumine, with a pretty steady proportion of iron, both in the ruby and sapphire, but with a more variable one in the imperfect kinds. The iron, in the Chinese corundum, amounts to more than 0.06, while in that of the Carnatic, it exceeds only in an equal quantity 0.01.

The compact corundum, which has no traces of crystallisation; its matrix, which is a sand-stone approaching a coarse marble; and the substances which occasionally accompany the corundum, are next noticed. These, which occur in the corundum of different regions of the East, are particularly described, and furnish many very curious and important mineralogical remarks. We regret that it is impossible to pursue them within any reasonable limits. This singular stone seems peculiar to India, though there are reasons to think that it occurs in America and some of the mountains of France.

'X. Analysis of Corundum, and of some of the Substances which accompany it; with Observations on the Affinities which the Earths have been supposed to have for each other, in the humid Way. By Richard Chenevix, Esq. F.R.S. and M.R.I.A.'

In this paper we find strong confirmation of the analysis of corundum, and a firm support of its small proportion of silex—a circumstance which powerfully supports the idea, long since suggested in this journal, that hardness does not depend on ingredients, but on the rapidity and close union of the crystallisation. The following chemical remarks, though not peculiarly or immediately connected with the subject, merit particular attention.

'As the greater part of the above substances were fusible without difficulty in potash, I preferred using a silver crucible to any other. It may be laid down as a general rule, with respect to delicate experiments, that in the treatment of metallic substances, we should not use metallic crucibles; but, in the treatment of earthy bodies, they alone are to be depended upon. The easily oxidizable metals cannot be employed; but silver and platina present advantages which no other metals seem to possess. Theory would certainly give a general preference to platina, from its resistance both to heat and to acids; and practice will justify this preference, in all but a single instance. If a quantity of potash be kept for some time in fusion, in a platina crucible, it will be found that the crucible has lost several grains of its weight. The platina so dissolved may be looked for in the potash; and, if this be saturated with muriatic acid, and evaporated, we shall find the well-known triple salt, formed by the combination of muriatic acid with potash and oxide of platina. This action of potash upon pla-

platina, does not depend upon any mechanical cause, such as friction, the force that determines it being purely chemical. If a salt formed by potash, or a salt formed by ammonia, be mixed with a salt of platina, a precipitate ensues, which is a triple salt; and it is by this method, that the Spanish government detects the platina, in the ingots of gold sent from their American possessions. It is therefore evident, that an affinity does exist between potash and platina, in a certain state; and I imagine it to be this affinity, which causes the oxidization of the platina, when potash is kept in fusion upon that metal. I must however observe, that my crucible was prepared by Janetty, in Paris, according to a method he has published in the "*Annales de Chimie*;" and that he always employs arsenic, a little of which certainly remains united to the platina. What influence arsenic may have, remains to be determined. Soda does not form a triple salt with the oxide of platina; for I have frequently kept this alkali in fusion, in a platina crucible, for a long time; yet very little action was produced upon the metal. This fact seems to corroborate my assertion, that the affinity of potash for oxide of platina, determines the oxidization of the metal.

‘Whenever I suspected that platina had been dissolved, I could easily detect the smallest portion of it. A solution of platina, so dilute as to be nearly colourless, manifests, in a very short time, the colour of a much more concentrate solution, and becomes reddish, by the addition of a solution of tin in muriatic acid. This I have found to be, by many degrees, the most sensible test for platina; and it would answer the purposes of the Spanish government, much better than that they usually employ.

‘The alkalis have no immediate action upon silver: but I have observed, that crucibles of this metal, after they have been a long time in use, become somewhat more brittle than they were before.

‘Potash and soda have long been termed fixed alkalis; and it is certain that, if we compare them with ammonia, they are so. But *fixed* is an absolute term, and cannot admit of degrees. If potash, such as we obtain from Mr. Berthollet’s method of preparing it, be kept in fusion at a very strong heat, it may be totally volatilized. The vapour of the alkali may be perceived in the room; and vegetable colours will undergo the change which is usually produced by alkalis. Indeed, in preparing Mr. Berthollet’s potash, the vapour of the alkali may be easily perceived. Soda is not quite so volatile; though far from being fixed. It appears also, that a little water increases the volatility of both potash and soda, as happens with boracic acid. This volatility of potash has been advantageously applied of late to the art of bleaching.’ p. 336.

The article concludes with some remarks on the affinities the earths have been supposed to possess for each other in the humid way. This section relates to a slight controversy, carried on in the *Annales de Chimie*, which we have already noticed. M. Chenevix communicated some experiments to that collection, which were opposed by M. Guyton. The latter was again opposed by a young chemist, whom we

have mentioned with the highest respect, M. Darracq; and our author now returns to the charge with additional experiments: the result we shall transcribe.

‘ From the experiments which I have related, it appears to be proved,

‘ 1st. That there exists an affinity between silica and alumina.

‘ 2dly. That there exists a very powerful affinity between alumina and magnesia.

‘ 3dly. That alumina shews an affinity for lime; but that the said affinity is not so strong as Mr. Guyton had supposed, nor, if pure reagents be used, is it to be perceived under the circumstances stated by him.

‘ 4thly. That Mr. Guyton was mistaken in every instance of affinity between the earths, excepting in the case of silica with alumina, which had been observed before his experiments; and that, in the other cases, he has attributed to a cause which does not exist, phenomena that must have resulted from the impurity of his reagents.

‘ 5thly. That neither the experiments of Mr. Guyton, nor the opinion maintained in the letter from Freyberg, are sufficient to diminish, in any degree, the value of the assistance mineralogy derives from chemical investigation.’ P. 347.

‘ XI. Description of the Anatomy of the Ornithorynchus Hystrix. By Eyerard Home, Esq. F.R.S.’

This very singular animal again occurs in a new form, and its anatomy is peculiarly instructive and interesting. The ornithorynchus paradoxus, which seemingly formed a link between the birds and beasts—pretty certainly between the animals of the water and the earth, as the duck did between those of the water and the air—seems to have some congeners which merit particular attention. The O. hystrix belongs to the ant-eaters, and is noticed in the Zoölogy of Dr. Shaw (whose Lyncean eyes nothing escapes), under the name of myrmecophaga aculeata. This naturalist observes that it forms the link between the ant-eaters and the porcupines. It approaches also the manis; but this animal is found to be further removed from the ornithorynchus than the ant-eater. Even the myrmecophagæ are decidedly mammalia.

‘ The peculiar characters of the ornithorynchus, as a genus, or more properly a tribe of animals, are,

‘ The male having a spur on the two hind legs, close to the heel.

‘ The female having no nipples.

‘ The beak being smooth, while the rest of the animal is covered with hair.

‘ The tongue having horny processes, answering the purposes of teeth.

‘ The penis of the male being appropriated to the passage of the semen; and its external orifice being subdivided into several openings,

so as to scatter the semen over an extent of surface, while the urine passes by a separate canal into the rectum.

‘ The female having no common uterus ; and the tubes which correspond to the horns of the uterus in other quadrupeds, receiving the semen immediately from the penis of the male.

‘ These characters distinguish the *ornithorynchus*, in a very remarkable manner, from all other quadrupeds, giving this new tribe a resemblance in some respects to birds, in others to the amphibia ; so that it may be considered as an intermediate link between the classes *mammalia*, *aves*, and *amphibia* ; and, although the great difference that exists between it and the *myrmecophaga*, the nearest genus we are at present acquainted with, shows that the nicer gradations towards the more perfect quadrupeds are not at present known, the facts which have been stated may induce others to prosecute the inquiry, and render that part of the chain more complete.

‘ Between it and the bird, no link of importance seems to be wanting.’ p. 360.

Another species of *ornithorynchus* was shot at Van Diemen’s Land : it greatly resembled the *O. bystrix*.

‘ XII. A Method of examining refractive and dispersive Powers, by prismatic Reflection. By William Hyde Wollaston, M. D. F. R. S.’

Our author’s method may be styled, in a great measure, new : it is at least new in its application. It depends on the principle of Newton’s prismatic eye-glass ; *viz.* the reflexion of light at the inner surface of a dense refractive medium.

‘ Since the range of inclination within which total reflection takes place, depends not only on the density of the reflecting prism, but also on the rarity of the medium adjacent to it, the extent of that range varies with the difference of the densities of the two media. When, therefore, the refractive power of one medium is known, that of any rarer medium may be learned, by examining at what angle a ray of light will be reflected from it.

‘ For instance, when any object is laid under a prism of flint-glass, with air alone interposed, the internal angle of incidence at which the visual ray begins to be totally reflected, and at which the object ceases to be seen by refraction, is about $39^{\circ} 10'$; but, when the object has been dipped in water, and brought into contact with the glass, it continues visible, by means of the higher refractive power of the water, as far as $57\frac{1}{2}^{\circ}$ of incidence. When any kind of oil, or any resinous cement, is interposed, this angle is still greater, according to the refractive power of the medium employed ; and, by cements that refract more strongly than the glass, the object may be seen through the prism, at whatever angle of incidence it is viewed.

‘ In examining the refractive powers of fluids, or of fusible substances, the requisite contact is easily obtained ; but, with solids, which can in few instances be made to touch to any great extent, this cannot be effected without the interposition of some fluid, or cement,

of higher refractive power than the medium under examination. Since the surfaces of a stratum so interposed are parallel, it will not effect the total deviation of a ray passing through it, and may therefore be employed without risk of any error in consequence.

Thus, resin, or oil of sassafras, interposed between plate glass and any other prism, will not alter the result.

If, on the same prism, a piece of selenite and another of plate-glass be cemented near each other, their powers may be compared with the same accuracy as if they were both in absolute contact with it.

For such a mere comparison of any two bodies, a common triangular prism is best adapted; but, for the purpose of actual measurement of refractive powers, I have preferred the use of a square prism, because, with a very simple apparatus, it shows the sine of refractive power sought, without the need of any calculation.' p. 365.

This mode of measuring the refractive power is often useful in determining the genuineness of substances, since those of the same kind possess this property, with little variation. The first table contains a series of substances, arranged according to their refractive powers.

The second section of this paper relates to the dispersion of light, which is regulated by very different laws from refraction, since, at a given incidence, bodies may refract unequally and disperse equally. When different media, in contact, differ greatly in dispersive power, the usual order of prismatic colours may be reversed. They are found to be so, by the application of oil of sassafras to a prism of flint glass. Numerous similar instances are mentioned; and the second table contains a series of substances, in the order of their dispersive powers, both in water and alcohol. The solutions of the more perfect metals possess the greatest power of this kind, particularly the nitrates; yet sulphuret of potash rises above the muriate of iron, the nitrate of silver and copper: oil of sassafras disperses light very powerfully; but the effect of some other essential oils, in this respect, is much more inconsiderable. The least dispersive metal is zinc. A third table contains a series of substances with their refractive and dispersive powers, ascertained by means of edges, in the manner of Mr. Dollond and Dr. Blair. These, however, are less distinct; and the results, in some measure, differ. With respect to the colours of the spectrum, our author is not inclined to reduce them to three: yet, by employing a very narrow pencil of light, he sees four only; viz. red, yellowish-green, blue, and violet; but in this there is apparently a deception. He points out also the existence of invisible rays beyond the violet, such as Herschel supposes to exist on this side the red. Our author's test is blackening

the muriate of silver. With these two kinds of invisible rays, he thinks the whole number to be six.

‘ XIII. On the oblique Refraction of Iceland Crystal. By William Hyde Wollaston, M. D. F. R. S.’

Our author’s theory on this subject cannot be very intelligibly abridged. It is connected with Euler’s doctrine of light, which he supposes to be propagated by the vibrations of a highly elastic medium.

‘ In ordinary cases, the incipient undulations are of a spherical form ; but, in the Iceland crystal, light appeared to Huygens to proceed as if the undulations were portions of an oblate spheroid, of which the axis is parallel to the short diagonal of an equilateral piece of the crystal, and its centre the point of incidence of the ray.

‘ From this spheroidical form of the undulations, he deduces the obliquity of refraction ; and lays down a law, observable in all refractions, at any surface of the spar, whether natural or artificial, which bears the closest analogy to that which obtains universally at other refracting surfaces ; for as, in other cases, the ratio is given between the sine of incidence and sine of refraction, (or ordinate of the spherical undulation propagated,) so, in the Iceland crystal, the ratio between the sine of incidence and ordinate of refraction (in any one section of the spheroidical undulation) is a given ratio.’ P. 382.

As this system is wholly inconsistent with light as a chemical principle, and, we think, with its other phenomena, we shall not enlarge on it. Better arguments than have been hitherto offered in favour of Euler’s hypothesis must be adduced, before we can attend minutely to the application.

‘ XIV. An Account of some Cases of the Production of Colours, not hitherto described. By Thomas Young, M. D. F. R. S. F. L. S. Professor of Natural Philosophy in the Royal Institution.’

We find it impossible to analyse the present article with any tolerable success. It depends also on Euler’s theory. The cases of colours before us arise from those of fibres, and of mixed plates ; but many of the facts appear to us to be explicable on the principles of other systems.

We cannot conclude this volume without exceeding the space to which we must confine ourselves, as M. Prevost’s paper alone would detain us too long. We shall return to it very soon.

(To be continued.)

ART. III. — *The Works of Virgil, translated into English Verse by Mr. Dryden. A new Edition, revised and corrected by John Carey, LL. D. 3 Vols. 8vo. 1l. 7s. Boards. Vernor and Hood. 1803.*

IT is an ample proof of the intrinsic excellence of Dryden's translation, that, — notwithstanding the variety of versions of the Roman bard, which either in whole or in part have since been offered to the public, and the advantages which the different translators have enjoyed, as well from his defects as his merits—he has hitherto never been supplanted. If he have not always maintained a pre-eminence, he has, at least, never sunk below the level of his antagonists: he has never ceased to be treated with veneration—occasionally, indeed, with idolatry. Yet the translation of Dryden was ushered into the world under circumstances the most discouraging and unpropitious. The veteran poet had exceeded his grand climacteric when he first published his proposals to finish it in three years: he became extremely indolent for the first twelvemonth of the period to which he had confined himself, and can scarcely be said to have made even a beginning; and the natural consequence was, that he was compelled to outvie even Lucilius himself, in rapidity of composition—*stans pede in uno*—and to trust to the printer to correct the errors both of the copy and the press. Hence few publications have been more disfigured with inaccuracies of every description, than the first edition of this version, which bears the date of 1697; and, although a new edition was demanded, and made its appearance about a twelvemonth afterwards, the critical hoe was applied with a most lazy hand, and but few of the weeds were removed from the heavily encumbered soil. The translator had already found the work to answer his purpose, and was satisfied with the fame and the profit it had procured him.

‘These’ (observes the present editor) ‘were the only editions printed in Dryden's life-time. The third, published in 1709, is merely a servile though not faithful copy of the second, and was committed to the press without the trouble of ever consulting the first, except once, for the purpose of doing mischief, in *Æn. vii.* 446. As to the subsequent publications, they plainly appear to have been each copied from the last preceding, as each preserves all the errors of its immediate predecessor, with the addition of a new crop of its own growth.

‘In speaking thus freely of the past editions, I am far from wishing to insinuate that the present is in all respects perfect: I am sufficiently sensible that it is not, and that much yet remains to be done. All, therefore, that I venture to hope from my feeble efforts, is, that the work may, in its present state, be deemed somewhat less

faulty and more intelligible than it has hitherto appeared. At the end of this advertisement, I quote some of the numerous passages where I have endeavoured to rescue Dryden's lines from the obscurity or nonsense in which they had before been enveloped by typographic inaccuracy. I leave to the reader, whose curiosity may prompt him to compare this with the preceding editions, to discover a much greater number, which, for brevity's sake, I omit to notice. Nor shall I—as policy might perhaps dictate, if I were inclined to magnify petty minutiae, and claim great praise for small services—select first the grosser blunders, to stand prominent at the head of the phalanx, and more forcibly to arrest the reader's attention. I rather choose to consult his ease and accommodation, by placing them in regular order, as they successively occur in the course of the work, for the sake of facility in referring to them, if he should be so disposed, as he proceeds through the volumes. Neither do I intend (except in one or two instances, where indispensably necessary) to notice any of the much more copious crop of errors which have successively sprouted forth in subsequent editions, without being directly propagated from that of 1698: for, whoever will take the trouble of examination, may easily reap a plentiful harvest of them without my assistance; and it is sufficient for me to observe, in general, that every error of the second edition has been preserved uncorrected in the third, the fourth, &c. &c. to the end of the list.

‘To quiet the scruples of the English reader, who may perhaps be surprised to find some of the proper names spelled in a manner different from that to which he has hitherto been accustomed, be it observed that I have, throughout the work, adopted the orthography of the learned and accurate professor Heyne, wherever I found it practicable. In acting thus, I do not conceive that I have taken any liberty with *Dryden*, much less an improper liberty: and so far was I from venturing to alter or even transpose a single word of *his*, that, rather than attempt it, I have suffered some names to pass which are materially wrong, as *Erymanthus* for *Erymas* (*Æn.* ix, 950), *Iölas* for *Æölus* (xii, 769), *Phyllis* for *Galatea* (*Past.* iii, 97), *Aunus* for the anonymous son of *Aunus* (*Æn.* xi, 1034), *Clymène* for *Clymène* (*Geo.* iv, 488), *Thermōdon* for *Thermōdon* (*Æn.* xi, 956).

‘In the Latin quotations with which Dryden has interspersed his prefaces and notes, I have occasionally been obliged to differ from him, because the text which he used was not every-where so correct as that of the present day; and, besides, quoting sometimes from memory, he gave words that are not to be found in any copies, ancient or modern; a striking instance of which I have noticed in my second remark on the dedication of the *Æneïs*.

‘Had the plan of this edition admitted notes at the bottom of the pages, I should have taken the liberty of offering conjectures and observations on many parts of the work which I have, for the present, been obliged to pass over in silence. I have, however, made memorandums of the most material, which I may perhaps take some future opportunity of communicating to the public, if what little I have here done should meet the approbation of the caudid and discerning reader.’

Advertisement.

No man is, perhaps, better qualified for the laborious task of correcting the text, either of Virgil or Dryden, than Dr. Carey, whose natural inclination, as well as habits of life, have peculiarly capacitated him for verbal criticism; and we rejoice to find that a poet of Dryden's pre-eminent merit has at length fallen into hands so competent to the friendly office of expurgation.

To the advertisement, whence we have just selected the above extract, is added a 'Specimen of attempts to correct some of the errors of the first and second editions, which have been copied in all the others hitherto published:' from which, as it will give the reader a fair idea of the *acies oculi* and indefatigable pains of our industrious editor—and more especially as it will save ourselves the trouble of a very laborious investigation for the same purpose—we shall transcribe a few passages*.

' Georgic iii, 45.

' Next him, Niphates, with inverted urn,
And *drooping* sedge, shall his Armenia mourn.

Dryden unquestionably wrote "*drooping*."

' Georgic iii, 53.

' But neither shore his *conquest* shall confine.

Read "*conquests*."

' Georgic iv, 305.

' And grandsires' *grandsons* the long list contains.

No very *long* list is requisite to furnish the *grandsons* of *grandsires*. The petty isle, which harboured no other human being than Robinson Crusoe and his man Friday, contained at that moment the *grandsons* of *grandsires*. But Virgil's expression includes at least six generations—" *avi numerantur avorum*," i. e. as I have printed the line, and as, no doubt. Dryden wrote it—

' And grandsires' *grandsires* the long list contains.

' Georgic iv, 352. (first edit.)

' Lurking *lizards* often lodge by stealth
Within the suburbs, and purloin their wealth.
And *worms*, that *shun the light*, a dark retreat
Have found in combs, and undermin'd the seat.

Agreeably to a direction given in the *errata* to the first edition, that of 1698 exhibits the third line thus—

' And *lizards shunning* light, &c.

This alteration I have not adopted, being fully convinced that it is the offspring of an oversight on the part either of the author or the printer: for Dryden, after having translated "*stellio*" *lizard* in the first line, could never have thought of again introducing *lizard* in the third, as

* Every quotation, not otherwise marked, is the same in both the first and second editions.

the translation of "*blatta*," which appears to be the *moth-worm*, or some other tiny creature of that kind, as Horace describes it preying upon drapery (Sat. ii, 3, 119)—

—cui stragula vestis,
Blattarum ac tinearum epulæ, putrescat in arcâ.

* Georgic iv, 453.

* On *Pençus's* banks he stood, and near his holy head.

For the information of the unlatinized reader, I observe, that, "*Pençus*" being *always* three syllables, this line was intended by the author for one of *fourteen*, such as he has elsewhere used in this work; and it was accordingly so printed in both the folio editions; though succeeding printers, not aware of the measure of the word, contrived to cut the verse down to an Alexandrine, by improperly contracting the "*eu*" to a diphthong, and then giving

* On *Pencus's* banks he stood, &c.

* Georgic iv, 586. (first edit.)

* The slipp'ry god will try to loose his hold,
And various forms assume, to cheat thy sight,
And with vain images of beasts affright.
With foamy tusks *he seems* a bristly boar,
Or *imitates* the lion's angry roar;
Breaks out in crackling flames to shun thy snares,
A dragon *hisses*, or a tiger *stares*.

Second edition—

* The slipp'ry god will try, &c.
With foamy tusks *will seem* a bristly boar,
Or *imitate* the lion's angry roar;
Break out in crackling flames to shun thy snares,
Or *biss* a dragon, or a tiger *STARES*.

Having altered the tense of the verbs, Dryden probably forgot to strike his pen through the final *s* of "*snares*" to make it rhyme with "*stare*," as he intended. The printer, determined not to spoil the rhyme, preserved both "*snares*" and "*stares*" in defiance of sense and grammar. I have printed "*snare*" and "*stare*" according to the poet's intention.

* Georgic iv, 667.

* The realms of Mars *remurmur'd* all around—
instead of "*remurmur*."

* Georgic iv, 776.

* The soft Napæan race will soon *repent*
Their anger, and remit the punishment.

Virgil's expression is "*iras remittent*," which Dryden, no doubt, translated, and very properly, by "*relent their anger*:" but the printer officiously corrected it to "*repent*"—not dreaming that "*relent*" (like its French original, *valentir*) was a verb active, signifying to *slacken*,

repress, mollify—and that, when used as a verb neuter, it is merely an elliptic form of speech.

‘ Georgic iv, 787.

‘ T’ appease the manes of the poets’ king.

Dryden, I doubt not, wrote, as I have printed, “*the poet king*,” i. e. the poet and king, or the royal poet; Orpheus having, according to some accounts, been king of the Cicones.

‘ Dedication of *Æneïs*, vol. II, p. ii, l. 10.

“The trifling novels, which *Aristotle* and others have inserted in their poems.”

‘ There cannot be a doubt that Dryden wrote “*Ariosto*.” The printer, however,—having probably never seen or heard the name of *Ariosto*, and finding that of *Aristotle* several times repeated in the same sheet—concluded that the author had here made a mistake, which he accordingly corrected in his way!

‘ Dedication of *Æneïs*, vol, II, pp. lxxvii and lxxix.

‘ Quoting, probably, from memory, Dryden gave

‘ —————Non me tua turbida virtus
Terret, ait—

instead of

‘ —————Non me tua fervida terrent
Dicta, ferox—

as the passage stands in the original, *Æn.* xii, 894. On restoring the true reading, I felt myself obliged, in p. lxxix, to alter the word “*valour*” to “*threats*.” Although I might perhaps more properly have said “*taunts*,” yet there was at least an implied *threat* in those taunts; and “*threats*” better suits the context.

‘ *Æneïs*, i, 179.

‘ He rear’d his awful head above the main;
Serene in majesty, then roll’d his eyes, &c.

Virgil’s “*summâ placidum caput extulit undâ*” naturally directs us to read

‘ He rear’d his awful head above the main,
Serene in majesty,—then roll’d his eyes,

with as much *anger and indignation* as you please, but with very little *serenity*, on viewing the disastrous effects of the late hurricane.

‘ *Æneïs*, i, 229.

‘ An island —————
—— forms a port secure for ships to ride,
Broke by the jutting land on either side:
In double streams the briny waters glide.
Betwixt two fows of rocks, a silvan scene
Appears above, and groves for ever green.

Did Dryden ever pen such nonsense, with Virgil by his side? No: we owe it all to his printer. The poet wrote thus

' ——— forms a port secure for ships to ride :
 Broke by the jutting land, on either side,
 In double streams the briny waters glide
 Betwixt two rows of rocks : a silvan scene
 Appears above, &c.' Corrections.

' Æneïs, v, 211.

' But, steering round, he *charg'd his pilot stand*
 More close to shore, and skim along the sand.
 Let others bear to sea.

Here the printer has converted the word "*stand*" into the infinitive, with a very harsh ellipsis of the particle "*to*."—Dryden had written it in the imperative—

' ——— ——— ——— he *charg'd his pilot—"Stand*
 More close to shore, and skim along the sand!
 Let others bear to sea."

' Æneïs, v, 306.

' If giv'n by you, the laurel bind my brow,
 Assist to make me guilty of my vow.
 A snow-white bull shall on your shore be slain....

How different from Dryden's idea! He meant—

' If, giv'n by you, the laurel bind my brow,
 (Assist to make me guilty of my vow!)
 A snow-white bull shall on your shore be slain....

Æneïs, v, 743.

' The last in order, but the first in *place*.

While the English reader is fruitlessly exercising his sagacity to find a solution of this paradox, let the classic scholar turn with me to Virgil, who will instantly prove that Dryden most certainly wrote—

' The last in order, but the first in *grace*—
 ' Extremus, *formâque ante omnes pulcher*, Iulus....

Æneïs, v, 759.

' Again they close, and once again disjoin,
 In troop to troop oppos'd, and line to line.
 They meet, they wheel, &c.

Dryden intended thus,

' Again they close, and once again disjoin :
 In troop to troop oppos'd, and line to line,
 They meet ; they wheel, &c. •

Æneïs, vi, 249.

' ——— by Pelides' *arms* when Hector fell.

The poet had probably placed a comma after "*arm*," and the printer converted it into *s*. Dryden would have written "*spear*" or "*steel*," if he had intended the weapon.

• *Æneïs*, vi, 511.

‘ Attend the term of long revolving years :
Fate, and the dooming gods, are *deaf to tears*.

Whether or not the gods were “*deaf to tears*,” the printer most assuredly was *blind to “prayers,”* which was, beyond all doubt, the word written by Dryden, agreeably to his original—

‘ Desine fata deûm flecti sperare *precando*.’

In some few instances, we think the pruning-hook has been unnecessarily made use of, and particularly in the following.

‘ The ensuing season, in return, may bear
The bearded product of the golden *year*.’ *Georgic* i, 112.

So, unanimously, testify all the editions: Dr. Carey has varied it, however, to—

‘ The bearded product of the golden *ear*.’

‘ Although Dryden,’ (says he,) ‘ elsewhere mentions the “*yellow gear*” (*Æn.* ii, 409) when speaking of the harvest in general—yet, here, where *wheat* alone is particularly designated, as distinguished from all other crops, the reader, I trust, will concur with me in believing that the poet originally wrote the “*golden ear*,” applying the epithet, as in *Virgil*, to the corn itself.’

Virgil, however, does not apply the epithet to *the corn itself*, in the verse of which this is meant to be a translation, though we admit that, about six lines above, the phrase ‘*flava farra*,’ ‘yellow corn’—which, we apprehend, is what the doctor alludes to—is introduced. The *product* of an *ear* of wheat can scarcely be said to be *bearded*: it is literally its *flour*: but

‘ The *bearded* product of the golden *year* ’

is strictly correct; and offers us, at the same time, a beautiful metonymy, which the amended reading unmercifully destroys.

In *Æn.* ix, 64, the alteration of *post*, as it uniformly occurs, into *port*, is, we think, altogether unnecessary.

‘ He rides around the camp with rolling eyes,
And stops at ev’ry *port*, and ev’ry passage tries.’

Port can here be only understood as a *gate* or *entrance*; and in this sense, indeed, our editor expressly desires us to understand it: but the word *passage*, which immediately follows, is then an intolerable pleonasm. By the common rendering, this evil is avoided. In *Virgil*, it runs thus:—

‘ —————Huc turbidus atque huc
Lustrat equo muros, aditumque per avia quærit.’

34 *Specimen of the Conformity of the European Languages.*

'He *'sjoins* the neck; and with a stroke so strong
The helm flies off, and bears the head along.'

Æn. ix, 1040.

'Although' (says our editor) 'the word "*disjoint*" has, by butchers and cooks, been gradually chopped down to simple "*joint*," I hope I may be allowed to suppose that Dryden most probably wrote *'sjoins* (which I have accordingly ventured to print), as Milton had before written *'sdeign*, in imitation of the Italian *'sdegno*, *'sdegnar*.

We admit the accuracy of this remark: but the correction produces a most disgusting cacophony, and is entirely in opposition both to the carelessness of Dryden's general manner, and the familiarity of his language. It is better, with our cooks and butchers, to extend the elision to the entire syllable, and drop it altogether, than to preserve it, with our too fastidious editor, in its present *'sguised* and *'sjointed* appearance. 'Death, doctor! you have certainly consulted your *head* without your *ears*!

But these are trivial imperfections—the mere result of exactitude sublimated to excess; and to condemn a critic for works of supererogation—a crime how seldom perpetrated!—is a more damnable doctrine than was ever yet started either by protestant or papist.

To the Eclogues are prefixed Mr. Walsh's preface and Life of Virgil: to the Georgics, Mr. Addison's Essay; and to the Æneis, the translator's comprehensive and elaborate dedication to lord Mulgrave. The edition is elegantly as well as correctly printed; and an interesting and well-executed engraving accompanies every book of the Æneis, as well as the first and fourth books of the Georgics; the second line of the couplet subfixed to the last of which, however, is complete nonsense, from the introduction of not less than three important misprints—two in the words of the text, and one in its punctuation. It is a pity that booksellers do not always, before publication, show proofs of the plates to authors and editors, to guard against the blunders of the engraver.

ART. IV.—*A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian; in the Order of the Alphabet: with Notes and Authorities. By Stephen Weston, B. D. F. R. S. S. A. Second Edition, enlarged. 8vo. 7s. Boards. Payne. 1803.*

THE philologist of the present day finds it no difficult matter to arrange the different modifications or dialects of human speech into five or six radical tongues, which may

Shortly perhaps be reduced to still fewer. It is no wonder, therefore, that any language, which extends to eight or ten thousand different tones or terms, should possess many which are common to others besides itself, and exhibit at the same time an assimilation of ideas, or at least something which may be strained into an equivalent. But it is less extraordinary still that the English language, which is a compound of Latin, Celtic, and Gothic, with some tincture of Slavonian, should afford numerous instances of similitude, not only to its parent stocks, but to the original, and, in all probability, oriental fountain, whence even these proceeded, and consequently to all the various dialects which have diverged from it towards Africa and America, as well as Asia and Europe; and we have no doubt, that, were Mr. Allwood, who attempted some time since to trace a similarity of language between the islands of the Pacific Ocean, and what in his own system was supposed to be the remains of the Ammonian or primeval language of mankind, to pursue his investigations, he might, on those distant and newly-discovered shores, find tones and terms correspondent in meaning to many of those in common use among ourselves.

It cannot excite much surprise, therefore, that Persia and Arabia should offer us a much ampler table of vocal and ideal resemblances. The chief texture of the English language is Teutonic; and, independently of the personal connexion which has for ages subsisted between England and many Asiatic countries, the appearance of a considerable number of Persic and Arabic words in the German and other Teutonic dialects was long ago mentioned by Boethius, and has been since enlarged upon by Hinckelman and Wahl; while the origin of the Teutonic tribes has been traced plausibly, at least, by many historians of penetration, to Oriental emigrations. Hence it may naturally be conceived that a considerable variety of terms, which occur in our common speech, and are inserted in our vocabularies, and which our ablest lexicographers, who have seldom been acquainted with Oriental learning, are incapable of deriving, are of strict Oriental etymology. But the misfortune is, that, when the Oriental etymologist has once detected a few legal and unquestionable derivations, he becomes so elate with his success as to push his system to the most ridiculous extreme, and find, like Mr. Whiter, cognate ideas and cognate consonants, in terms which have no more relation to each other, than the braying of the ass and the song of the nightingale.

Of this most easily besetting sin, the author before us is not altogether blameless; and he is the rather betrayed into it by an attempt to introduce a difference between the

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conformity and *etymology* of words—a difference which we readily admit to exist in point of fact, but not in point of utility. We will now, however, suffer him to speak in his own terms.

‘Conformity and etymology are not strictly the same things; and, therefore, objections made to the one do not apply to the other. Etymology is the descent or derivation of a word from its original; or, as it is called by Quintilian, *originatio ejus*. Conformity is the resemblance of one word to another, having the same radical letters in the same form. In etymology you trace a word to its source, in conformity you see the likeness, but cannot always show its descent. The Persian words, however, in the English language may be accounted for by the intercourse between the Goths and Persians, and the Arabic terms have come to us through the Saxons, of which *wittina gemot* is one among many notable instances. This cannot be denied; and, therefore, must rest on a solid foundation. But whether there be any ingenuity in discovering English words in Oriental languages is not for an author to say when the question is about his own work; but so much he may say, that the research, no doubt, will contribute something to show the existence of an original language.’ P. v.

The derivation of the very expression here adverted to, *wittina gemot*, is not so perfectly clear to us, nor does it rest on so solid a foundation as appears to the author himself. We will nevertheless submit its table of genealogy, as the author has drawn it up towards the close of his volume.

‘جماعت و تد Jema-ati wited Wittenagemot.

‘Jema-ati wited, is an assembly of the chiefs of a nation; جماعت יגור a synagogue of Jews. *Wited* in Arabic is a peg driven or fixed in a wall, keeping the building together like a cramp. “And I will fasten him as a nail (נד) *itad*) in a sure place; and they shall hang upon him all the glory of his father’s house.” Isaiah, ch. xxii. v. 23. وتر In Arabic is *firmiter impigit palum*.

‘In the Koraun, Pharoah is called the lord and master of the nails, Sur. 38, 11. and 89. 3. The nails, that is, the nobles, or pegs, which bind the building together. See Harmer, vol. i. p. 191.

‘*Wittena-gemot*, that is properly *wited-gemot*, was an assembly of the whole nation in Saxon times. See Blackstone’s Comment. vol. i. 405. The two words that compose the Saxon term are Arabic, and have no *nun* in them, and were there a nunation, it would make *witedon*, not *witena*, since *ddl* is a radical, and cannot be dispensed with.” P. 188.

The following are, perhaps, fair specimens of etymological affinity.

‘ بد *Bad* Bad.

‘ *Bad* is Persian, and means wicked, worn out, good for nothing, as جامد *جامد* a tattered garment, or a bad coat ; جامد *جامد* of a bad temper.

‘ پدر *Pader* Pater, Father.

‘ بر *Ber* Imperat, Bear.

‘ برادر *Burader* Brother,

‘ Brother of faith, brother of poverty, brother of war, brother of suspicion, of sorrow, of softness, and submission. All these forms occur in Persian and Arabic.

‘ برادر *Burader* Broeder, Brother.

‘ This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and West, and the inhabitants were taught the language of their invaders.

‘ بربارس *Barbaris* Barberry.

‘ The barberry-tree, like the tamarind, crab, and sloe, never ripens its fruit to sweetness, the berry is spinæ acidæ pomum, or the fruit of a sharp thorn, the name is of Arabian growth.

‘ بربر *Berber* Barber.

‘ A barber or surgeon is the same in Persian as in English. A barber-surgeon joins the practice of surgery to the trade of barber, and such were all surgeons formerly.” P. 19.

‘ لعبي *Lubi* Looby.

‘ *Lubi* in Arabic is a foolish ridiculous fellow. Johnson and Skinner and Junius are all uncertain how this word is to be derived, whether from *lapp*, or *llabe*, or *lob*.” P. 146.

‘ ليمون *Limun* Lemon.

‘ ليمونا *Limuna* Lemon-juice.

‘ *Lemon*, says Johnson, is from *limon*, low Latin; and the low Latin from whence? From the Persian.

‘ لادن *Laden* Ladanium.

‘ *Laden* is the gum-herb lada.

‘ لاک *Lak* Lake.

‘ *Lak* is a tincture for dying cloths red.

‘ مادر *Mader* Mother.

‘ ماده *Made* Maid.

‘ *Made* is Persian, and means a female.’ p. 148.

‘ هاله *Hala* Halo.

‘ *Halo* area circa lunam. *Gazophylacium*.

‘ هبب *Hubub* Hubbub.

‘ *Hubbub*, a violent wind raising the dust; from *bedou* in Arabic, a dust raised and flying in the air. Johnson says, he does not know the etymology of *bubbub*, unless it be from *up, up bolub*!

‘ هفت *Heft* ‘*Enna*.

Septem.
Seven.

‘ هلیع *Helia* Helluo.

‘ *Helia* is a glutton, a greedy wolf, in the Persian language.

‘ هم *Ham* ‘*Apa*.

Together.

‘ همپستر *Hempister* A bolster fellow.

A bed fellow.

‘ The word is compounded of هم *hem* together, and پستر *pister* a pillow, or bolster.’ p. 168.

In many of these instances, however, our author has purposely changed the vowel, where it occurs, so as to make it better correspond with his own wishes; and, where it does not occur, has selected that which is best adapted to the same purpose. In other examples this licentious variation is more obvious still. Thus, p. 9, he derives the English word *re-iterating* from ایتاره, which he deciphers *itaret*, but which in reality ought to have been spelt *atarhet*. There can be no doubt that the English term is derived from the Latin *iterum, itero*; and these again, together with all their affinities, not from the Persian ایتاره, but the Hebrew יטר (*iter*), which, in every sense, implies *redundance, excess, repetition*.

In several of his etymologies or *conformities*—for we do

not know to which class he refers them—he has been compelled to enlist even the indefinite article into his service.

Thus a *scheme* is paralleled with *اسم* (*askim*), p. 8, and a *stable* with *استابل* (*astabul*): and so he might have derived, with Dean Swift, Alexander the Great from *all eggs under the grate*.

The English philologist will stare as widely at other examples, though of a somewhat different kind. Every one knows that *less* subjoined to words is a mere negative or privative termination; as, *friendless*, 'without friends,' *dreadless*, 'without dread,' *listless*, 'without listening' or 'attention.' Our author, however, derives this last term from the Persian *لست* (*leslas*), and then adds the following observation.

'*Leslas* is slow, tardy, lazy, lothing, loitering. "The lazy-lothing sort of ever listless loiterers that attend no cause, no trust." The derivation in Johnson is from *lia*, *desire*, and *less*, but I prefer the Arabic, and he who does not must admire the coincidence.' p. 146.

So that, while *list*, which cannot be forced into Persian, is derived from one language, *listless* is derived from another. Our readers, we are persuaded, must by this time *admire* the author himself much more than the coincidence he adduces.

ART. V.—*British Monachism: or, Manners and Customs of the Monks and Nuns of England.* By Thomas Dudley Fosbrooke, M. A. F. A. S. 2 Vols. 8vo. 14s. Boards. Nichols and Son. 1802.

THE intention of the present author, to contribute 'somewhat to check that spirit of monachism and popery which has lately been revived,' deserves ample commendation. We know not by what perversion of intellect the interests of religion have been so confounded in the minds of certain persons—and those not of the lowest class—that they weep over the ruins of papacy in France, as if religion had lost its best support; and seem inclined to contemplate the *Reformation*, as the greatest calamity that could have been inflicted on the religious world. With the full recollection and acknowledgement that the avarice of Luther and the lust of Henry VIII were the primary causes of that great event, they would rather travel back to all the superstitions and bigotry of popery in the dark ages, than confess that the hand of Providence has been again visible in its overthrow in France, by the agency of republican tyranny. Every attempt, therefore, to induce a more correct way of think-

ing, and to exhibit a more liberal view of the great events which have lately taken place in Europe, is to be welcomed as an acquisition to the cause of protestantism, and of religious liberty.

What is there in superstitious seclusion from the world, which a rational mind would wish to revive? Monachism, as our author justly observes, was an institution founded upon the first principles of religious virtue, wrongly understood and wrongly directed. Superstition has its basis in the will; and therefore monachism never succeeded, but when it was an act of volition. As soon as its duties became mechanical operations, the work was performed, and the principle disregarded, while the heart, left open to the world, was constantly prompting those aberrations which naturally result from the opposition of sentiment to duty. Shame is of no avail, where security is to be gained from coparceny, evasion, or secrecy. Hence the vices of the monks: gluttony, their grand crime, is the natural pleasure of those who are debarred from other enjoyments, whether by physical or moral causes. What these crimes were, in the greater part, the '*Inquirenda circa Conventum*' of Henry's visitors will show*.

Yet, while the praise of exposing this system cannot be withheld from Mr. Fosbrooke's ingenious work, it appears to us to be but a secondary object, and that these volumes will more often be consulted as a record of curious manners, interesting to the antiquary, the historian, and the moralist, and amusing even to common and careless readers. Their strongest recommendation is, that the author has seldom employed the aid of printed books, unless as subsidiary to the authority of unpublished manuscripts. The greater part, therefore, of his materials are new to the public, and are put together with more neatness and accuracy than could have been expected in the case of a narrative, of which every word must have its authority, and little can be allowed to the digressions of reflexion, and less to the excursions of imagination.

In the preliminary part, which treats 'of monachism previous to the reign of Edgar,' Mr. Fosbrooke assigns the introduction of monachism, among the Britons, to the fourth century; and is of opinion that the institutes of Pachomius, which he gives at length, were then followed. Of this opinion, indeed, he concedes that the proof is only from analogy, and a comparison of Pachomius's rules with what may be gleaned from the lives of the British saints in Surius, passages in Bede, &c.; but, at the same time, this is the only kind of proof that can now be obtained.

In part i. of vol. I, we are presented with a general history of Benedictine monachism, from the reign of Edgar, in whose time monachism began to wear a uniform aspect, to the dissolution. In this are comprised Dunstan's Concord of Rules—the Decretals of Lanfranc—Alfred of Revesby's 'Rewle of a Recluse'—Decrees of the Council of Lateran, anno 1215—Constitutions of Benedict the Twelfth, anno 1336—and two folding tables (which, by the bye, might have been more conveniently printed in pages) of the Rules of the Orders which obtained in England; *viz.* the Benedictine Rule, from which proceeded the Clugniacs, Cistercians, Grandmontines, and Carthusians; and three Augustinian Rules, to which were adapted the orders of the Præmonstratensians, Trinitarians, Dominicans, and Knights Hospitalers. To these are added the Rules blended, or unconnected with the Benedictines and Augustinians, as in the Orders of the Knights Templars, Gilbertines, Carmelites, Franciscans, Franciscan Nuns, Augustinian Eremites, Nuns of Fontevraud, Bon Hommes (Augustinians), and Brothers of the Sack.

In part ii, the author enters on the more particular detail of monastic customs, by an inquiry into the history of the monastic officers; and, first, of the abbot, the origin of the name, distinction between that and prior, his various duties, &c. From this account we shall extract two passages, on the power and privileges of an abbot, which will give our readers an idea of the information to be expected in this work.

'The power of an abbot was limited only by deviations from the rule; and latterly at least, there was no appeal allowed, because it would be to appeal from the law itself. But whatever was his power, if he or any officer was too rigid, the monks either fled, or made his life uncomfortable; accordingly, in the latter æras of monachism, in case any dispute arose between the prelates of different houses, or the prelates and their convents, it was to be referred to the visitors of those houses, or presidents of the last general chapter; who were to appoint arbitrators, and if they failed, it was to be delayed till the general chapter. But in the reign of Henry VIII. it was lawful to appeal to his visitors; and the prior of Walsingham says, if he offered correction, his monks "would rather appeal, as this man did, to the intent that in so doing they may lyve in great liberty." The monks too had other modes of vexing the abbot. He had one key of the place where the convent seal was kept, and the two others, or more, were in the hands of fit persons appointed by himself or the convent. This seal could not be applied without consent of the chapter; and a visitor was obliged to order, "that the abbot should diligently exhort and persuade his monks, easily and lovingly, to give consent to expose and bring out the common seal to seal the deeds, which the abbot, with the counsel of the more prudent, thought good to be sealed for the benefit of the house."

' Commensurate with the power of an abbot, were his privileges. At one time to make knights—to confer the lesser orders—to dispense with irregularities in his monks—to give the benediction any where—to consecrate churches and cemeteries, and other ecclesiastical appendages—to appoint and depose priors of cells—to hold visitations once a year, and if there was a necessity oftener—to regulate the reception of nuns in subservient houses, and to give the benediction to subject nuns.—Besides parliamentary honours, they were sponsors to the children of the blood royal. Bells were rung in honour of them when they passed by churches belonging to them. They rode with hawks on their fists, on mules with gilded bridles, saddles, and cloths of blood colour, and with immense retinues. The noble children, whom they educated in their private families, served them as pages. They stiled themselves by "divine permission," or the "grace of God," and their subscription was their surnames, and name of the house. They associated with people of the first distinction, and shared the same pleasures with them, being accustomed to visit and dine with them. The abbot of St. Albans usually sat alone at the middle of the table at the great hall, where he was served in plate; and when any nobleman, or ambassador, or strangers of eminent quality, came thither, they sat at his table towards the end of it. Like the nobility too, they had their "privy councils" of certain monks. Vol. i. p. 117.

The offices of abbess, prior, prioress, sub-prior, sub-prioress, cellarer, cellaress, &c. &c., are described in this part, according to the best information that can now be collected; and some additional illustrations are given in an appendix, with which vol. I. concludes.

In vol. II, part iii, Mr. Fosbrooke considers the duties of monks, nuns, friars, hermits, novices, lay-brothers, lay-sisters, and servants.

The institution of the hermits will probably amuse our readers.

' *Hermits.* Solitude was an essential characteristic of hermitages, and they were particularly seated in forests. The hermitage of Warkworth was one of the sweetest retirements in the known world, being a most elegant cavern hewn out of a rock; but that at Tottenham was, I believe, a house with apartments, unless these were modern. The hermitage of S. Briavel was a chantry of two monks; and had demesne lands, on which corn was grown. Gardens were appendages to them, and it seems hermits were in the habit of labouring in agriculture. (Fiacre, the eminent hermit, thought it necessary "to make a grete gardin, wherein he sholde have alle manere of herbes good for to make potage with for to fede the poure." Wulfa, a Dane, near his hermitage cultivated gardens. Another made a turning bridge over a ditch. Sometimes they had allowances from the crown. Some were placed in churches to look after them; Godric, of Finchall, maintained himself by a small field, which he dug himself, and gave away as much besides as he could; they are also coupled with laymen in respect to living by different trades and manual labour.) Alms-boxes were annexed to them. They were the great *emporia* of the village news; and were to be near towns or abbies, where they could

meet with sustenance. But sometimes they were neither the solitary or comfortable habitations which might, from the preceding description, be supposed. Roger, a monk of St. Alban's, lived as a hermit for years, and paid obedience to his abbot. With him lived five others, besides a female, named Christina, shut up in a hole by a heavy board, which she could not move, through which, by assistance, *exire foras non nisi vero licebat ad ea quæ natura poposcit.*

Monks could not be hermits without leave of the abbots. At St. Augustine's, Canterbury, anchorets were not to be made except by the ordinary, nor by the ordinary without consent of the abbot. Lyndwood says, the bishop's approbation was necessary for any one to become a hermit. Episcopal letters exist for the archdeacon to induct a hermit, the ceremony of which was as follows: he was to be advised by the bishop, or some other priest, to examine his conscience, whether he acted from piety sincere or feigned; and, if the answer was favourable, the priest was, by the order of the bishop, to shut him up. Provision was first to be made for his confession, and that, on the day preceding the ceremony, he received the refecton of bread and water. On the night following he passed devout vigils in the church nearest the hermitage. On the morrow, after an exhortation to the people and the hermit, the priest began a responsory; and, upon the conclusion of it, prostrated himself, with his ministers, before the step of the altar, and said certain psalms. After these, the mass was celebrated in the neighbouring church, and an especial prayer said for the hermit. After the Gospel, he offered a taper, which was to burn upon the altar at the mass. The hermit then read the schedule of his profession, (which consisted only of the vows of obedience, chastity, and stedfastness), at the step of the altar; and, if he was a layman, the priest read it for him. He then made a sign of his intention, and offered it upon the altar kneeling. The priest consecrated the habit, and sprinkled that and the hermit with holy water. Then followed mass and litany; after which they went in procession to the hermitage. The priest took him by the right hand and led him to the house, which was then blessed and shut from without. The priest, with the assistants, retired, leaving the hermit within, and advised the standers-by to pray for him.

Whether hermits were in general respected, or of good character, may be doubted. One exists upon record, whose house the shepherds wanted to burn, and the inhabitants drove him away. Another had very nearly been stoned out of a town by the women, for preaching against their dress and pride. "The hermit of Dursley was awarded at the court of the manor of Ham, 8 Henry VIII. (*bind man*), with two hands, to prove that the horse, which had thither strayed, and there been taken up, was not thieve-stolen by him, but his own proper goods." Piers Plowman speaks both well and ill:

Females, who were sometimes distinguished by the vulgar prefix of *mother*, were equally faulty. At a part of the abbey of Whalley, Lancashire, near the gate, one Isold Heton, widow, who had petitioned Henry VI. to be admitted anchoress there, afterwards went away disgusted; and it appears that other anchoresses and recluses had done the same before, and that divers of their servants attendant had been gotten with child within the said place. This event sometimes perhaps

happened to themselves; for, in the visitation of Edmundsbury, it is prescribed that "the monks do not hold frequent and familiar conversations with the nuns near the monastery, with recluse women, that so all ground of suspicion may be taken away."

' Hermits, it is well known, were obliged to say their canonical hours; and as Sim. of Gaunt's injunctions to his sisters anchoresses seem exclusive in respect to the institution in question, they were governed by some rule. He says, "Evrich vrideie of d'e zer holdeth silence; but gif hit beo duple feste and teonne holdith hir sum other deið the wike ithen advent and ithe umbridayes, Wodnesdays, and Fridayes in the lanten, threo dayes, and al the swith'e wike vort non; of Ester even to oyr meiden, ge mayen thadt siggen mid' lut wordes what ze wulled', and gif eni god mon is of feorenne ikumten herched' his speche and onswered mid lut wordes to his askunge." Hermits were thought sometimes to have the power of curing diseases. Unlike other religious they could possess property, and make a will.' Vol. ii. p. 55.

The reader will find in this volume a very interesting account of the writing-rooms, in which missals and other books were written, illuminated, and even bound, by the monks. But, for this and much other curious information, we must refer to the work itself, which does honour to the industry and learning of the author; and, we trust, will remove one of the obstacles with which he had to contend in writing it—'expense, without prospect of re-payment.'

ART. VI.—*Letters from France. Written by J. King, in the Months of August, September, and October, 1802. In which some Occurrences are related which are not generally known; and many Conjectures may be found that seemed to have anticipated recent Events.* 8vo. 5s. Boards. Jones. 1803.

IN a short advertisement, we are informed that—

' These Letters were sent by Mr. King to a friend in London; when he returned to England, he was asked for permission to make them public, to which he made no great objection, if he could be allowed first to correct them; but as Mr. King's affairs have engrossed his whole attention since his return, they are given to the world in their original state, only leaving out the gentleman's name to whom they were addressed, and some words of compliment.' p. 1.

What corrections Mr. King might have given to these letters, we know not; but, in their present state, they stand in need of more apology for publication than the advertisement conveys. We have looked in vain for that kind of information which the public expects from gentlemen who have visited consular France; and yet we could have excused many imperfections of style, if there had been matter

to repay us for the trouble of perusing what might have been written in England, as well as in France. The general contents are a string of trite reflexions on the past events of the revolution: but it must be allowed there are some singularities of opinion which may amuse the reader, and some attempts at picturesque description, which would have suited another metropolis rather better than Paris.

We are told that—

‘The palace of the Tuilleries, the long and last residence of the Bourbons, preserves its beauty. The cannon shot that made it shake to its foundations, and the blood that inundated the pavements, have left no traces of the rude scene of the tenth of August; the walls have been repaired, and the apartments re-adorned.’ P. 11.

It would appear by this that the *cannon-shot* and the *blood* either made no impression, or afterwards wiped away the little they had made: but this is not the author's meaning, if we refer to p. 100, where he tells us that ‘every stone of the palace is *indented* with the cannon-shot of the 10th of August.’

So much for edifices!—As to manners, we are told—

‘After so much devastation, the demolition of convents and cathedrals, the murder of so many inhabitants, the extirpation of clergy and nobility, we expect to see an alteration in every town and village, that every house would exhibit marks of the ravage, and every countenance traits of sadness; but’ (says Mr. King) ‘it is not so; there is as much gayness and hilarity as if there had been no revolutionary tribunals, no executions, no permanent guillotine.’ P. 1.

On reading this, we felt an inclination to compliment the French on their wonderful good humour and forgiving spirit: but, alas! in p. 41, the inclination is completely destroyed.

‘Every wound’ (says our traveler) ‘is yet fresh, the terrors of the guillotine are not yet worn out; relations still deplore their murdered kindred, and indigent gentlemen sigh after their confiscated estates.’ P. 41.

Whether these accounts would have been reconciled, if our author had been at leisure to correct his letters, we know not; but at present he must allow there is some small inconsistency.

We have hinted that Mr. King has certain singularities of opinion: we do not allude to his frequent censures of the process of arrests in England, and his oblique reflexions on the late lord Kenyon: these are singular, only as being dated from Paris; nor is he, perhaps, singular in thinking madame Tallien ‘a desirable woman:’ but we refer more particularly to his opinion of Robespierre, of whom he says, that, ‘if

he had lived longer, perhaps, however problematical it may seem, the republic had been secured. Tallien destroyed Robespierre, and destroyed all the people's fears.' After this kind conjecture on Robespierre's *recipe for securing a republic*, the reader will not be surprised at the following apology for Santerre's conduct at the execution of the king.

General Santerre has been blamed for commanding the drums to beat, when the king was haranguing the people on the scaffold; the king had in the tumult of Versailles, in the carnage of the Tuilleries, and in his long confinement and sufferings at the Temple, shewn a calmness that savored of apathy; now for the first moment of his life he felt emotion and was ruffled; he has been censured too, for mentioning his death with exultation. I wished to question Santerre on these two points, I touched on them and paused, he saw my drift and without hesitation entered on the subject; he said it was expected there would be a cry of mercy, and he had received peremptory orders to fire on those who called for mercy; he saw several well-known aristocrats surrounding the scaffold and preparing to cry out; an immense body of Marseillois watched them and meant to answer it with a contrary exclamation. If this contest had ensued, thousands would have perished in it; he perceived what was passing, and from the most humane motives, (and not to drown the king's voice, and distress him in his last few moments,) he ordered the drums to beat; and, though the duty of seeing the king's sentence executed, devolved on him, it was impossible he could rejoice at an event, that however necessary was distressing and lamentable; he deplored it as much as any man in France, and tried all he could to prevent it by repeated visits to the Temple, to instruct the king by what measures he might still save himself; he said several expedients were proposed to the king, but his rejection of them evinced that he had no confidence in the nation and would retort upon it if ever he possessed power. Once he thought the king would accede to his overtures, but he required some hours to ponder on them; he saw the queen in the interim and declined further treaty. In the last extremity he made another effort, he went once more to the king, and told him his life was in danger if he temporized any more, but if he would listen to his overtures the king would be saved and liberated, he would forfeit his existence if he failed; again the queen interposed, and Santerre was set at defiance. Soon after his doom was fixed, and negociation was unavailable. He complains that the king had no character, that he spoke like a parrot, and his actions seldom accorded with his words; his diction was pure, he was sententious, he delivered virtuous sentiments, and spoke with dignity, yet in action he was inconsistent and frivolous, his language was from books or instruction, no originality in it; he repeated what was suggested to him, but his deeds could not be controlled; they were sudden and untutored; they betrayed his speeches and shewed that the king was no better than an automaton. Wild visionary hopes had deluded the imperious queen to her destruction; she still trusted to the idle professions of gallantry that the Quixot courtiers had formerly made her; she forgot that the pusillanimous nobility had aban-

doned their monarch and their country ; she was vain and presumptuous ; she fancied her relations would risk their own lives to save hers ; and that all Europe would wage war, till she had again remounted the throne.

‘ A little before the king’s trial, the queen, who did not want discomfent, said, “ Santerre, I believe you are an honest man, I wish I had taken your advice, I am a victim to my obstinacy, but do not presume on it, I know this fickle ungrateful people better than you do, they are constant to no point, and you in your turn, will be a victim to their perfidy ;” he says he often recollects her prophetic words ; the wrongs he has received are almost an accomplishment of her prediction ; they have been true to no principles, sincere to no party ; on whatever side or of whatever opinions, whoever has been prominent has been sacrificed ; an undistinguishing fate has involved all orders of men ; their talents could not screen them ; their integrity afford no protection.

‘ Santerre bears some resemblance in countenance and person, to Lewis the Sixteenth, but is infinitely more handsome, when he converses the features of his face indicate great benevolence, but when he is serious and composed, there is a cast of austerity in it. The pathetic manner in which he spoke on these subjects, the pain he felt at unmerited obloquy, which he is about refuting in a publication to which thousands bear testimony, have made him extremely unhappy ; his general character is a confutation of the calumny, for he is an affable, friendly man, of soft manners and unshaken rectitude, he has refused employment under the present government, and maintains the principles he professed, when the revolution was at its summit.’ p. 68.

Not less ingenious is the apology for Manuel in Letter XVII.; and in Letter XVIII we have even a story in favour of the duke of Orléans. From these specimens, it may be gathered, that a defence of revolutionary France is a principal object with this desultory writer, to whom, however, we would recommend to have his letters corrected, for a future edition, by some person whose notions of political government are reconcilable to historical fact and experience, and who might offer an apology for the atrocities of the revolution rather more consistent than the following:—

‘ If there have been murders in Lewis the Sixteenth’s time, so were there murders in Charles the First’s time ; if the French had a Carrier, we had a Kirke ; their Robespierre, hardly exceeded our Jeffrey’s [Jefferies] ; and the sacrifice of Bailly and the twenty-two ; had a precedent in the deaths of Russel and Algernon Sydney.’ p. 104.

A small degree of acquaintance with history may probably instruct our author that Kirke and Jefferies, Russel and Sydney, are *not usually* classed under the reign of Charles the First.

ART. VII.—*Delphine: a Novel. Translated from the French of Madame de Staël Holstein. 3 Vols. 12mo. 15s. Boards. Robinsons. 1803.*

THIS is one of the most fascinating novels we have lately met with; and we are sorry, on this very account, that it has been translated into our own language—for we abominate both its religion and its morals. The translation, however, has been made; and it now becomes us, as impartial reporters of general literature, circumstantially to investigate its merits.

The object of madame de Staël, consistently with the motto in her title-page, is to prove, that, while 'a man ought to be capable of braving the opinion of the world, a woman must submit to it.'—The opinions of the world, like purity of taste, are generally founded upon the excellence of that which produces them; and we see no reason, therefore, why man should resist what woman is compelled to admit: but, without logically discussing this doctrine, or offering any extract from the preface by which the volumes before us are introduced—and which, if the readers of novels on the continent resemble the majority of those of our own country, might well have been reserved for some other occasion—we will abruptly hasten to the narrative itself, premising only that it is communicated to us, after the example of Richardson and Rousseau, in the form of a series of letters from the different characters of which it consists.

Delphine d'Albemar, the interesting heroine of the piece, is introduced to us at the age of about twenty-one, having just lost her husband, a most worthy man, but not less than forty years older than herself, to whom she had been married at the age of *sixteen*, and who now, in consideration of the virtues of which she is possessed—and, indeed, at the solicitation of his own sister, an elderly but most amiable woman, who had retired from the world for the purpose of religious exercises—had bequeathed to her the whole of his ample fortune. Delphine, at the moment we become acquainted with her, is in one of the most enviable situations towards which a young woman can possibly aspire. Her youth is in its full bloom, her beauty unrivaled, her understanding highly cultivated, her wit brilliant, her income affluent, her heart the kindest and most generous in the world, seeking for opportunities of doing all the good in her power, and equally beloved and admired by all who know her. Her first act of generosity is to make a present of a considerable estate to Matilda de Vernon, a cousin of her late husband, to whom overtures of matrimony had been proposed from the mother of Leontius de Mondoville, a Spanish lady of high

rank and dignity, in favour of her son. Matilda is also beautiful in no small degree: but, having been rigidly educated by her mother, madame de Vernon, in all the observances of the catholic religion, there is in her manner a perpetual reserve and inacquaintance with the world, which more qualifies her for a convent than for a court. Her heart is nevertheless good and gentle; and she is resolute in the performance of whatever she believes to be her duty. Madame de Vernon, notwithstanding the education she had thus assigned her daughter, is of a very different character herself. She is completely the woman of fashion, with manners the most fascinating, and a heart solely occupied with self-interest, regardless of the steps she pursues to accomplish whatever end she may meditate, and sure to acquire it by the seductive talents with which nature has endowed her. Finding that, without the property offered her by mademoiselle d'Albémar, she cannot put her daughter into a situation to meet the wishes of madame de Mondoville, she gratefully accepts it; and resolves, as Delphine may hereafter be of additional service to her, to gain the entire possession of her confidence and affections.—The terms of the proposed marriage being agreed upon, Leontius de Mondoville parts from Spain, to behold, for the first time, his intended bride; and, at the moment he is introduced to her, he is introduced also to Delphine, who is cordially invited by her aunt, madame de Vernon, to be present on the occasion. Leontius is the counter-part of Delphine d'Albémar, in every quality of person and mind. The only difference between them proceeding from this source—that, while the latter never consults more than the dictates of her own conscience on the performance of any action which she thinks the comfort or convenience of others requires of her, the latter, from the high-spirited education he has received, is completely the instrument of honour, and is regulated by the dictates of the world, rather than by those of his own judgement, or even personal inclination.

It cannot be difficult to perceive that Leontius de Mondoville should, from the first interview, be sensible of a far greater partiality for Delphine than for his intended bride, nor that this partiality should be mutual. Delphine, as the reader may well suppose, soon becomes sensible of the injustice of indulging such an inclination, and resolves to stifle the unwarrantable flame in its birth. But what are the resolutions of lovers? her heart is formed for the most ardent affection: each soon perceives that neither can survive, if they be not united to each other; and they swear an eternal attachment. This, as may naturally be supposed, is soon perceived also by madame de Vernon; and, determined not

to be frustrated in her scheme respecting her own daughter, she devises a variety of the basest stratagems, and takes every opportunity afforded by the confidence which Delphine reposes in her (who esteems it a duty to acknowledge to her her affection for Leontius), to ruin her in the opinion of her lover. She influences madame de Mondoville in her behalf, by encouraging, even in Spain, a misrepresentation of the character of Delphine; and having at length fully worked, moreover, upon the jealousy of Leontius, and convinced him of her attachment to another person, the heart of the young and impetuous Spaniard becomes rent with the utmost agony; and, in a fit of despair, at the very moment he is expected by Delphine, he gives his hand to Matilda; who, perpetually engaged in the performance of her religious duties, knows nothing of her having been supplanted in the affections of the man she thus marries.

The die is now thrown; and the misery of Leontius and Delphine commences from this precipitate action.—Leontius soon discovers, however, that he has been imposed upon by madame de Vernon; but does not know that he has been imposed upon designedly—for he finds that the person he suspected to have been a gallant of Delphine's is only a lover of her friend, madame d'Ervin. The heart of Delphine is nearly broken: but she supports her situation with becoming dignity, though she never ceases to feel an inextinguishable affection for Leontius. The great part that now remains to be played by madame de Vernon is to prevent all explanation between the unfortunate pair; since she dreads the violence of the temper of her son-in-law, whom she knows to be still secretly attached to Delphine, and since much of the ample fortune of the latter is still necessary to extricate her from very heavy and pressing debts she had long incurred by a series of ill luck in gaming. In both respects she succeeds. And hitherto we have nothing very strikingly exceptionable. But the blind confidence which Delphine still reposes in her aunt—even in spite of the warnings of her best friends, and her own ocular proofs of imprudence and deceit—impeaches her judgement, whatever compliment it may pay to her generosity. This, however, we will pardon: but why should a being of the noble nature and immaculate character of Delphine—since the creation of her mind and person depended upon the plastic hand of madame de Staël—be made to countenance, out of any species of friendship whatever, an illicit amour between madame d'Ervin and her gallant, M. Serbellane, even allowing that M. d'Ervin had grossly misconducted himself towards his wife, and was of an age, in comparison with her own, which must set all love at defiance?—why should she be made to suffer an

assignation between them, at her own house, even though M. Serbellane is on the point of quitting Paris, and separating himself—perhaps for ever—from the object of his affections?—and why, more especially, after the fatal duel between himself and M. d'Erwins, should she endeavour to overcome the scruples of her friend, and advise her to marry the murderer of her husband? That she had been unguardedly betrayed into a promise of procuring an interview in the former instance, and thought herself bound both by friendship and honour to fulfil it, though her judgement condemned the asylum she granted—and that, in the latter, she was afterwards happy to find her arguments had made little impression on the mind of madame d'Erwins, and approved of her retiring from the world and assuming the veil—we do not forget: but the more specious and plausible the conduct, the more dangerous the example.—We afterwards find her renewing a very intimate friendship with madame de Lebensey, who had taken an advantage afforded her by the laws of her country (Holland), and had divorced herself from one husband, that she might marry another. This divorce is justified, on the part of the lady, by the gross misconduct of her first husband, and the compulsory nature of her first marriage: madame de Lebensey is represented as a pattern of conjugal fidelity and propriety in her second connexion; and the delicacy of the mind of Delphine herself upon this subject is afterwards established, by her refusal to listen to hints thrown out by this same M. de Lebensey, *still a man of unspotted honour*, that, in consequence of the late law of divorce of the French republic, then in the very act of passing, the union so ardently desired between herself and Leontius might yet be effected. There is a magnanimity in the conduct of Delphine in this instance, in which the domestic felicity of her cousin, madame de Mondoville, is intimately concerned,—as well as in a variety of others, in which she readily consents to sacrifice her own happiness to promote that of her friend—to which we are very ready to give unqualified applause; but the arguments in favour of divorce, though resisted by herself, are here again brought forward with too much prominence, and are certainly ill calculated for the waning morality of the present day.

Delphine, however, eventually becomes acquainted with the perfidy of madame de Vernon, whose health, as well as fortune, at length falls a sacrifice to the late hours with which she pursues her inclination for gaming; and here, too, the goodness of her heart, and the superior tone of her mind, interest us most feelingly in her favour. She knows the passion Leontius still entertains for her; and, while she freely pardons the dying madame de Vernon, and sincerely ac-

cepts her repentance, she cautiously conceals the information which madame de Vernon had thus confidentially communicated to her, because she knows that the happiness of madame de Mondoville is closely connected with such concealment. The dying scene of madame de Vernon is drawn with much spirit; and we shall select it, not only as a fair specimen of the work, but to show our readers what is the sort of religion they are to expect in this seductive novel. Was it then impossible to show the absurdity of the rites prescribed by the Romish religion at this awful moment, without rejecting all revealed religion whatever, and reverting, for consolation, to that empty and undefinable thing, which, in modern times, is denominated the religion of nature—a religion which, even in its utmost purity of precepts and doctrines, the best and wisest of the heathen world have found woefully unsatisfactory and inefficient?

‘ Madame de Lebensey to Louisa d’Albemar.

‘ Paris, December 2.

‘ How cruel a scene, madam, am I commissioned to relate to you! madame d’Albemar is confined to her bed, in a burning fever, and I myself have scarcely sufficient strength to fulfill the duties which my friendship for you and for her imposes on me. You have condescended, she has told me, to remember me with kind concern; and it is perhaps to you that I am indebted for the good will of this most perfect of beings. How shall I ever be able to testify my gratitude for so great a service? What a soul, what a character has she! and the most distressing circumstances are for ever to deprive a woman like this of all hope of happiness!

‘ Madame de Vernon is no more. Yesterday, at eleven o’clock in the morning, she expired in the arms of Delphine. An unfortunate fatality rendered her last moments terrible. I will endeavour to give you a connected account of the events of the last twelve hours, of which I shall never lose the remembrance. Excuse my perturbation, should I be unable to subdue it.

‘ At twelve o’clock, the night before last, madame d’Albemar returned to madame de Vernon’s apartment, and found her on a sofa, the oppression of her breast not having allowed her to remain in bed. The alarming paleness of her countenance would have excited doubts of her being alive, if her eyes had not from time to time showed a degree of animation in looking at Delphine. Delphine sought, in the works of ancient and modern moralists, divines and philosophers, what was best calculated to support the drooping soul under the terror of death. The chamber was dimly lighted: madame d’Albemar placed herself near a lamp, the shaded rays of which shed on her countenance an air of mystery. She grew animated as she read those pages to which souls of sensibility and daring geniuses have committed their generous thoughts. You know her enthusiasm for every thing grand and noble: this habitual feeling was heightened by the desire of making a profound impression on madame de Vernon’s heart: her voice naturally so affecting, had something of solemn in it; she frequently raised to—

wards the Supreme Being a look worthy of success in imploring him : her uplifted hand invited Heaven to witness the truth of her words ; and her whole attitude was marked with inexpressible grace and dignity.' Vol. i. p. 443.

At this moment I heard two doors open with remarkable violence, in a house where the greatest precaution was taken to prevent the slightest noise, which might disturb madame de Vernon ; the hasty tread of feet too struck my ear : I rose, and beheld Leontius entering with a letter in his hand (it was that from madame de Vernon, which contained the confession of her conduct). He quivered with rage, was pale with cold, and his whole external appearance indicated that he was just arrived from a long journey : in reality, for seven days and nights, through frost and snow, he had travelled from Madrid, without stopping : the instant he arrived he had rushed into madame de Vernon's house without speaking to any person, as if distracted with agitations and sufferings, mental and bodily.

Delphine looked round, uttered a shriek on seeing Leontius, and stretched out her arms towards him, without knowing what she did. This movement and the altered countenance of Delphine, completed the almost total derangement of Leontius's reason ; and, hastily taking her by the arm, as if to drag her away :—What are you doing (cried he, addressing madame de Vernon, whose face he could not see, a curtain, half-drawn before the sofa, concealing her from his view) what are you doing to this poor unfortunate victim ? what new perfidy are you employing against her ? This letter, which you addressed to me in Spain, was delivered to me by the courier, just as I arrived, as I was coming to clear up the dreadful doubt, with which Delphine's silence, and a letter from a friend, had pervaded my mind : here is the letter ! it contains the recital of your barbarous falsehoods. I was not to receive it, you said, till after Delphine's departure : was this another scheme, to prevent my return to Paris, and to draw the unfortunate Delphine into some new snare during my absence ?—Leontius ! said madame d'Albemar, how unjust and cruel you are ! madame de Vernon is dying, do you not know this ?—Dying ! re-echoed Leontius ; no, and I do not believe it ; she feigns it for the purpose of exciting your pity. And will you suffer yourself again to be deceived by her detestable artifice ? What, Delphine, you had written to me that I was to depend on madame de Vernon's explanation, and she employed that very proof of your confidence, to convince me, that you were in love with M. de Serbellane, whereas you were a generous victim sacrificing yourself to the reputation of madame d'Ervin's ! And you, Delphine, who supposed me to have been acquainted with the truth—you must have thought me the weakest, the most ungrateful, and most unfeeling of mankind ; that I condemned you for your virtues, that I abandoned you for your misfortunes ! I have my faults, and advantage has been taken of them, to give some colour of probability to a conduct the most cruel towards the most lovely and most gentle of her sex. But this is not all : an obstacle in point of fortune opposed my union with Matilda ; and that obstacle is removed by Delphine, the pattern of boundless generosity, the victim of shameless ingratitude ! I was ignorant of that service, and she is punished for having per-

formed it; all is mystery around me; I am entangled in the toils of falsehood; and when at length I learn that I am loved, and that I have always been loved (said he, in a heart-rending tone of voice) I am bound, fettered for ever! I see her whom I adore, who is the object of my love, of my eternal regret: she stretches out her arms to her unfortunate friend: every feature in her face bears the mark of sorrow; and I can do nothing for her relief! I rejected her when she was on the point of giving herself to me, ~~when~~ she shed perhaps bitter tears for my loss; and it was you, said he, calling upon madame de Vernon, it was you

The inexpressible anguish of that unfortunate woman excited in me the most profound pity. Delphine, who suffered by it still more severely than I, exclaimed:—Stop! Leontius: stop! a fatal accident has brought her to the verge of the grave: if you knew by how many sincere and affecting testimonies of regret she has since endeavoured to atone for the fault, which maternal love had impelled her to commit!—If it was her daughter that she wished to serve, she will be severely punished, exclaimed Leontius, she will have to reproach herself with her misery and mine. Break, perfidious woman, (said he to madame de Vernon) break asunder those ties which you have woven with falsehoods! give me back the day, the morning of that day, when I had not yet heard your deceitful tongue, when I was still free to marry Delphine, give it back to me!—Ah! Leontius! replied madame de Vernon, do not persecute me on the brink of the grave; accept my repentance.—Recover your recollection, interrupted Delphine, addressing Leontius: observe the condition of that unfortunate woman! can you be inaccessible to pity?—Pity! he replied with a fierce and bewildered air: pity! for whom? for her? ah! if it be true, that she is dying, pray Heaven to grant that I may exchange situations with her, that on that bed of pain, I may be regretted by Delphine, and that she may wear in my stead, those adamant chains with which *she* has loaded me, that she may herself fulfill that long destiny of sufferings to which her deep dissimulation has condemned me.—Barbarian! exclaimed Delphine; what can be done to melt you, to obtain from you one gentle word to sooth the dying moments of poor Sophia? and I too! have not I suffered? since the time when I lost the hope of being united to you, has a single day passed without witnessing my detestation of life? I entreat you in the name of my tears, my misfortunes.—Misfortunes, which she has caused, interrupted Leontius, what do you require of me?

Delphine was going to answer, when madame de Vernon, raising herself like a spectre from the tomb, and leaning upon me, made a signal to Delphine to let her speak. Supported by my arm, she came forward from the recess where her sofa was placed, and the light now showing her whole person, Leontius was struck with the sight of her emaciated condition, of which he had not before been able to judge: this spectacle suddenly calmed his fury; he sighed, cast down his eyes, and I saw, even before madame de Vernon had begun to speak, how great a change had taken place in the disposition of his soul.

Delphine, said madame de Vernon, do not ask of Leontius a pardon which he cannot grant me, since his whole heart disavows it: I have perhaps deserved the torment he inflicts on me: you, my dear

Delphine, had shed too much comfort over the close of my life: I was not sufficiently punished: but prevail on him at least to pledge his word to me that he will not entail misery on Matilda; let my faults be buried with me, and let their fatal consequences not pursue my memory after my death: prevail on him to conceal from Matilda the history of his marriage, and his love for you.—To whom, said Leontius, whose indignation had by this time given place to the deepest dejection—to whom do you wish I should promise happiness? alas! I have nothing, nothing to shed around me but sorrow!—If you refuse me that request also, said madame de Vernon, it will be too great severity towards me; yes, too great indeed.—I felt her faint away in my arms, and I hastened to replace her on the sofa.

Delphine, animated by a generous impulse which raised her above even her affection for Leontius, approached madame de Vernon, and said to her in a solemn voice, in a tone of inspiration:—Yes! poor creature! it is too much; but that cruel man, deaf to our prayers, is not the interpreter of Heaven's justice. I take you under my protection: if he insult you, it is I whom he will offend: if he do not pronounce at your feet such words as carry comfort to the soul, it is my heart that he will alienate. You desire that he may pay regard to your daughter's happiness: well! I render myself responsible for that happiness: I swear to her expiring mother that it shall be sacred in my sight; and, if Leontius wishes to preserve my esteem, and that remembrance of love which is still dear to us amid our regrets, if he wishes to do that, he will not disturb Matilda's peace; he will never derogate from the respect which she owes to the memory of her mother. Hapless woman! whose heart Leontius has not scrupled to wound! I pledge myself as surety for the accomplishment of your wishes: listen to me I entreat you; listen to me alone.—Yes, said madame de Vernon, in a voice scarcely intelligible, I hear you, Delphine, I bless you: the blessing of a dying person is always holy; receive it, come to me. . . . She leaned her head on Delphine's shoulder, and Leontius, at the sight of that spectacle, fell on his knees at the foot of madame de Vernon's bed, exclaiming:—Yes, I am a wretched maniac! yes, Delphine is an angel! Pardon me, that she also may grant me her forgiveness: pardon me whatever mischief I may have done to you.—Do you hear, Sophia? said madame d'Albemar to madame de Vernon, who no longer made any answer to Leontius: do you hear? his injustice is already past; his heart is coming back to you.—Yes, replied Leontius, it is coming back to you, and he is perhaps going to die.—In fact, so many agitations, added to so long a journey in the depth of winter, and without any rest, had thrown him into such a condition, that he dropped senseless on the floor in our presence!

Judge of my terror, judge what must have been the feelings of Delphine! She could not quit madame de Vernon, whose ice-cold hands grasped hers; and in this situation she saw Leontius before her stretched as it were lifeless on the floor. Madame de Vernon, amid the convulsions of the last agony, once more seized Delphine's hand before she expired. Delphine, in a state which baffles all description, supported in her arms the dead body of her friend, and, with her eyes riveted on Leontius, exclaimed:—Madame de Lebessey! gracious

Heaven ! is he yet alive ? . . . tell me . . . On hearing my shrieks madame de Mondoville came hastily in. Her mother was no more ; and her husband, whom she thought in Spain, lay senseless before her eyes. She attributed his misfortune to the shock he had received from her mother's death, and, deeply affected by seeing him in such a condition, she displayed, in assisting him, a presence of mind, and a sensibility capable of exciting an interest in her favour.

‘ Leontius was carried to another apartment. Delphine had all this while remained motionless, and in a bewildered state of mind. She still supported on her bosom the body of her lifeless friend, and by her looks of anxious interrogation enquired of me what I thought of Leontius. I assured her, that he would soon recover, and that his emotion and fatigue were the sole cause of the accident which had befallen him. At this moment madame de Mondoville, who had left the room, returned with her priests, and all the apparatus of death. Delphine then understood that madame de Vernon had breathed her last ; and, gently placing on her bed that woman at once interesting and culpable, she kneeled down before her, kissed her hand with tenderness and respect, and withdrawing from the dismal scene, suffered herself to be conducted home by me, without uttering a word.

‘ I caused her to be put to bed, for she was manifestly in a very strong fever. We have repeatedly sent to make enquiries concerning M. de Mondoville ; he is recovered from his swoon, but is still greatly indisposed, though not to a degree that threatens danger. M. Barton, who happily arrived yesterday evening, came this morning to see Delphine ; but she was so strongly agitated, that it would not have been prudent to suffer her to converse with him. He only told me, that having prevailed on madame d'Albemar to abstain from writing to Leontius, for fear of irritating him against his mother-in-law, he had nevertheless thought it right to say a few words for the purpose of making his mind easy, in a letter which he had addressed to him : but the obscurity itself of that letter, added to Delphine's silence, had thrown Leontius into such a state of anxious uncertainty, that he instantly set out from Spain, in hopes of reaching Paris before madame d'Albemar's departure for Languedoc.

‘ M. Barton did not conceal from me that he felt great uneasiness respecting the resolutions of Leontius : he receives madame de Mondoville's attentions with gentleness : but when he is alone with M. Barton, he appears unalterably determined to spend his life with madame d'Albemar. His passion for her has now risen to such a height, that there would seem to be no possibility of restraining it. M. Barton is without hope, except in the courage and virtue of madame d'Albemar herself. He thinks that henceforward she ought to avoid the sight of Leontius, and to pursue her project of going to live with you. That such also is Delphine's resolution I cannot doubt ; for I heard her say in a low voice, when she thought there was no person near her :—No ! I ought not to see him again : I love him too well : he too loves me : no, I ought not, I must depart.—

‘ Yet what is to become of these unfortunate lovers ? with their present feelings, and in their present condition, how can they live either separate or together ? My husband has come to me here, and has restored my courage which had begun to fail me. He has told me,

that he will do every thing in his power to afford consolation to madame d'Albemar; but what service can even he, the most enlightened and refined of men, render her? Does your perfect friendship, madam, suggest any thing, which does not occur to us, that is calculated to console her? I readily admit the energy of madame d'Albemar's character, and the severity of her principles; but, alas! it is too certain that no determination can henceforward reconcile her happiness and her duty.

Accept, madam, the homage of my esteem for you.

Eliza de Lebensey.

Vol. ii. p. 452.

This extract is sufficient for every purpose. The second volume is devoted almost exclusively to the loves of Leontius and Delphine, carried on, nevertheless, without the suspicion of madame de Mondoville, to whom it is the resolution of both parties that they will conduct themselves with the utmost degree of kindness. Blended with this passionate intercourse, we find an insufferable portion of the cant of what may be called sentimental religion, which is, nevertheless, scarcely sufficient to preserve the very *ardent* but unfortunate pair from positive criminality of connexion. Delphine, however, still continues in this respect pure, notwithstanding the *fiery trials* to which she is often exposed. Madame de Mondoville herself becomes at length acquainted with the amour; and, finding that the peace of mind of the latter is now in danger of being completely ruined, Delphine collects courage enough to act as she should have acted at first; and abruptly, though in an agony of grief, quits Paris, leaving the impetuous Leontius in total ignorance of her retreat, lest he should again pursue her.

In vol. III, we learn that madame de Mondoville is a few months afterwards delivered of a son, and that she shortly falls a sacrifice to the maternal duty of suckling him, with a constitution too delicate for such an office. The child survives his mother but a few days; and Leontius, having paid to each the respect which common decency requires, sallies forth, like a knight-errant, in pursuit of the idol of his heart. He at length learns that she has retired to a convent in Switzerland: he pursues her with all possible speed; but finds, alas! that his own freedom is now acquired too late—for Delphine has assumed the veil.—Here madame de Staël should, in our judgement, have concluded her work, unless, indeed, she had made an Abelard of Leontius, as she might have made an Eloïsa of Delphine. We say, *might have made*—for, though both solemnly devote themselves to their Creator, there is an infinite difference in the circumstances of these unfortunate fair ones: the former renouncing the world from her very soul, and most cor-

dially dedicating her life to the services of the religion she equally professed and believed; the latter only pretending to take the veil as the lesser of two evils, still glowing with love for Leontius, panting for an opportunity of being united to him, disgusted with the ceremonies of the Romish religion, and a confirmed infidel in her heart. It is for madame de Staël herself to reconcile this open dissimulation and mockery of the Supreme Being, with the honest and unblemished soul which she still paints her accomplished heroine as possessing.—Love is seldom at a loss to accomplish the object he has in view; and Delphine, in a few days, learns, that, in consequence of the neglect of some formalities during the period of her noviciate, she is still at liberty, and that the convent has no right to detain her. Leontius and herself receive the intelligence with eager delight; and she escapes from the fetters that confine her. Happiness, however, is not to be her portion. Leontius cannot even now brave the opinion of the world, and have it told him that he had seduced a young nun from her vows to the Almighty, and had run away with her from her convent. In a fit of despair, he leaves her abruptly, with a view of entering into the royalist army of France, that he might shortly fall, and thus terminate his miseries: he finds a relative of his own attacked and overpowered by an outpost of republican troops: he extricates him from his danger, but is taken prisoner himself, is tried, and condemned to be shot. Delphine, dreading the violence of his irritable disposition, follows him, with her friend M. Serbellane; hears of his imprisonment, visits him in his dungeon, and finally accompanies him to the place of execution, where she falls at the same moment with himself, from the effect of poison she had previously taken.—In this termination, we can perceive nothing either of dramatic dignity or dramatic justice: it is in every respect contemptible; and exemplifies the art of sinking, in a greater degree than any publication we have lately met with. The novel is, nevertheless, upon the whole, as we have already observed, highly seductive and captivating: it displays much knowledge of the world, and a considerable acquaintance with the human heart. The translation is easy and natural; and, so far as we have compared it with the original, which is now before us, correct. *Decadence*, *presension*, and some other words, however, which we have occasionally met with, are not English: nor is Leontius either French, English, or Spanish. If the French termination had been rejected, the Spanish should have been restored; and, for Leonce de Mondoville, we should then have had Leontio de Mondovilla.

ART. VIII.—*Sermons, on various Subjects, doctrinal and moral; selected, abridged, and translated, from l'Année Évangélique of F. J. Durand. By the Rev. Richard Munkhouse, D.D. &c. 8vo. 7s. Boards. Rivingtons. 1802.*

PROFESSOR Durand distinguished himself by his lectures as well as his discourses at Lausanne. A collection of the latter was published in Switzerland, and very favourably received; and from these the writer before us has compiled the present volume, not confining himself strictly, however, either to the arrangement or words of the original author. Hence he very properly doubts whether he should call his work a translation; and the reader is advertised not to pass an improper judgement on any thing it contains, or impute rashly an error to the original, for which the compiler alone is perhaps responsible. We cannot hesitate to join in the general commendation of the author, from the specimens thus afforded us: yet we may with propriety call in question the translator's method, as it would certainly give greater pleasure to read each discourse as it came from the author himself, than to have it thus carved out at another man's discretion: and, as it is proposed that a second volume should be added, there seems to be still less reason for presenting this before us to the public in so mangled a form. In general, the spirit of the original is well preserved: Gallisms will at times occur; and the translator does not always bear it in mind, that he should use words familiar to an English audience. Thus, we find Phœnice for Phœnicia; and the expression that 'whole nations have deposed to the obstinacy of their unbelief,' to convey a sentiment not easily to be derived from these words.

In the preface, the writer laments the present miserable state of the Swiss, and ascribes to them, as is very commonly the case, many perfections in their former state, to which they were assuredly strangers. It is not generally considered that this unhappy country was much divided at all times, both in religion and politics; that the grossest superstition abounded in several parts; and that, even in those which boasted of the greatest share of liberty, a system of dependence on foreign courts, and the degrading custom of hiring themselves out to foreign governments, were still common. The 'once virtuous and gallant Swiss' were deservedly the admiration of Europe; but for the application of this character, we must travel some centuries back, before their manners had been debauched by the immorality introduced from foreign courts. Philosophism, one of the *ignes fatui* of the present day, and which has so much flourished in Helvetia, was readily conveyed, by those who at length returned

home, into the remotest recesses of their native country; and what lighter error could be expected from protestants, who devoted themselves to the service of any foreign power, and who would fight for the very church by which their own religion was proscribed?

‘Not to philosophism alone must be attributed all the horrors which have flowed in like a torrent upon that so late contented and happy people. Various other causes, we may reasonably suppose, have combined to dissolve a confederacy, which seemed formed to endure throughout many generations. Of these causes, among the chief may be reckoned the military emigrations of the Helvetic youth; who, entering into the service of monarchical France, thus occasioned a sensible depopulation of the cantons, either by falling in the battles of their allies, or by returning home (after a long absence) with constitutions broken down by hardships or disease, their hearts corrupted, and their minds emasculated by luxury. Hence much of that dissipation and effeminacy so recently observable; hence the detestable revolution in the morals and manners of the Helvetians; hence a flagrant relaxation in the discharge of religious and social duties; and hence, likewise, a no inconsiderable diminution of that pervading spirit of patriotism, which prefers (to that of every other) the welfare and prosperity—which values and relishes (above those of every other) the blessings and advantages, the scenery, society, and connexions—of native home, and native country.’ P. xvii.

Professor Durand was not a Swiss: yet his attachment to the country was equal to that of a native. Situated in one of the most delightful spots in the Pays de Vaud, in a respectable situation, he could not feel any of those political inconveniences of which others might probably have a right to complain. Nature, in all her most beautiful and majestic forms, was daily present to his eye; and the prospect of approaching confusion must naturally have produced the most melancholy effects on his mind. The causes of it, from various passages in these sermons, he evidently attributed to philosophism—not considering that the proper methods were not taken to prevent the spirit of inquiry from producing dangerous consequences, by pushing too far those reforms in religion and government, which the nature of the case required. Hence the old constitution of Switzerland found, like that of the French, very little support when vigorously attacked; and the majority in both countries, sensible of ills under which they labored, and aggravating them by imaginary complaints, forgot, in their ardor to destroy one fabric, the necessary precaution of previously collecting the materials for another.

There are twenty-seven discourses in this volume; and they are chiefly on moral subjects. We shall extract a few passages, whence our readers may form an estimate of the

general character both of the original and the translation. In a discourse on 'the fear of man,' is the following remark on cowardice—a quality much more general than is usually imagined, and to be found not rarely among those who make the greatest pretensions to bravery and magnanimity.

'Cowardice, on the contrary, consists in having no fixed principles of our own to act upon; in regulating ourselves on the most important occasions according to the opinions and prejudices of the world, and in unresistingly submitting to the tyrannous wills of others. It is (at the time that we lie under a continual obligation of suppressing our finest feelings, and disguising our real sentiments) to be mean-spirited and cowardly, when we betray an over-solicitude, not about the propriety or rectitude of our actions, but about the judgement that shall be formed of them; when we are displeased with ourselves on the grounds of our own ideas and inclinations, from an idle preference to the inclinations and ideas of others; when we do not dare to execute any thing, to undertake any thing, without first consulting, without manifesting a previous deference to the opinions of the world. We are then cowardly, when we subscribe to what we cannot approve, and appear satisfied with what we have every just cause to be displeased, and cannot avoid being greatly offended at; when we cover the countenance with smiles and seeming serenity, at the moment that we are inwardly disgusted with the most flagrant exhibitions of vice, or folly; continually disguising ourselves after a thousand unmanly and contradictory methods, without ever so much as venturing to seem to be, what we really and truly are; when we drag the chains of pusillanimity and infamy, even at the time that we are fully sensible of their weight, and have it in our power to break them, and cast them away. Thus it is, that they, to whom "the fear of man bringeth a snare," think, speak, act, temporize, and dissemble.' p. 23.

From St. Paul's speech to the Athenians, occasion is taken to make some just remarks on the nature of superstition.

'To be superstitious, therefore, is—to decide upon religion, and the nature of the worship due to God, not according to distinct and accurate conceptions of a holy, just, and perfect Being; not according to the relation which he bears to his rational creatures; not according to what he himself hath deigned to reveal to us, but according to our own arbitrary reasonings, and erroneous opinions. Contemplated in these different points of view, superstition has all along characterized itself either as sanguinary and intolerant; as an absurd and unmeaning worship; or, as the delirious ravings of the minds of those, who are confident when they ought to fear, who fear where they ought to hope, and thereby heinously offend Him, whom they profess to honour. Such is the impure and copious source, from whence so many poisoned streams of error and of misery flow.' p. 65.

'To guard ourselves against becoming superstitious we must search the Scriptures. We must always remember, that the light of truth

is not altogether free from a mixture of darkness and obscurity; and that our feeble and limited faculties can never be brought fully to comprehend the wise and infinite plans of omniscience and omnipresence; of Him, whom the heaven of heavens cannot contain. We must also fortify our minds in the firm persuasion, that all fundamental truths—truths which are absolutely necessary to salvation, are clearly revealed in the word of God; but that its mysteries are of the number of those “secret things which belong unto the Lord.” We likewise perceive, that it is especially incumbent on us, to draw from this fountain of light and life, distinct and appropriate ideas of the Supreme Being, and of the relations which he condescends to maintain with us; for such is the only solid and good foundation of true piety, and righteousness of life. Whoever unhappily neglects to supply himself with these ideas, necessarily contemplates the Deity in a point of view highly derogatory to his adorable attributes: he views him under a form which is not his, and which indeed in no wise resembles him. He supposes God to be altogether such a one as himself: he imputes to him human weaknesses, which he is simple enough to look upon in the light of divine perfections. He first ascribes to God (whose wisdom is infinite) certain wild and chimerical notions, and then, consistently enough with his mistaken apprehensions, worships him with a wild and chimerical worship.

“I must here also insist upon the obligation we are under of cultivating our reason with the most assiduous care, and of advancing ourselves in the knowledge of all those sciences, which are calculated to inform and improve the mind, whenever our condition, and that state of life in the which it hath pleased God to place us, afford opportunity and leisure for such attainments. We shall thus be enabled to perceive the beauty and force of evangelical demonstrations, and fully comprehend that “harmonious whole,” which is happily made up of the various sublime truths and precepts of Christianity; otherwise, it will be impossible to discern the superiority of revealed, over natural religion. The more we cultivate our reason, the greater our consciousness, at the same time, of its narrow limits, and total insufficiency to supply us with unerring rules of conduct, and the more firmly do we become persuaded, that revelation is destined to supply the imperfections, and reform the vices, of the unregenerate man. To these remedies, we must, lastly, add the practice of those virtues which the Gospel enjoins; above all, frequent and fervent prayer to God, that he will be pleased to endue us with that wisdom, of which we stand in need, and which is solely to be derived from him. We must individually and devoutly ask of God with the pious psalmist; “O Lord, open thou mine eyes, that I may behold the wondrous things of thy law:—Make me to go in the path of thy commandments, for therein is my desire.” p. 70.

The day of judgement is a subject of too solemn and too interesting a nature, not to make a deep impression on the least reflecting mind; and we tremble for the orator, lest, in his attempt to bring before us the great truths of revelation upon this topic, their sublimity should be degraded, or improper ideas excited. Our preacher seems to have been

upon his guard against both defects ; yet, after labouring to his utmost, he found himself compelled, towards his conclusion, to borrow from that commanding eloquence, which once struck dismay into every breast, and will in every age give celebrity to the name of Massillon.

‘ Since we must all be judged without exception of persons, let us always remember the account that we must give ; and, by the aid of our imagination, frequently prostrate ourselves at the foot of the tribunal of Jesus Christ. This will prove to us a never failing incitement to vigilance and sobriety. There is no other alternative—We must be placed among the elect, or among the gainsayers and disobedient. It remains only that we make our choice ; and for this purpose, the present life, and this alone, is allotted us. Now is the time to conciliate the favor of our judge : “ Now is the accepted time ; now is the day of salvation.” Nothing farther can be done, when we shall have been once brought before him. Then will be the day of retributive justice ; the day of preparation will have fled, never to be recalled. Let us then make haste to profit from the dispensations of grace. Let each of us, with the deepest humility and contrition, supplicate mercy of the Lord in the day of his coming. We have a rule before us of conduct, of exhortations, of warnings, which, that we may be always ready, emphatically exclaims.—The hour is uncertain ; the day is short ; time is on the wing ; eternity draweth nigh. Seek ye the Lord while there is yet time ; seek ye the kingdom of God and his righteousness ; for the Lord will come at an hour when ye are not aware.

‘ And does not this alarming truth realize itself daily ? Is not death perpetually exercising its power on great and small, on the rich and poor, on the young and old ? Is there among us one, who can say with himself without the fear of being confounded—I have yet twenty years, yet ten ; I have yet one year, one month, one day, one hour, yet some moments to prepare myself for judgement. Alas ! it may be in a few days, to-morrow, to-day ; even while we remain within the hallowed walls of this sanctuary, that death may cut short the thread of our life. And shall we then any longer dare to hulk ourselves in a fatal security, regardless of the consequences ? Has heaven no charms : has hell no terrors for us ! Is it nothing to lose our souls, to lose our God, and with him for ever to lose all things !

‘ O, my friends ; my heart fainteth in me, when, as I ponder on that great and terrible day, I cast a look over the present congregation. All called to an heavenly inheritance ; all the children of God ; all actually at this moment united together in holy meditation in his house, must we then be separated ? Who among us are the chaff ? Who among us are the wheat ? On which hand will each of you be placed in that tremendous judgement ? To which side will it be the preacher’s lot to go ?’ p. 390.

It is, as we have already observed, the translator’s intention to give another volume to the public, if this be favourably received ; and the above extracts may perhaps induce our readers to augur well of its merits.

ART. IX. — *Select Odes of Anacreon, with critical Annotations. To which are added Translations and Imitations of other ancient Authors. By the late Rev. Hercules Younge, and published by the Rev. Robert Drought. 12mo. 3s. 6d. Boards. Vernor and Hood. 1802.*

THIS, as the title expresses, is a posthumous publication; and, if not possessed of all the merit attributed to it, with a sort of venial credulity, by the editor, who is a near relative of the translator, it is nevertheless a work that soars above mediocrity. If less spirited than the fashionable version of Mr. Moore, it is at least less prurient in its language and imagery, and often exhibits a juster idea of the original. The two following examples may serve as a fair specimen of the translator's general powers of versification.

‘ On Himself.

‘ The women maliciously gibe me, and cry,
 “ Anacreon, thou’rt old : ’tis a jest to deny.
 Go look in the glass ; see how quick you decay :
 Your hair and your forehead are wither’d away ! ” —
 Ye beauties, what mischief old Time may have wrought,
 How prey’d on my head,—never cost me a thought.
 But this I can tell—and am sure ’tis a truth—
 When age has succeeded the vigour of youth,
 The more we should revel, the more we should toy,
 Since death near approaches to banish our joy.’ p. 36.

We subjoin Mr. Moore’s version for a comparison.

‘ The women tell me every day
 That all my bloom has past away :
 “ Behold ! ” the pretty wantons cry—
 “ Behold this mirror with a sigh !
 The locks upon thy brow are few,
 And, like the rest, they’re withering too ! ”
 Whether decline has thinned my hair,
 I’m sure I neither know nor care.
 But this I know, and this I feel,
 As onward to the tomb I steal,
 That still, as death approaches nearer,
 The joys of life are sweeter, dearer ;
 And, had I but an hour to live,
 That little hour to bliss I’d give.’

‘ On the Necessity of Drinking.

Younge.

‘ This fertile earth imbibes the rain ;
 The trees her moisture drink again ;
 The swelling ocean drinks the gales ;
 From him the thirsty sun exhales ;

The moon, as thirsty, copious streams
Insatiate drinks of solar beams.
In drinking, then, since all agree,
What friend can justly censure me?' P. 45.

Moore.

' Observe, when mother Earth is dry,
She drinks the droppings of the sky;
And then the dewy cordial gives
To every thirsty plant that lives.
The vapours which at evening weep
Are beverage to the swelling deep:
And, when the rosy sun appears,
He drinks the ocean's misty tears.
The moon, too, quaffs her paly stream
Of lustre, from the solar beam.
Then, hence with all your sober thinking!
Since Nature's holy law is drinking,
I'll make the laws of Nature mine,
And pledge the universe in wine.'

This latter ode is, in the original, comprised in seven lines alone, each containing fewer syllables than the measure selected by the two English translators: yet Mr. Moore has contrived to wire-draw it to not less than just double the number, by adding words, and occasionally conceptions, which are altogether his own. Of the last couplet, not a syllable is to be found in Anacreon; nor would the Teian thank him for the addition, since the whole is insufferably bombastic, and the concluding verse meretriciously loaded with an idea that completely destroys the generalising of the comparison. 'The fertile earth drinks,' says the poet—'the trees drink the earth—the main drinks the air—the sun drinks the main—the moon, the sun himself—what then, my friends! forbids me to drink?' Such is the literal interpretation of the entire ode before us, in which, to render the comparison more accurate and applicable, the poet pointedly abstains from a specific enunciation of *wine*, or of any individual fluid whatever. As actually written by himself, the apostrophe to his companions is classically correct: but, had he said, 'What then, my friends! forbids me to drink *wine*?' he would have made a most illogical, and indeed ludicrous, use of his previous imagery.

Τὶ μοι μάχισθ' ἑταῖροι,
Κ' αὐτὴ δίδωσι πῖνον;

We remember having seen a translation of Anacreon, printed, like the present, in twelves, about the middle of the last century, by a Mr. John Addison, which more nearly resembles it, in a variety of points, than Mr. Fawkes's, Mr.

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Moore's, or any other we have ever met with. Like the version before us, it was generally confined to nearly the same number of lines as the original, and was accompanied with a perpetual commentary. Mr. Younge's commentary, however, we cannot much commend: it is a pye-bald composition of Greek, Latin, and English, too trivial for those who are acquainted with the two former languages, and beyond the comprehension of the mere English reader.

The translations and imitations appended are from Bion, Moschus, Phocylides, and Horace. They are easy and perspicuous, but have scarcely energy enough to promise any considerable degree of longevity. Upon the whole, we were best pleased with Mr. Younge's version of the admonitory poem of Phocylides, and shall conclude with copying a part of the moralist's exhortations.

Speak honest truth, and scorn the subterfuge
Of mental reservation; nor appear
A polypus, and change in ev'ry site.
Base is the man who with premeditation
Unjustly acts; but whom necessity
Compels to frauds, is but a partial knave.
In ev'ry deed, consider the design.
Swell not with pride for wisdom, strength, or riches;
Mortals have none to boast: one Pow'r alone
Is rich, omniscient, and omnipotent.
'Tis vain to grieve at evils which are past;
For what is done can never be recall'd.
Restrain your hand, and bridle furious anger;
For, when indulg'd, it gives a loose to blows,
And murder follows oft, though undesign'd.
Be kind and humble: luxury begets
Immoderate desires; and opulence
Is, in its nature, haughty and disdainful.
The virtuous emulate, and not the bad.
A steady purpose much assists the honest,
But makes the villain worse. Let vengery,
Which brings disgrace, give way to love of virtue.
Eat, drink, and speak, do all in moderation.
Excesses shun, and keep the golden mean.
Free from dark envy live: superior pow'rs,
Pleas'd with their stations, envy not each other.
Look round the world; observe the pallid moon;
She envies not the sun's all-glorious orb:
This earth, unenvious, humbly views the heav'n
Stretch'd far above her: all, content, agree.
Should discord actuate the pow'rs divine,
This whole creation must at once be ruin'd.

Live temperate: avoid obscenity:
Nor study deep revenge; for soft persuasion

Bids strife to cease : but strife engenders strife.
 Trust not too soon ; but ever mark the end.
 Outdo the kind in kindness. 'Tis far better
 To treat a stranger with immediate welcome,
 Though frugal, than with formal, feign'd delays.
 Be not to poverty an usurer.
 Let none attempt, who rob a nest of young,
 To seize the parent bird, but give her liberty ;
 And other future broods shall pay the ransom.
 'Tis not the office of a fool to judge :
 Let wise teach wisdom, artists teach their arts.
 He can't improve, who cannot learn to hear.
 Flee the base sycophant ; nor think to find
 A friend in him who loves thy board alone,
 And serves the time, insatiably rapacious.
 Trust not the crowd : the crowd is ever various,
 Like fire and torrents, not to be restrain'd.
 Ev'n in devotion chuse the middle way.
 Entomb the dead, nor impious tear the graves
 Of those who rest in peace. The sun abhors
 So foul a sight ; and heav'nly vengeance follows.
 Touch not their poor remains ; for Hope declares
 That man shall rise from earth to light again,
 Survive his earthly spoils, and live immortal.
 Souls bloom corruptless, though the frames decay,
 Breath'd from the Godhead in the form of God.
 Our bodies, shap'd of dust, to dust return ;
 But the free spirit soars aloft to heav'n.
 Where is the use of riches to a mortal
 Who cannot bear his hoarded heaps away ?
 The stroke of death makes ev'ry station equal ;
 But Heav'n disposes of the soul at pleasure.
 A king shall boast his regal pomp no more :
 The starveling beggar, ev'ry vulgar dead,
 Must join his side, and use one common mansion.
 Born but to die, these bodies soon decay ;
 Yet, in perpetual vig'rous youth, the soul
 Survives her prison, and for ever blooms.
 Nor fortune prosp'rous should exalt the mind,
 Nor adverse damp it. Serve necessity :
 'Tis vain to blow thy breath against a storm.
 Bless'd is the man whom pow'rful words attend ;
 For reason conquers more than conqu'ring steel.' P. 153.

ART. X.—*Sermons, upon Subjects interesting to Christians of every Denomination. By Thomas Taylor. 8vo. 6s. Boards. Longman and Rees. 1803.*

EVERY subject of revelation is interesting to the true Christian ; and even the disputes which agitate the religious world, might, from the interest they have excited, have been

all introduced in this volume, without any contradiction to its title-page. But it is natural to imagine, notwithstanding this title-page, that the writer meant to have been more particular, and to select for his points of discussion those in which Christians of every denomination agree. In this opinion, however, we have found ourselves mistaken; for, in one place, the author contends against 'the popish doctrine of purgatory,' proving it to be 'both false and injurious;' and, in others, entertains other sentiments upon which the Christian world is by no means unanimous. Hence we see no propriety in addressing these sermons to every denomination of Christians, and the proper title should have been derived from the dedication—*Sermons preached before the Congregation of Protestant Dissenters in Carter-lane, and published at their request.* We cannot flatter the writer with a hope that this volume will attain a second edition, or we might recommend a revisal, with a view of making his sermons and their title accord; and perhaps there is no better mode of encouraging the liberal spirit which is here frequently inculcated, than for a preacher to dwell principally upon those topics in which there can be no dissension among those who profess the Christian religion.

The subjects are miscellaneous, and chiefly moral. They are treated in general with gravity and perspicuity, and the congregation before whom they were delivered must derive much pleasure in preserving these fruits of the labours of a preacher who has been connected with them for more than six-and-thirty years. The liberality of his opinions reflects equal credit upon himself and his audience: for it is too common with persons in a small community to confine within their narrow limits purity of faith and excellence of doctrine, and to treat those, whom circumstances of birth and education have withheld from the pale of their sect, with uncharitableness and contempt. Such, however, is not the conduct of the preacher before us, who does not conceive that every one who names the name of Christ must necessarily worship God exactly in his own manner, or that the privileges of the Gospel are confined to Christians of his own denomination. The great end of the Gospel is unquestionably to be promoted in a different manner: and parties may concur in the support of a common cause, though shades of opinion may diversify them from each other.

'I wish you, also, seriously to consider, that by expressing an active concern for the interest of our fellow-disciples, we shall not only discover a genuine affection for the person of our common master, but take the most likely method to advance his cause in the world. No family or community upon earth, can justly be expected to prosper, where the several members feel little or no regard for one another. In

order to promote the common good, they must be studious of each other's welfare. And never can we reasonably hope that the church of Christ will extend, far and wide, its triumphs amongst men, and become the praise and glory of the whole earth, till Christians, of different parties, learn to love one another, with a pure heart fervently. By this means, they would soon remove the prejudices and censures which their ill-founded and angry contentions have unhappily occasioned; and both recommend themselves, and the doctrine they profess, to the esteem of all around them. The zeal which is, now, too often injuriously expended, in weakening each other's hands, would then be usefully employed in strengthening them: and their united endeavours to promote the common cause of Christ in the world, would not fail, we might justly hope, to be accompanied with a divine blessing, that must ensure success. Before the Gospel obtains that universal spread, which the word of prophecy encourages us to expect, and, as preparatory to it, such an union of hearts and endeavours, I am persuaded, will take place; nor, can I think that the honour of being employed in accomplishing so desirable an event, is reserved for the sole possession of any one party amongst us. Let us, my brethren, do every thing we can, in our respective stations, to prepare the way for the arrival of a period of such immense importance, by exercising ourselves, and promoting amongst others, a temper and spirit most friendly to its approach. And whilst we do good unto all men, as we have opportunity; let us cherish in our breasts, and exhibit in our conduct, a peculiar affection for those that belong to the household of faith.' P. 430.

This liberality toward others does not by any means weaken the attachment we may reasonably entertain for our own peculiar opinions. We are not hence to insinuate, that it is of

little importance what opinions we form concerning the different subjects that are controverted in the Christian world; or, that one mode of worship is as favourable to our religious improvement as another. The more just and comprehensive our views are of the sacred truths which revelation discloses, and the nearer our mode of worship approaches to the scripture model, the greater advantages shall we enjoy for acquiring and cultivating the Christian temper. It must, at the same time, be allowed, and those persons are very superficial or prejudiced observers of what passes in the Christian world, who do not readily confess, that the genuine spirit of our divine Master is not confined to, or excluded from, any one party or description of his professing disciples. We sometimes see it animating the lives and conversation of persons, whose particular sentiments and circumstances may be thought very unfavourable to its growth; and we often, alas! find it wanting where it might be expected to shine forth in its greatest strength and lustre. But of what value, to engage our affectionate regard, is the strictest conformity to the Christian doctrine, in opinion and judgment, when compared with an uniform subjection to the laws of Christ, in the life and temper? Instead, therefore, of confining our brotherly love to persons of this or that particular denomination, let it

extend to all that bear the image of our divine Master, and shew that they love him sincerely, by keeping his commandments. This is the decisive rule by which he has taught us to judge who are, and who are not, his genuine disciples. "By their fruits," (says he) "shall ye know them."

' If it be said, as an objection to our brotherly love for any who make a Christian profession, that they adopt principles which serve to enfeeble the power, and sully the glory of the Gospel;—allowing this to be really the case, or that we, in our deliberate judgment, believe it is; yet, if under the influence of other principles, which they embrace in common with ourselves, they still discover a truly Christian temper; shall we consider and treat them as aliens from the great household of faith, and strangers to the covenant of promise? Is not this pronouncing judgment upon another man's servant, where we have no warrant? And will it not serve to confirm them in the mistakes into which we think they have fallen? Will it not, also, provoke them to observe the same rule of conduct towards ourselves, which we observe towards them; and thus beget endless jealousies and contentions, that will prove greatly injurious to the credit and progress of the Christian cause in the world? Would it not be much better, for our own credit and comfort, and for the advancement of the truth as it is in Jesus, to do them (mistaken as they may be thought) every personal office of kindness in our power? Should we not, in duty, endeavour to convince them that our principles are better than theirs, by the more excellent fruits which they produce in our lives and temper?

' We cannot, indeed, without dishonouring ourselves, nor should we, from regard to the best interest of others, do any thing that will encourage the spread of principles which we really think to be false and dangerous: on the contrary, we are commanded in the spirit of meekness and love, "to contend earnestly for the faith once delivered to the saints." Our duty, here, however, surely, does not require us to disown as brethren, or refuse doing acts of brotherly kindness to those who, by breathing the spirit of Christ, prove that they really belong to his family. This is a badge of distinction so important in itself, and which reflects so much honour upon the cause of our divine Master, that it should certainly entitle all upon whom it is found, to every office of kindness we are capable of rendering them, in whatever particulars they may differ from us besides. And the readiest way we can take to correct their errors, if they have fallen into any, is to convince them that we feel a tender concern for their interest. They may not hold exactly the same place in the household of faith with ourselves; but still, as members of the same family, servants of the same master, and heirs of the same glorious expectations and hopes; we have one common relation and interest, and are bound, by peculiar obligations, to consult and promote each other's welfare.' p. 416.

The same sentiment is frequently inculcated; and indeed, till the world wears a very different appearance, it cannot be too often inculcated on every Christian community: for

' it is not the name we bear, the profession we make, or the stations we fill in the world and the church; it is not a fiery zeal for this,

and the other particular party, into which the Christian world is divided, or whether we worship God according to an established form, or amongst dissenters from it: I will add, it is not a partial conformity to some few commands of Christ, or a temporary conformity to them all; It is not, I say, any one of these too much valued distinctions, nor all of them united together, that will denominate us true Christians, in the judgment of the great day. Whatever importance they may be thought to carry, in the present opinion of prejudiced and fallible men, when weighed in the balance of our final and unerring judge they will be found wanting. Unless we possess, in some prevailing degree, the mind of Christ, whatever other pretensions we may make to the character of his disciples, we shall assuredly be disowned and rejected by him.' p. 408.

These just views of an appropriate Christian temper naturally take their rise from enlarged conceptions of the character and conduct of the author of our religion. In a sermon 'on the authoritative manner in which our Lord delivered his doctrine,' we trace these sentiments to their proper source; and the following passage points out the distinction between our Saviour and every other human being in the justest manner.

'Impostors may, indeed, sometimes affect airs of great confidence and importance, to raise their credit in the world. But conscious as they must be of their own insincerity, they cannot always, nor long, keep up the deception. Those who follow them into their private walks, and carefully mark their steps, will soon discern the vanity of their pretensions. Whereas our Lord, upon no occasion, departed in the smallest degree, from the high character he assumed. Whatever changes took place in his outward circumstances, or with whomsoever he conversed, a noble superiority still appeared in every thing he said and did. Strip the greatest heroes upon earth of some few shining qualities and achievements which attract the public admiration, and you will find them the same feeble and imperfect beings with the rest of their species. And follow the persons who are most celebrated for genius and learning into their private recesses, and you will probably see them fall into weaknesses and follies that would dishonour an illiterate peasant. But our divine Master preserved the same dignity of conduct, the same wisdom and goodness, in private as in public life, and at the festive entertainment, as in the temple or the synagogue; and when he was buffeted and spit upon by an insolent rabble, as when he was entering Jerusalem, with triumph, amidst the hosannahs of its fickle inhabitants. Such, indeed, was the excellence of his character, that he even rises in our esteem and veneration, the lower we behold him sinking in his outward circumstances. Never did he appear, in any period of his life upon earth, more great and venerable, than when he was employed with his expiring breath, amidst the rude shouts of an insulting mob, and under all the shame and anguish of crucifixion, in interceding for his cruel murderers, and bestowing the blessings of paradise upon the penitent companion of his sufferings. Let us delight to contemplate these truly astonishing displays of his

glory; and let the contemplation of them establish our faith in the truth of his doctrine, the fulfillment of his promises, and the execution of his awful denunciations. P. 308.

We could with pleasure transcribe many other passages from these discourses: but the above extracts will leave a favorable impression on the reader; and we will only add to them one more, on the proper employment of our time.

“There is a time proper for every purpose under heaven, which a wise man can wish, and which the present mixed state of things requires us to prosecute. We are ourselves a wonderful composition of what is great and small—of what allies us to worms, and unites us to angels. And suited to the imperfections of our nature, are the occupations of life: in some, we descend to a level with the beasts that perish; in others, we emulate the exalted employments of those happy beings who worship before the throne of God. They have each, however, their respective importance; and there is no reason why one should be allowed to intrude upon, and exclude another. There are seasons proper for pursuing the necessary business and innocent enjoyments of this life, as well as for cultivating the temper which is necessary to prepare us for the blessedness of the next; and those men who devote that portion of their time to exercises of religion, which they ought to employ in the management of their secular affairs; and who neglect the business of the shop and counting-house, under pretence of attending to the duties of the closet, or the house of God, are chargeable with an egregious mistake, and lay themselves open to the rebuke which our Lord passed upon the Pharisees—“these things ought ye to have done and not left the other undone.”

“Every thing is beautiful in its season.” Whereas what is highly important and commendable, in itself considered, by being ill-timed, so far from entitling us to any real esteem, becomes the deserved object of reproach and censure. It should be our care, therefore, to learn, not only what plans and purposes it becomes us to form; but to consider and embrace the proper seasons for prosecuting them.” P. 101.

ART. XI.—*Componimenti Lirici de' più illustri Poeti d'Italia scelti da T. J. Mathias. 3 Tomes.*

Lyric Productions of the most celebrated Poets of Italy, selected by T. J. Mathias. 3 Vols. 12mo. 1l. 11s. 6d. Boards. Becket. 1802.

WE have often to regret, in the course of our periodical lucubrations, that many of the most classical scholars of our own age, who are endowed with an ample portion of genius, seem to have forgotten the present world in contemplation of the past; and are so super-saturated with Latin and Greek, that they cannot find either time or room for the acquisition or retention of modern tongues. Such is not the

case with Mr. Mathias, whom we may justly allow to adopt the language of Milton, and assert—‘Non me tam ipsæ Athenæ Atticæ cum illo suo pellucido Ilisso, nec illa vetus Roma suâ Tiberis ripâ, retinere valuerunt, quin sæpe Arnum vestrum et Fæsulanos illos colles invisere amem;’ and whose Italian diction is, for the most part, so correct, as to have reflected no discredit upon the Della Cruscan academy itself.

In respect to size and typography, these volumes are intended to match with our compiler's edition of *Select Sonnets and Canzonets of Petrarch*, published about two years ago, under the title of ‘*Rime Scelte di Francesco Petrarca*,’ in consequence of which, the specimens adduced from this poet, in the present collection, are pieces which were not admitted into the ‘*Select Rhymes*.’ they are, indeed, few in number, and by no means of pre-eminent merit.

Mr. Mathias opens his work with two distinct addresses, in the Italian language; of which the first is super-scribed to two *right learned* friends of his own (*eruditissimi amici suoi*), under the fictitious names of Alcæus and Aristippus; and the second, to ‘poetic and cultivated English readers.’ As a specimen of the perseverance and success with which he has studied this elegant tongue, we shall copy from the latter his own version into it, of Mr. Gray's Sonnet on the Death of the honourable R. West, which he regards as the most perfect of its kind that has ever been composed in English, and, on account of its tenderness and exquisitely polished melody, as altogether worthy of the vale of *Vaucluse*. The translation, he adds, was executed some years ago.

‘ In van per me ride il nascente giorno,
E'l Sole innalza i rosseggianti rai,
Scioglon gli augelli in van pietosi lai,
E'l suol rinverde in lieto manto adorno:

Altri oggetti i' desio di giorno in giorno,
Ed altre note, ah! note no, ma guai;
Non giunge il mio martir tra' spirti gai;
Muor la gioja imperfetta a me d'intorno.

Sorge l'Aurora intanto annunziatrice
Di novi ufizj a' più felici cori;
Sparge i suoi beni il suol con larga mano;

Destan gli augelli lor vezzosi amori;
Io chiamo lui cui più sentir non lice,
E piango più perchè lo piango in vano.’ Vol. i. r. xiii.

We subjoin the original, for a comparison.

‘ In vain to me the smiling mornings shine,
And redd'ning Phœbus lifts his golden fire,
The birds in vain their amorous descant join,
Or cheerful fields resume their green attire:

These ears, alas ! for other notes repine,
 A different object do these eyes require :
 My lonely anguish melts no heart but mine,
 And in my breast the imperfect joys expire.

Yet morning smiles the busy race to cheer,
 And new-born pleasure brings to happier men ;
 The fields to all their wonted tribute bear ;

To warm their little loves the birds complain ;
 I fruitless mourn to him who cannot hear,
 And weep the more, because I weep in vain.' Vol. i. p. xii.

As the return of the word *giorno*, in the fifth line of the translation, is by no means necessary, and does not occur in the original, we are surprised that Mr. Mathias should have introduced it, as a rhyme to the same word in the first line. Such a poverty of invention is scarcely to be tolerated in any language, but least of all in the Italian, in which the facility of rhyming is so considerable, as to afford daily instances of extemporaneous sonnets of no inconsiderable merit. The poets from whom our author has deduced his lyric selections, are Dante, Cino, Petrarch, Lorenzo de' Medici, Poliziano, Ariosto, Bembo, Sannazzato, Amalteo, Della Casa, Paterno, Vittoria Colonna, Molza, Tanzillo, Martelli, Torquato and Bernardo Tasso, Celio Magno, Lemene, Magi, Cotta, Casaregi, Manfredi, Rinaldi, Chiabrera, Filicaja, Testi, Venerosi, Badori, Gozzi, Rozzi, Zappi, Bruguera, Frugoni, Menzini, and Guidi. The latter part of the third volume consists of sonnets, selected principally from the same poets, but occasionally from a few others. The reader will hence easily conceive that the editor has furnished a sufficient variety of subject, as well as of style; and, upon the whole, we think the choice he has manifested evinces an excellent judgement and correct taste. As he has devoted so large a space, however, to Petrarch, we are astonished that his friend Boccaccio has not been admitted to a share: Tassoni might also have been allowed to keep company with his contemporaries, Bernardo and Torquato Tasso; and neither Marino, nor Mario Colonna, would have disgraced them. In culling from the poems of Filicaja, the master-piece of his sacred lyrics has been unaccountably omitted: we mean his Ode on the Siege of Vienna, which begins:—

' E fino a quanto inulti
 Fian, SIGNORE, i tuoi servi? E fino a quanto
 Dei barbarici insulti
 Orgogliosa n'andrà l'empia baldanza?
 Dov' è, dov' è, gran Dio, l'antico vanto
 Di tu' alta possanza?' &c.

The production, which bears the nearest affinity to this

of Filicaja, in the collection before us, and which indeed appears to exhibit manifest imitations of it in several instances, is the first introduced under the name of Bartolommeo Casaregi. We shall select a few lines from its commencement, since they seem almost as applicable to the present moment, as to the time in which they were composed. The reader will trace one of the resemblances, or imitations, to which we refer, in the lines marked in Italics, compared with the two last of the above short extract: we could instance a much greater number, if it were necessary.

‘ E quando sia, che bella Pace amica
 Con aureo piede a noi s'en torni, e il freno
 Marte mordendo, il fier suo corso arreste?
Ov' è, Signor, l'antica
Di tua pietade usanza? Ove il sereno
 Guardo sterminator d'atre tempeste?
 Dunque in petto celeste
 Tant'ira ancor s'accoglie, e di saette,
 Alto Dio di vendette,
 Vota non è la gran faretra eterna?
 Ben so, che morti e scempj
 Giuri versar sugli empj;
 Ma pur bontade il tuo voler governa:
 E, a disarmarti la possente mano
 Non mai s'adopra umil preghiera in vano,
 ‘ Odi le miserande ultime voci
 Dell' infelice Italia a te rivolta,
 Che vita, e pace, e libertà ti chiede:
 Vedi quante feroci
 Spade di gente imperversata e stolta
 Le stan già sopra, e quanti ferri al piede.’ Vol. ii. P. 3.

The English reader, for want of a better, must accept of the following version.

‘ When wilt thou, fair propitious Peace!
 With golden foot, resume thy reign;
 Bid Mars his headlong fury cease,
 And check his charger's rout insane?
 Where now, great God! that love to man
 The nations once beheld?
 That look, which pierced th'ethereal span,
 And every tempest quelled?
 Can then such fatal ire
 A mind celestial fire?—
 I know thy truth is sworn to shower
 O'er impious men disease and death:
 But mercy sways thy sovereign power,
 And ne'er to heaven the good man speeds his breath,
 But, lo! thine ear attends to what he saith.

Hear, then, this sad, this utmost strain :
 To thee, distressed Italia sighs,
 Of peace, life, liberty bereft !
 On every side, o'er every plain,
 Behold the ruthless sword has cleft,
 Th'insatiate foe triumphant flies.

The poems selected from Alessandro Guidi, who appears to be a great favourite with Mr. Mathias, and has been allowed to have encroached very considerably upon his colleagues in office, are introduced by a short biography. Why has not the same plan been pursued with respect to the rest? Should this collection obtain a second edition, we would strenuously recommend such an augmentation. A brief chronicle is all that is necessary; and it would not be difficult to be procured. The productions of a writer, of whom we have some knowledge, be it never so slight, are always perused with a greater degree of interest, than those of a total stranger. We then enter more fully into his views, and doubly participate in his joys and his sorrows. Of many of the lyrics before us, and especially of the sonnets, half the beauty is lost, through an ignorance of the cause which produced them. In the event of a second edition, we would also recommend a more careful attention to punctuation and orthography. It is wonderful to see the multitude of typographic errors, which are too generally allowed to exist in foreign works, when edited in this country. We had occasion to offer this remark a short time since, when reviewing a small collection of Spanish poems by M. Ravizzoti*. In the volumes before us, the blemishes of this kind are not quite so flagrant or so frequent; but they are still so numerous, as to be scarcely pardonable; and, although each volume is *graced* with a long catalogue of such defects, with their appropriate rectifications, we have still met with many which have escaped the eye of the corrector.

We have received a copy of our compiler's edition of the Commentaries of Crescimbeni, which we mean to notice in our next number.

ART. XII.—*Sermons, composed for Country Congregations.*
By the Rev. Edward Nares, A.M. &c. 8vo. 7s. Boards.
 Rivingtons. 1803.

THERE is an ambiguity in the title-page of this work. Were the sermons said to be composed for country congregations, merely because they were preached in country pa-

* Vol. xxxiii. p. 233.

ishes, or because the writer had in view the comparative want of information and refinement of a village audience? He has explained his intentions in a dedication to the queen, in which he speaks of 'the plainness and simplicity of the discourses, written to instruct the ignorant, not to dazzle or inform the wise' — of his duty 'to study perspicuity more than ornament, and to endeavour to be intelligible rather than profound.' Her majesty's permission was also solicited for laying his 'ministerial labours for the cottage at the foot of the throne.' From these expressions, we had reason to conclude that the sermons would be plain and simple, free from the artificial structure of sentences and words, to which the peasant's ear is little accustomed. The cottage sermon might, we doubted not, be nevertheless so arranged, as to give satisfaction and instruction to the inhabitants of a palace at the same time: for the high and the low are equally interested in the topics discussed in the pulpit; and, in the most unadorned language, the truths of the Gospel must everywhere make an impression.

But, in these discourses, we look in vain for that artless composition which is calculated for the village pulpit; and we see no difference between those which are said to have been preached at Oxford and in the author's parish church. Indeed, we are inclined to suspect, that, if the preacher were called upon to unfold the mysteries of religion before his royal patroness in the chapel of the palace, he would choose these village sermons, with scarcely any variation in their language or sentiments, and that, with a new dedication and title-page, they might become sermons for the royal chapel and polite congregations at the west end of the town. Our readers may form their judgement from the following extracts.

In a sermon on 'example,' we meet with the ensuing period.

'It is not a hardship that you were dedicated to Christ in your childhood, and before you were capable of giving your consent to the ceremony, though indeed it lays you under a stronger obligation to do good, and eschew evil; but by this dedication of your souls and bodies to Christ, you were put under the immediate protection of his holy spirit, and if your obligation to do good became greater, yet your hopes of assistance and prospects of reward became greater too; for though Christ died for the sins of the whole world, and all that are finally saved, will be saved through the merits of his cross and passion, yet, among these, those that died before his appearance in the flesh, as well as others to whom the light of Christ's Gospel has never reached, will, in all probability, be somewhat distinguished from those who have had a clear sense and knowledge of his most merciful interposition in behalf of mankind.' p. 133.

In this sententious phraseology, which is incomprehensible to the cottage ear, the author seems to delight. Thus; 'on contentment,' he tells his hearers

'That desire of bettering our worldly condition, which gives birth to labour and industry, may be very well accompanied both with godliness and contentment. It is not only allowable, but exceedingly praise-worthy, to wish to advance both ourselves and families, by care and diligence, provided we are not, as many are, impatient of success; we may be as anxious as we please, to prosper and grow rich, provided we seek to do so only by the means of honest industry, and are content till we do prosper; not hurried into discontent by casual disappointments, nor ready to murmur so soon as the slightest obstacle is thrown in our way; and even if finally we fail of all success, if all our projects are defeated, and all our hopes thwarted, still it is likely to be our greatest gain if we learn to bear this disappointment properly; surely it requires no great understanding to discover, that the Providence which manifestly ordained and overlooks all things, may have hindered our success for wise and gracious purposes.' P. 149.

Would the author have written differently for a town audience, if he were to harangue them on old-age, than in the following passage?

'Vice is as destructive of the body as it is of the soul; the numerous diseases that intemperance leads to, I need not lay before you; they are among the very worst foes the body has to struggle with; some are slow and insidious, undermining the constitution by degrees, sapping the foundation imperceptibly, till, perhaps in the high day of youth, or of riper manhood, when our faculties have just attained to their natural perfection, the stamina of life fail, and as the prophet beautifully expresses it, "our sun goes down while it is yet day;" others assault the body more violently, with feverish pangs, and racking pains; these soon bring the unhappy sufferer to the grave. For the body is a delicate machine, capable of doing well for many years if prudently and discreetly managed, but easily broken to pieces if roughly handled, or hurried on too fast. These things being considered, we must needs suppose a man, full of years, is one who has avoided these imprudencies; who has, in a great measure, lived soberly, temperately, and chastely; who has preserved his body vigorous and healthy, by labour and industry, his mind unruffled, by a steady purpose of acting uprightly, and bearing patiently. Besides, we may have some ground to believe, that if a man, whom we now see aged and decrepid, has had his failings in his time, that in his youth he has been somewhat wild, and in his manhood now and then intemperate, yet that as there is probably a measure even in these things, that he has not been incorrigibly bad at any time, so as to deserve to be cut off in his sins; for, no doubt, though we cannot appreciate matters so thoroughly as to see to the very end of things, yet those who die in their youth, through wicked courses, of drunkenness, debauchery, and intemperance of all sorts, are known to the great searcher of hearts to be, if not entirely, yet as near as can be, incorrigibly bad, so that they

are cut off suddenly, either because it is known they never will repent, and so had better not live to seduce others, or else they are taken away for fear that if they lived longer, they would so fill up the full measure of their sins, as to be wholly unpardonable.' p. 163.

The cottager must be not a little puzzled to unravel the author's meaning in the ensuing passage 'on good works.'

'It will not be enquired whether God's grace has supernaturally purified our hearts, or the application of Christ's merit operated unconditionally to our entire justification, but whether, considering the gracious promises made to us of the help and co-operation of God's holy spirit, and the glorious hopes afforded us of reconciliation through the blood of Christ, we have so far done our part, as that these transcendent benefits may be applied to us. In all cases it would seem to have pleased God so to order matters, that man should do something to help himself; and those who are willing to set mankind free from the obligation of the works of righteousness, would act consistently if they were to endeavour to set them free also from manual labour. To pretend that to attach any merit at all to works of holiness is to derogate from the stupendous efficacy of Christ's atonement, is just as reasonable as to say, that to pretend to cultivate the field is to derogate from the power of God; who in so marvellous and inexplicable a manner has prepared the soil for the growth of plants, and appointed the kindly influences of the sun and air, to bring them to maturity: in either case it would be folly to confound the two questions, for only one is necessary. We need not enquire whether God could accomplish the same ends without our co-operation. No one but an atheist would think of denying such a truism; but the question that alone concerns us is, whether it appears from Scripture that God meant to deal with us so unconditionally? Now I think it has been shewn, that in the visible order of things, it has pleased God to leave something for man to do, even to supply his bodily wants, and therefore surely we have good ground to conclude from analogy, that all his higher wants would not be supplied without some co-operation on the part of man. But the word of God is beyond all reasoning from analogy; and if that does not inculcate the constant practice of every virtue, and discountenance and condemn every vicious indulgence, there is no meaning in words. It is of no avail to lay such a stress, as some do, upon Christ's having shed his blood to save sinners; for he that is most righteous in obedience to God's laws, is perhaps most of any sensible of his imperfect endeavours, and therefore most ready to confess himself a sinner, so that he is in the way of salvation at all events.' p. 231.

The peasant's idea of the Bible will not be much enlarged by this negative description.

'It will not lead us into a labyrinth of laboured deductions, and refined speculations, but by an easy reference of every action of our lives, to those two great leading principles, the love of God and of our neighbour; put us in complete possession of such a rule of moral

and religious conduct, as may for ever be our guide through all the chances and changes of this mortal life.' P. 279.

Every sermon abounds with similar passages; and, to make the author sensible of this defect, as well as to put him into the way of correcting it, we recommend him to take his volume to any one of the farm-houses of Biddenden, and request the honest householder to read one of them to his family. When the lection is over—in the course of which, however, the poor farmer, we apprehend, will find no small number of embarrassments—let the preacher ask him and his family the meaning of such words as truisms—stamina—derogate—asperity—uncontaminated—palliation—voluptuous—promulgated—consonant—transcendently—imbecillity—simplification—metaphysical subtlety—logical precision—luminousness—accumulation of obligations—speculative reasoner—amplification of trivial events—and similar modes of phraseology, which will be found in abundance in every page. It is from an examination of this kind that a preacher, of the same evidently good dispositions which are manifested in these discourses, will learn to adapt his language and style to the capacity of a country congregation.

ART. XIII.—*Public Characters of 1800-1801. To be continued annually.* 8vo. 9s. Boards. Phillips. 1801.

AFTER the extensive account we gave of the plan, after examining the propriety of the attempt, and the general character of the work, as it appeared in its two successive publications, we have little to add in the introductory part of our article. The editors speak, with cheerfulness, of the encouragement they have received, of the assistance offered, and the probability of improvement in the progress. In truth, assistance, if carried beyond the communication of facts, is delusive. To write with that attention which the public taste demands, is no easy task. and so prone are literary men, in general, to indolence, that the object must be interesting, to excite their activity. Fame and money, the great spurs to exertion, can, in this case, have no influence; and we must attribute any extraordinary efforts to an eagerness either to praise or to blame. From either motive, the communication must fail in the great point—impartiality. We indeed perceive, in this volume, superior spirit, more extensive information, and, in many of the lives, no common precision or elegance. Many are written *con amore*, and, with such a minuteness of narrative, that the biographer must have been assisted by the subject of his work, or

the characters must have been the same. To stop no longer *in limine*, we shall copy the table of contents, and the list of the portraits, many of which are flattering, and some unfaithful, representations.

‘ Mr. Matthew Boulton—Mr. Professor Porson—Mr. Pinkerton—Mr. Wilberforce—Mrs. Charlotte Smith—Sir Ralph Abercromby—Lord Dorchester—Earl Stanhope—Dr. James Gregory—Duke of Bridgewater—Dr. William Mavor—Mr. Robert Ker Porter—Mr. John Thelwall—Mr. Jefferson—Mr. Bushrod Washington—Dr. John Gillies—Lord Hobart—Mr. Bidlake—Lord Loughborough—Mr. Dugald Stewart—Dr. Hugh Blair—Mr. Barry—Mrs. Robinson—Mr. John Ireland—Sir William Beechey—Duke of Portland—Sir Joseph Banks—Sir Peter Parker—Mr. Edmund Cartwright—Lord Grenville—Dr. William Hawes—Mr. Edmund Randolph—Mr. Paul Sandby—Mr. John Clerk—Dr. Lettsom—Mr. George Colman—Mr. Alderman Skinner—Dr. James Anderson—Prince de Bouillon—Duke of Marlborough—Lord Justice-Clerk of Scotland. ’

‘ The Frontispiece.

‘ We have as usual inserted some outline sketches of those persons of whom we could readily procure correct portraits. We offer these to the public simply as rude characteristic sketches, conveying only general ideas, and probably not in every instance equally fortunate. We flatter, ourselves, however, that in most instances these outlines will be readily recognized by those persons who know the parties, and to posterity and those who do not know them, will convey an impression sufficiently accurate.

‘ The Chancellor—Duke of Portland—Lord Hobart—Mr. Barry—Earl Stanhope—Sir Joseph Banks—Mr. Wilberforce—Mr. Pinkerton—Dr. Blair—Mr. Porter—Lord Grenville—Sir William Beechey—Dr. Hawes—Dr. Lettsom—Dr. Anderson—Mrs. Robinson—Mr. Bidlake—Mr. Boulton—Mr. Paul Sandby—Mr. John Ireland—Dr. Mavor—Mrs. Smith—Duke of Marlborough—Mr. Thelwall.’ p. vi.

The life of Mr. Boulton is what such lives should be—a faithful narrative of facts, not leaning either to extravagant panegyric, or to oblique censure. We shall select a passage, which, though the facts be generally known, is concise and interesting.

‘ Aided by such talents, and commanding such unlimited mechanical power, Mr. Boulton’s views soon expanded; and Soho began to exhibit symptoms of the extraordinary advantages it had acquired. The art of coining had long stood in need of simplification and arrangement, and to this art Mr. Boulton had no sooner turned his attention, than, about the year 1788, he erected a coining mill, on an improved plan, and struck a gold medal of the full weight of a guinea, and of the same form as that of his new copper coinage lately put into circulation. The superior advantages of that form are obvious. The impression is far less liable to friction; and by means of a steel gage of equal diameter, money coined on that principle may be examined by measure as well as by weight, the rim being exactly cir-

cular. Moreover, the intrinsic is so nearly equal to the current value of every piece, that, without a steam-engine and adequate apparatus, every attempt to counterfeit the Soho coinage must be made with loss. The fabrication of base money seems likely, by these means, to be speedily checked, and hereafter entirely defeated. The reason why Mr. Boulton has not yet been employed by government in the coinage of gold and silver, we have not been able to learn.

The mill at Soho works eight machines, each of which receives, stamps, and delivers out, by the aid of only a little boy, from seventy to ninety pieces of copper in one minute. Either of them is stopped without the smallest interruption to the motion of the others. In adjoining apartments all the preparatory processes are carried on with equal facility and dispatch; such as rolling the copper into sheets, dividing them into blanks, and shaking them into bags clean and ready for the die. Without any personal communication between the different classes of workmen, &c. the blanks are conveyed to the room where they are shaken, and from thence to the coining room in boxes moving with immense velocity on an inclined plane, and accompanied by a ticket of their weight.' P. 4.

Of professor Porson, the account is satisfactory and judicious. The author thinks it necessary to declare, that the whole was written without the professor's knowledge or concurrence. With the venial error of friendship, and the candid declaration that it is the work of a friend, the account leans to the favourable side: the harsher traits, when introduced, are softened and extenuated. Of Mr. Pinkerton, the account is also satisfactory, though not seemingly brought down to the æra of the publication: it is given with a minuteness of anecdote, which shows the author, in this instance also, to be an intimate friend, and probably countryman, though some circumstances, even of the period described, are apparently concealed, and what the biographer *desperat tractata nitescere posse, relinquit*.

We need not enlarge on the lives of Mr. Wilberforce and Mrs. Smith. In that of the latter, we almost lose sight of the authoress, in the description of her unmerited and severe treatment, of which we find a full, and apparently impartial, account—we should almost suspect (from a note, p. 49) furnished by herself. The lives of sir Ralph Abercromby and lord Dorchester appear to be sufficiently full and faithful: that of earl Stanhope is very copious, warm, and eulogetic; ample praise is given to his philosophical and mechanical inventions; and his political life, in unison with what we have described of the '*temper*' of the work, is very favourably embellished. With extensive knowledge, deep reflexion, and much mechanical skill, earl Stanhope is somewhat quixotical in philosophy, perhaps more truly so in political speculations. We have never seen the sentiments imbibed at Geneva flourish in an English soil.

We read with particular pleasure the life of Dr. James Gregory: it is written with peculiar spirit, knowledge, and elegance. We shall select a passage from the introduction.

It has been not unaptly remarked, that the appearance of a man whose pre-eminence in any branch of literature and science not only precludes emulation, but, as it were, far distances his contemporaries, frequently proves hurtful to the general cultivation of that particular department of human knowledge. The sublimity of Newton's talents was so transcendent, that it required mathematicians of the greatest abilities to explain his writings, and fill up the chasm intervening between ordinary conceptions and exalted genius. Newton is without a rival, and, on considering the immense task of teaching the boundary of his powers, we had almost added, without a successor; for no one will venture to assert, that, since his time, the improvements in the higher parts of mathematics have been so progressive as to admit a comparison with those in other sciences. It has also been observed, that the celebrity of a father is injurious to the literary reputation of a son. The successor of Linnæus was a respectable scholar, and a man of an amiable character; but the merit of the great naturalist threw a shade over the abilities of his descendent. We forbear to mention similar instances connected with the present time, because our doing so might be regarded as invidious. Although by these preliminary remarks we do not mean, in the faintest degree, to insinuate that the gentleman, who is the subject of this biography, has degenerated from the worth of his immediate ancestor, yet the great and well merited fame of the latter has not contributed to exalt that of his son.¹ p. 135.

This is admirably executed; and the artful, though highly-laboured compliment, that Dr. Gregory's character might have been more exalted, had not those of his ancestors been so distinguished, should not pass without a remark. The life displays that minute information, which brings suspicion home, at least to a confidential friend.

The lives of the duke of Bridgewater, of Dr. Mavor, who may be styled *the children's friend*, of Mr. Kerr Porter, and of Mr. Thelwall, need not detain us. The eccentric irregularity of the latter is scarcely palliated in these *friendly* pages; and, whatever may be allowed to his motives, his conduct is so truly singular, his mind of a mould so uncommon, so little adapted to the arrangements of this æra, that, to carry his ideas into execution, would lead to the anarchy which we have so often deplored in other countries. Even in early youth, with respect to his own prospects in life, the same unsteadiness seems to have prevailed; and, were democracy established, we might expect to see him the advocate of monarchy.

The life of Mr. Jefferson is an able and studied defence of that gentleman's conduct, which will be read with different

sentiments by different parties. With some knowledge of the subjects enlarged on, we cannot wholly acquit him: Mr. Jefferson possesses an enlightened mind; but he wants the firmness of a great one. In the present arduous trial he has been fortunate, chiefly from adventitious circumstances, and especially the dispute between England and France. Mr. B. Washington derives all his claim to distinction, in this place, from the will of his uncle.

The life of Dr. Gillies is well written; and the following passage, worked up with all the ardent abilities of this author, to introduce the History of Greece with advantage. We select it, though we are far from agreeing with all the opinions introduced.

‘ His next work was his History of Greece. From this, he probably expected high returns of emolument and fame; and, if such were his hopes, they have not been disappointed. The suggestions of Bolingbroke, the rival attempts of Voltaire, with the still unequalled examples of the Greek and Roman historians, as well as of those of modern Italy, excited Hume, before the middle of this century, to produce the first model of classical and philosophic history, with which English literature was enriched. Robertson, with more of epic and dramatic power, with an equal, or even a more expansive comprehension of mind, in a style, if more monotonous and rhetorical, yet more nervous and correct, but with penetration less acute and inventive, and with a taste in composition less delicately chaste and refined,—next tried his talents in history, in friendly competition with Hume. Gibbon, ambitious to efface by the fame of classical erudition, and of genius and eloquence, the ignominy of an expulsion from the university of Oxford, thought no province of literary exertion, so likely to afford success to his wishes, as that in which Hume and Robertson had so signally excelled. He chose a period of history which philosophical historians and elegant classical scholars had alike neglected, as unworthy to be illustrated, and incapable to become the subject of any splendid and interesting work. His first volumes had already astonished and charmed the world, by evincing that this very neglected period was, of the whole history of social life, the part the most pregnant with useful information, the richest in the stores of philosophy, the most abundant in those characters and vicissitudes of fortune, by which curiosity is chiefly interested, the most susceptible, in historical narrative, of those ornaments which genius and eloquence alone know to confer. These were the masters whom Dr. Gillies thought not unworthy of his imitation—the rivals whom, in imitating, he aspired to excel. No modern language possessed a history at once classical and philosophical, of the origin, the progress, the splendours, and the decline of the people of the Grecian name, though so illustrious, as the authors of all the civilization of the western world. In undertaking a History of Greece, therefore, Dr. Gillies consulted public utility no less than the character of his own genius and favourite studies.’ p. 230.

1. As we have styled these somewhat varnished pages, we

shall transcribe the little of a contrary tendency, in the criticism on the translation of Aristotle. '*Matter of dissension,*' it is remarked in the following page, '*is immaterial in this history.*'

'It is, however, the opinion of some who are well skilled in the peripatetic philosophy, that Dr Gillies in his translation has not in the least preserved the manner of Aristotle; that he frequently mistakes his meaning; and that he has acted indiscreetly in so often uniting entire sentences of his own with the text of his author. The same critics have likewise wished that the doctor had availed himself of the assistance of Aristotle's Greek interpreters, as many of their commentaries are replete with uncommon erudition, and are inestimably valuable (particularly those of Simplicius) for the numerous and large extracts which they contain from the writings of philosophers prior to, or contemporary with, the Stagirite himself. Hence they are of opinion that the doctor was neither sufficiently aware of the difficulty, nor well prepared for the execution, of such an undertaking; and that in consequence of this, he has procured for himself a reputation more extended than durable, and more shining than solid.' P. 234.

The life of lord Hobart contains some just information, and is, on the whole, a very favourable representation: that of Mr. Bidlake is not very interesting. The life of lord Loughborough is warmly panegyric; indeed, unaccountably so, if we consider the complexion of the work, which, we must acknowledge, is, in the present volume, somewhat altered: the editors cannot adopt *our* new motto—'*Qualis ab incepto.*'

The life of Dugald Stewart is coloured somewhat highly, approaching, perhaps, to a French *éloge*; but is, on the whole, an admirable specimen of philosophical biography. The author is no common writer, and no mean metaphysician. Is it—can it be—Dr. Stewart himself? From the life of Dr. Blair, which is truly excellent, we shall select the conclusion.

'In conversation Blair has never affected the praise of a wit, or a disputant. He has never been engaged in any literary quarrel. Scarcely ever had any man of such distinguished eminence fewer enemies. It has been his care never to shew his mind otherwise than in full dress, or in a handsome deshabelle, adjusted with all the care and decorum of full dress. Propriety and delicate correctness preside over his social and convivial manners just as much as over his writing. Now in the eighty-second year of his age, he still enjoys all the primary vigour of his faculties unimpaired; and enjoys a state of health still equal to the duties of life and the pleasures of social converse. His fortune has long been, comparatively speaking, very ample: he is enabled to keep his carriage, and to live, in every other respect, in a similar style of expence. An only daughter, of great accomplishments, was taken away from him by a fever, in the very flower of her

youth and beauty. Mrs. Blair, a very excellent and amiable woman, who was nearly about the same age with her husband, died a few years since. Moderation, discretion, assiduity, cheerfulness, benignity, uprightness, fervent and rational piety, a sensibility to honourable and deserved applause, that makes him enjoy, yet without vanity or undue exaltation, that fame which has so justly crowned his merits, are the most remarkable qualities of his character. He is revered as the ornament, the pride of the city in which he dwells, of his country on which he has reflected so much literary glory. When Providence shall remove him to a better world, as his life has long proved itself a national blessing, so his death will be lamented as a public calamity.' p. 302.

Of Mr. Barry, Mrs. Robinson, and Mr. John Ireland, we find little that is new or peculiarly interesting. Of the early youth of the first, we have some pleasing anecdotes; and the life of the last is amusing. Mrs. Robinson has been already the subject of our remarks, in the Memoirs written by herself, to which little is added of importance. The account of sir W. Beechey is apparently authentic, and contains judicious criticisms, somewhat panegyrical, on his works.

The life of the duke of Portland follows, and is rather incomplete. The latter part, apparently not suited to the politics of the author, is hastily passed over; much should have been added.

In the life of sir Joseph Banks, we have a short history of the Royal Society, and a well-compacted account of its institution, its objects, and the disturbances which agitated it some years since. The whole is favourable to the president, and is apparently correct and authentic. Truth has, however, put on her fairest and most flowery garb; but she is still *Truth*. The lives of sir Peter Parker and Mr. Edmund Cartwright, the poet, offer nothing peculiarly interesting.

An account of lord Grenville was an arduous undertaking; and, while the latter part is hastily passed over, the author enlarges particularly on that nobleman's conduct in the rupture with France. He gives a clear and satisfactory view of the subject, offering no particular opinion, and appearing candid as well as unbiassed. The objects of lord Grenville's acts are also explained, without the breath of censure or a hint of disapprobation. Indeed, where a difference in political opinions is opposed to the necessity of censure, in a work in which the latter is studiously avoided, a neutral mixture must be the result.

A decent but much too extensive biographical sketch is given of Dr. Hawes; and it is followed by a life of Mr. Edmund Randolph. This gentleman was secretary of state to the American republic; and involved in some difficulties in con-

sequence of his supposed partiality to France, which ended in his resignation of that office. These difficulties are explained with seeming clearness; but, with how much impartiality, requires a knowledge that we do not possess.

Mr. Paul Sandby and Mr. John Clerk, the author of an Essay on naval Tactics, which we highly commended, and whose principles we have often brought forward to the notice of the reader, next share the biographer's attention. A very warm eulogy on Dr. Lettsom, with so minute a detail of facts, as renders the source at least suspicious, follows. But, were there a doubt, it is dispelled, by the introduction of the famous thermometer. This, however, is to us a tender ground:—we must hasten on.

The few lives that follow deserve little of praise or censure; and the accounts are plain, candid, and sufficiently satisfactory. The life of Mr. Colman is amusing: that of Dr. Anderson perhaps not sufficiently full and discriminated: that of the prince de Bouillon is interspersed with some interesting anecdotes of the isle of Jersey. The prince—in reality, captain Auvergne—has lately become a personage of importance; and, had not Malta been in the way, might have been alone the source of a war between France and England, as the insult offered to him in France was taken up warmly by some of the members of the British parliament, since M. Auvergne was an English subject.

One other volume of these characters is published, which we shall consider very soon.

ART. XIV.—*A rough Sketch of modern Paris; or, Letters on Society, Manners, public Curiosities, and Amusements, in that Capital. Written during the last two Months of 1801 and the first five of 1802. 8vo. 6s. 6d. Boards. John-son. 1803.*

THE intention of the present work is, avowedly, to describe the internal situation of the French capital, excluding all religious and political discussions; to point out to strangers the objects most interesting in Paris; to convey some previous information to those who intend going thither; and to lay before such as are prevented, by other occupations, from undertaking the journey, an account of the pleasures, festivals, buildings, and mode of living, in that metropolis: and, if we may judge by a comparison with his fellow tourists, this author has certainly executed his task in a manner which entitles him to very superior credit. His stay in Paris was very considerable; and his time appears to have been laudably employed in acquiring a vast mass of informa-

tion relative to the subjects announced in the title-page; which he communicates in a style always perspicuous and entertaining, and often elegant and picturesque. Although he avows that he carried with him English opinions, English society, and English manners, as a sort of criterion or standard, his reflexions arise immediately from the facts before him; and very little that deserves the name of prejudice will be found to distort his descriptions or misguide his sentiments. Indeed, with regard to the leading features of the Parisian character, we have scarcely found any difference of opinion, either among our travelers, or the statistical writers of their own nation. All describe what they have seen; and all saw the same phenomena.

The Sketch is divided into letters: the first, which gives an account of our author's journey from Calais, contains nothing very interesting. In letter II, he commences his series of observations on the palace and gardens of the Tuilleries, the Louvre, the picture-gallery, &c. The gardens of the Tuilleries have undergone little alteration, but the palace has received some improvement; and, when the new plan is fully executed, 'the residence of the first consul will greatly exceed in magnificence all the palaces of Europe.' Our author's feelings on entering the *musée central des arts*, or picture-gallery of the Louvre, are too interesting to be omitted.

'At length I found myself in the magnificent room, which I have before mentioned, the walls of which are covered as far as the eye can reach with the sublimest efforts of human art. Where the mind has long been promised a pleasure, when fancy has dressed it in all her choicest colours, how seldom does the reality approach the phantom of heated imagination. For once I was not disappointed. I expected it is true, a high gratification. I had formed to myself an exalted idea of the objects, which I was about to visit, yet the satisfaction I felt exceeded, far exceeded, what I supposed it possible for the power of sight to afford; nor did I believe that the hand of man was capable of attaining that degree of perfection, which I now beheld. For some time I was lost in wonder, I knew not where to fix my enraptured eye. A catalogue which was offered me, by one of the attendants, and which, as I afterwards found, is drawn up with great clearness and precision, roused me from this pleasing reverie, and gave some order to the train of my thoughts. The arrangement of the collection is admirable.

'After viewing the masterpieces of Le Sueur, Le Brun, Nicolas Poussin, and the three Van Loos, I supposed I had already seen the utmost efforts of the art, and even, under this supposition, was ready to allow that my highest ideas of the power of painting fell short of what these specimens presented. Think of my surprise, when, looking on my catalogue, I found that I had not yet passed the limits of the French school. Astonished and delighted I went on. The Fle-

ish, Dutch, and German masters occupy the second division. Among them I beheld the exquisite works of Van Dyck, of Hans Holbein, of Paul Potter, of Rembrant, of Teniers, and of Rubens. Sublime as were the first objects that had claimed my admiration, even they were exceeded by the latter. Nor had I yet seen the *acme* of the art. Charmed with the fancy and execution of all the Flemish painters, I was particularly pleased with the beautiful pasturage, by Paul Potter, every object of which seems alive on the canvass.

‘ A few steps would bring me in view of the wonders of Italy, to see which so many of my countrymen had crossed the Alps; yet so enraptured was I with the objects already before me, that it required all the importunity of my companions, to persuade me to proceed. I was soon rewarded for this temporary sacrifice, and in contemplating the almost supernatural works of Correggio, of Caravaggio, of the Carracci, of Dominichino, of Guido, of Leonardo da Vinci, of Paul Veronese, of Raphael and of Titian, I discovered, that what I had seen before were only so many links in the great chain of perfection, which was now complete. If among these models of the art, you wish me to name some particular picture, I should give the preference to the communion of St. Jerome, by Dominichino, which in expression, colouring, feeling, and variety, seems to me to possess every beauty united.’ p. 12.

At this place he found artists of both sexes occupied in taking copies of the paintings; which he thinks will conduce to improvement in the art. We suspect, however, that more utility is ascribed to this practice than will be found to result. Copying will make *mannerists*, but not artists: we shall have many imitators of style, but none of composition. The liberal principles, however, on which every thing relating to this gallery is conducted, do honour to the government. A remark on the double light, which prevents the pictures from being seen to advantage, is thrown into a note; an artist would have probably expatiated on what is certainly a fatal objection to the construction of a picture-gallery. This letter concludes with some judicious remarks on the statues, and a catalogue of the pictures.

Letter III contains an account of the *fête* in honour of the preliminaries of peace: from this we shall glean a few particulars of what is principally interesting in this work—the *manners* of the Parisians. The following is part of a note.

‘ *Spectacle*.—This is so important a word, and of such general use in French conversation, that I cannot too soon introduce it to the notice of my English readers. It means, first, all the theatres, puppet-shows, pantomimes, horse exercises, and other motley amusements of this gay capital.

‘ It is also perpetually in the mouths both of gentlemen and ladies. If you ask one of the former, whether he were pleased with the opera, he replies, “Oui, enchanté; le spectacle étoit magnifique.” (Yes, delighted; the spectacle was magnificent.) And if you put a similar

question about a ball to one of the latter, you receive a similar answer.

‘ If you speak with enthusiasm of the picture gallery, a Parisian coldly observes, “ C’est bien vrai, c’est un très beau spectacle.” (Yes, it is a very fine spectacle, or sight.)

‘ If a stranger enquire, whether the monthly parade of Bonaparte’s troops deserve its celebrity, he is told, “ Oui, c’est un très beau spectacle.” (Yes, it is a fine spectacle.)

‘ It is also the favourite theme of conversation; and a Parisian, compelled to talk with a foreigner, is sure to begin with the following words: “ Allez vous souvent, monsieur, au spectacle? Ne sont ils pas bien beaux nos spectacles?” (Do you often go to the spectacles? Are not our spectacles very fine?)

‘ A similar observation forms likewise the hospitable kind of consolation which an Englishman sometimes receives, if he complain, that he has not seen much of French society. “ Mais cependant, vous ne pouvez pas manquer d’amusement; à Paris les spectacles sont si beaux.” (You cannot want amusement, however; the spectacles at Paris are so fine.)’ P. 41.

In Paris, a shower of rain is a very serious misfortune; and the Parisians would be happy if that branch of the *mundane* economy were for ever suspended.

‘ The 18th of Brumaire, that long expected day, began in clouds and rain. The Parisians were *au désespoir*. Every body predicted, that the vast preparations, which had been made for this jubilee, would be thrown away; that the illuminations would fail; in short, that the whole would be an “ affaire manquée*.”

‘ Those who ventured into the streets, notwithstanding the torrents of rain, heard, on every side, “ quel mauvais temps! quel malheur! vraiment c’est terrible—c’est affreux. La fête auroit été si belle, si ce diable de pluie n’avoit pas tombé.”

‘ The morning passed away without the faintest hopes of better weather, and in mutual condolences on the loss of the *beau spectacle*, which had been promised for this day. The rejoicings were to begin at four o’clock. About three the weather suddenly changed, the clouds dispersed, the sky became serene. It happened that this took place precisely at the moment, when the first consul appeared at the window of the palace, and every body agreed, that the favourable change was solely produced “ par la bonne fortune de Bonaparte.” P. 44.

* As we should say in English, “ a lost thing.” The French expression is more commonly used, and is infinitely stronger in its meaning. It is adopted on all occasions of misfortune; such as, to deplore the death of a friend, or the loss of a “ spectacle.” A general was lately killed in a duel. A fair Parisian of high fashion, to whom he was much attached, on hearing of the accident, exclaimed, with an accent of deep despair, “ Que je suis à plaindre! il devoit m’avoir amenée au bal de l’opéra de-main. Voilà une affaire bien manquée.” (How am I to be pitied! he was to have taken me to the ball at the opera to-morrow. Here is a lost thing, or a party completely deranged.)

The apathy of the Parisians in the midst of their public rejoicings is another singular feature.

What astonished me most, indeed, the whole day, was the dead calm which prevailed among the spectators. They looked on, walked about, and seemed entertained with the shows which were exhibited; yet no cries of triumph, no shouts of joy, expressed the public satisfaction. The apathy which prevails in this country on all public events, and which has succeeded to the fever of popular violence, is strikingly apparent on all occasions, but on none more than this.
P. 49.

The following remarks on the state of society at Paris appear to be founded on correct information. We have omitted a short digression.

As to society, it appears to me, that there are three great divisions, or principal classes, at Paris. The first, in point of antiquity, and perhaps still of public opinion (for, notwithstanding all the laws to the contrary, family prejudices are as strong as ever in France), is that of *l'ancienne noblesse*, who separate themselves almost entirely from the other classes, and live together at the houses of such of their body, as are still rich enough to give assemblies. The second, which I shall call the governmental set, consists of the ministers, of the counsellors of state, of the ambassadors, of the senators, legislators, tribunes, &c. in short, of all the constituted authorities. The third class is what the pride of the first denominates "*les parvenus ou nouveaux riches*;" consisting of the wealthiest individuals now in France; of persons, who, taking advantage of the circumstances which have occurred, have enriched themselves during the general wreck of private fortunes and public credit. Army contracts, national estates, and speculations in the funds, have afforded the means, by which many of these individuals have accumulated overgrown fortunes; but several respectable merchants, bankers, and other commercial men, are unjustly confounded with these, and, under the general name of "*fournisseurs*," held up to public contempt.

The first class are still affluent, when spoken of as a body, though few of them have individually large incomes. A distinguished person, connected with the government, and to whom the most important acts of state have been specially entrusted, assures me, that the old proprietors still hold two thirds of the landed estates of France; though, in consequence of the heavy taxes laid on them during the revolution, by the loss of their woods, of their feudal rights, and of public offices hereditary in their families, (not to mention the present law of descent, by which all children inherit equally), their incomes, though in different degrees, are, in every case, greatly diminished.

Some of the old *noblesse*, notwithstanding their misfortunes, still live with considerable splendour, and have houses "*bien montées*," in which they give balls and parties. The most distinguished of these are madame la — de —, and madame —, who have each an assembly once in every week. A *ci-devant comtesse*, belonging to the society, requested the permission of introducing to these houses an

English lady, of whom it will be sufficient to say, that though not of exalted rank, she was unexceptionable in every respect, in birth, in character, in fortune, in person, and in situation of life. I think you will be as much surprised, and as much irritated, as I was, when I add, that this mighty favour was, in both instances, refused. The reason assigned for this strange want of hospitality, has induced me to mention the fact. The lady in question, having been accustomed to the highest circles in her own country, and discovering, for the first time, in this land of "liberty and equality," the humble distance at which the wife of a commoner ought to regard the chaste and learned festivals of aristocracy, could not help expressing her surprise, if not her anger, to the French friend, who had made the application. "*Je suis bien fâchée,*" replied madame la comtesse; "*mais pour vous dire la vérité,*" the *émigrés* were treated with so little kindness in London, I mean, by the gentlemen and ladies there (for there is no complaint against your government), that it is impossible to persuade their relations to receive the English *chez eux*—"*vraiment je suis au désespoir.*"

P. 54.

' The second class, which I call the governmental, is the most polite to strangers. The second consul has a splendid party every week; and each of the ministers has a day, to which all foreigners may be taken by their respective ministers, after they have been presented at the Tuilleries.

' Le Brun, the third consul, frequently gives dinners; and English parties, who have been invited, assure me, that they are particularly pleasant. He is a man of great literary acquirements, and the conversation at his table generally takes a superiour turn.

' The ministerial assemblies are crowded; but the houses are large, the attendance good, and the uniforms of the constituted authorities, and the full dress of the ambassadors, give, altogether, a splendour to these meetings, which no others at Paris possess.

' The third class—I mean, that of "the *parvenus*"—if not the most elegant, or the most esteemed, is, at least, the most luxurious. Nothing can exceed the splendour of the persons of this description. The furniture of their houses, the dress of their wives, their table, their plate, their villas, in short, all the "*agrémens*" of life, are in the highest style of Oriental magnificence.

' To give you some idea of their manner of living, I will describe to you the house of madame —, which I yesterday obtained the permission of seeing, in her absence.

' The house is situate in a street leading from the Boulevard, and is approached by a fine court, of considerable length. The back of the house looks on a very pretty garden, arranged *à l'Anglaise*. It was formerly the residence of a minister of state.

' The drawing room, and *salle à manger*, were not yet finished. The furniture prepared for them was rich. I did not think it particularly beautiful; but the bed room, and bathing cabinet, exceeded in luxury every thing which I ever beheld, or even ventured to imagine. The canopy of the bed was of the finest muslin, the covering of pink satin, the frame of beautiful mahogany, supported by figures

in gold of antique shapes. The steps, which led to this delicious couch, were covered with red velvet, ornamented on each side with artificial flowers, highly scented. On one side stood, on a pedestal; a marble statue of Silence, with this inscription :

“ Tutatur somnos et amores conscia lecti.”

‘ Silence guards the slumbers and the loves of this bed.’

On the other, a very lofty gold stand, for a taper or lamp. A fine mirror filled up one side of the bed, and was reflected by one at the top, and another at the opposite side of the room. The walls were covered with mahogany, relieved with gold borders, and now and then with glass. The whole in excellent taste. The bathing cabinet, which adjoined, was equally luxurious. The bath, when not in use, forms a sofa, covered with kerseymere edged with gold; and the whole of this cabinet is as pretty as the bed room. Beyond this room is the bed chamber of *monsieur*, plain, neat, and unaffected; and on the other side a little closet, covered with green silk, and opening on the garden, in which *madame* sits, when she amuses herself with drawing. To conclude, I find the “ loves,” which “ Silence guards,” and of which this Paphian seat is the witness, are those of January and May; for the wife is twenty (the greatest beauty of Paris), and the husband something less than sixty.” P. 59.

Our author proceeds next to the ‘ opening of the legislative body, election of the president, &c.’ Of this assembly, it is perhaps impossible to entertain a higher respect than is expressed by the French themselves.

‘ Before I conclude this long account, I must mention, with regret, that the persons in the gallery where I sat, spoke with the most sovereign contempt of the legislative body. “ Ils font bien,” said one man, alluding to the boots, which constitute part of their dress; “ de porter des bottes. C’est un habit de voyage—ils ne resteront pas ici long temps.”—“ Nous les payons 10,000 francs,” said another, “ pour ne faire rien, je suis étonné que Bonaparte ne se débarrasse pas de ces gens là.”—“ Je crois bien,” cried a third, addressing himself to me, “ que monsieur votre ambassadeur a un revenu à lui plus grand, que celui de tous ces gaillards ensemble. Sans leur traitement de législateur ils mourroient de faim.” P. 67.

The account of the school for the deaf and dumb is very interesting, but not more so than that which might be given of a similar very flourishing institution in our own metropolis. We pass to a very striking picture of manners—an evening party.

‘ The lady, at whose house this entertainment was given, belonged to the old court; but having remained in France during the whole of the revolution, has preserved her property. I drove to her hotel, about eight in the evening, and after passing through a dark and dirty anti-chamber, in which her servants and those of her guests sat very quietly, while I passed, without moving from their seats, I found my way, not without difficulty, into the *salon*, or drawing room: In this apartment, the walls of which bore the faint resemblance of having been

painted white, some thirty years before, and on which shattered ornaments of tarnished gold might still be discovered, I perceived near the fire, the lady of the mansion. She half rose from her seat, as I approached, and after a short "bon jour monsieur," continued in a whisper, an earnest conversation, in which she was engaged with an old gentleman, who, as I have since learnt, was a *ci-devant* duke, lately returned from emigration. As I was left entirely to myself, (for I was introduced to no one) I had ample time to examine every thing around me. The room, sombre in itself, was rendered still more so, by a patent lamp suspended in the middle, which was the only light I perceived, and which simply answered the purpose of making "darkness visible."

There were about twenty or thirty persons assembled, of different ages, and of different sexes. Having heard so much of French gayety, I was astonished at the melancholy countenances I saw around me, and at the general stupidity of this party. In one corner was placed a whist table, at which, *ci-devant* countesses, a member of "l'ancienne académie Française," and a former financier were disputing for *sous*. There were round the fire, two rows of *fauteuils*, or arm-chairs, in which the ladies not occupied with cards, were seated in awful state. Two or three young men dressed *à l'Anglaise*, with the preposterous addition of immense neckcloths, ear rings, and half a dozen under waistcoats, lounged about the middle of the room, and now and then caught a glimpse of their favourite persons, in an adjoining glass. The fire was monopolized by a party of zealous disputants, who, turning their backs to the company, and talking all together, formed a separate group, or rather a debating society, round the chimney. From the loudness of their voices, and the violence of their gestures, I supposed they were discussing some great national question, and expecting to gain much useful intelligence, listened with all the painful attention of extreme curiosity. I soon discovered, to my no small astonishment, that it was not the fate of the nation, but the accuracy of an expression, which excited their zeal. The abbé Delille had, it seems, in a poem lately published, used this phrase,

"Je n'entends que silence, je ne vois que la nuit."

"Whether it was possible "to hear silence," and "see night," was the great subject of dispute; and the metaphysical distinctions, nice definitions, and pedantic remarks, which this question excited, formed a curious specimen of the French character. Some of the ladies joined in the debate; and I know not to what height it might have been carried, had not the arrival of the *abbé* interrupted the orators, and stopped the conversation, with a subject more agreeable to the general taste.

At twelve o'clock, the beverage I have mentioned, which the French think unwholesome at all times, and which even the English fear to take at so late an hour, was placed near the fire, on a large table, surrounded with cakes, creams, custards, a large tureen of soup, and a bowl of punch, the party crowded round the table, and helped themselves to the refreshments it contained. When the ceremony was over, those who did not return to the card tables, entered into conversation; and as literary subjects were still the favourite theme, a young

man, with a pompous manner, and a solemn tone of voice, said, addressing himself to me, "Is it true, sir, that there are Englishmen, so blinded by national prejudice, as to prefer '*votre*' *bizarre* Shakespeare, to our divine Racine?" Endeavouring to avoid a discussion, which I knew the answer I was inclined to give would create, I contented myself with observing, that Shakespeare and Racine were such different authors, that it was absurd to compare them. "As well," said I, "might you draw a resemblance between the beauties of Switzerland, and those of Versailles." "The proper simile," retorted the first speaker, "would be between Versailles and a barren heath, on which some few beautiful plants may have been accidentally scattered, by the capricious hand of nature." The whole circle joined in the triumph, which my antagonist supposed he had gained, and I in vain attempted to recapitulate, and to translate some of the striking passages of Shakespeare. Though all condemned our "heaven-inspired poet," I soon perceived, that few had ever read, and none understood the sublime work which they presumed to criticise.

"Speaking of English authors," cried the member of the '*ci-devant académie Française*,' "makes one think of English orators. I see, by Chateau-Brian's account of England, that the cause of Mr. Fox's retirement from parliament, has been at last discovered; and that it arose from his mental powers having been weakened by the effect of excessive drinking. To this I suppose one must attribute his late unwarrantable attack on the house of Bourbon."

"Astonished at this extraordinary assertion, I took the liberty of assuring the gentleman, that Mr. Fox's talents were as perfect as ever, and that his last speech was one of the finest efforts of human reasoning. "*Pardonnez,*" cried the academician, "Mr. Fox could never reason. He was indeed once a fine declaimer, but as to the powers of argument, he never possessed them." I was ridiculous enough to combat this absurd opinion, and to assure him, that there was not an Englishman, (whatever his political sentiments might be) who would not willingly bear testimony to the wonderful argumentative talents of the extraordinary man in question.

"I talked in vain, the whole company joined with the academician, who *pour toute réponse*, said, "*C'est Mr. Pitt, qui sait raisonner, mais pour Mr. Fox il déclame joliment, voilà tout son talent. Vous me permettrez de savoir!*" assuming a look of great dignity, "*parceque c'est moi qui ai traduit ses discours.*" So saying, he turned away, and soon after the company dispersed.

"Can I give you a stronger instance of the taste and justice, with which the French pronounce on the merits of our authors, and public characters?"

"If Shakespeare is not a poet, nor Mr. Fox an orator, where are we to look for examples of perfection?"

"Thus it is on every subject in this country. The French suppose, that they understand English books, and English politics, much better than we do; and this is not the first lesson which I have received. I have often been contradicted on constitutional; as well as literary questions; and I have always found, that the company supported not the opinion of the native, whose local knowledge deserved some little credit, but the bold assertion of their countryman, who was generally

believed and applauded, in proportion to the extravagance and singularity of the doctrine which he laid down.

‘I forgot to mention, that great offence being taken at Mr. Fox’s remarks on the old government, a gentleman took great pains to persuade me, that *l’ancien régime* was the freest constitution under the sun. You will not be surprised to hear, that he did not make me a convert to his opinion, and that I assured him, if such was a free government, I hoped it would be long, very long, before England should possess it.

‘This evening’s entertainment gave me altogether but a very unfavourable opinion, both of French society, French taste, and French gallantry. There was no mirth, no general conversation, and scarcely any intercourse between the men and women. As to Mrs. —, she was left to the uninterrupted enjoyment of her own thoughts, for no person took the trouble of addressing her. Her English dress, however, did not escape the criticism of the ladies; and my pronunciation was equally a source of amusement to the gentlemen. I shall only add, that if this be a specimen of French society, I may obtain much information at Paris; yet I shall certainly receive but little pleasure from my journey.’ p. 74.

Our author’s description of Bonaparte’s person is not very different from what has been generally given; much of the singularity attributed to it undoubtedly is in the mind of the impatient spectator, who goes to see something very extraordinary, and does not wish to return disappointed. The following account of the orators of the tribunate is amusing; —such orators can be found in no other part of the world.

‘Five or six members had put their names down, as intending to speak, and each was heard in his turn. Nothing could be duller than these speeches; every one of which was read from a written paper. A very ridiculous circumstance arose from this manner of speaking. As each of the discourses had been previously prepared, there was no reference to the arguments used in the debate; and the advocates and opposers of the measure, equally disregarded, and left unanswered, the remarks of those who happened to precede them in the debate.’ p. 89.

The dress of the ladies at a public subscription-ball very naturally attracted the attention of our author.

‘Never shall I forget my surprise, when, looking round me, I perceived the dress, or rather the nakedness of the ladies. I had heard much of the indecency, of which some females were guilty, in respect to *costume* at Paris, and I had already seen specimens of the thinness of their apparel; but till this evening, I thought it only the failing of a few. I now saw, at least two hundred women, of different ages, and different situations in life, all displaying, without reserve or disguise, the beauties, which they had either received from nature, imitated by art, or believed themselves by the aid of flattering fancy to possess. The young and the old, the handsome and the ugly, the fair and the brown, all prodigally dragged into common view, those charms, which a virtuous woman conceals from motives of modesty,

and a sensualist from those of discretion. The buxom girl of sixteen, the newly married woman, and the superannuated mother of a numerous family, were all equally exposed. Naked necks, naked backs, and their form, scarcely concealed by a transparent petticoat, left nothing to the powers of fancy.

'You will think, perhaps, that I am drawing an exaggerated picture; but I can assure you, on the honour of a man of truth, that such was the *costume* of at least two thirds of the ladies present at this ball.' p. 93.

The profligate pleasures of the Palais Royal are briefly touched upon; but they have been more amply described by former tourists. The account of the various theatres will, to a certain class of readers, appear more interesting. In letter XVI we have another party at a *fournisseur's*, or army contractor's, which in many respects forms a contrast to the tea-party we have already described; but, for this, and the ball at a *ci-devant* noble's, we must refer to the work itself, with the exception of a remark on dancing in general, which illustrates the present manners of the Parisians.

'Dancing is, indeed, more a science than an entertainment, at Paris; and while those who were engaged seemed to study every step, and to make all their motions by rule, the by-standers looked on, and criticised with the same professional attention. There was little or no conversation: the loud laugh, involuntary tribute of joy, was not heard; nor the innocent prattle of unsuspecting, happy youth. I know not whether this total change of character is to be attributed to the heavy misfortunes which the higher classes have experienced, or to some other cause; but certainly nothing is more obsolete than French vivacity. I have now passed more than three months in Paris; and have not yet seen among its inhabitants, one instance of unbounded mirth. When it happens to me to be in English, American, or other foreign companies, I am always surprised at the fun and jollity of the persons around me.' p. 144.

So copious is the information conveyed in this volume, and for the most part so new, that we might multiply our extracts without the trouble of selection; but the present article has already exceeded our usual bounds.

Upon the whole, the view given of Parisian manners and customs, by this intelligent writer, may be alike recommended for its fidelity, and read for the various amusement it affords. It is a mass of useful materials for the philosopher and the moralist; and they will not be unproductive of lasting advantage, if we continue to prefer the good sense, the industry, and the virtues, of an English public, to the frivolity and sensual delights which seem at present to constitute the whole of happiness in the extraordinary nation which is the subject of this volume.

ART. XV.—*Authentic Official Documents relative to the Negotiation with France. Copied from the Original, as laid before both Houses of Parliament. 8vo. 3s. Hurst. 1803.*

WE notice this collection of papers, because of their importance to every Englishman, and not with any idea of communicating intelligence, since we trust they are known, either in substance or detail, to every man in this country, who has eyes to read, or ears to attend. Divested, or at least endeavouring to be divested, of every prejudice and partiality, we have perused them for ourselves; and, although we have no hesitation in asserting it as our own opinion, that the negotiation has not been conducted with all the cunning of diplomacy, or even with masterly dexterity, on the part of our own cabinet—who appear to have been too timid, or, perhaps, too tardy at first, and too precipitate at last—the character of Bonaparte, his views, his vanity, his ambition, his littleness, his infatuation, exhibit him in a light so infinitely more degrading, that we forget the deficiencies of the former, while contemplating the enormities of the latter. He has certainly partaken of the Circean cup of prosperity, till it has intoxicated him; and there is not even the shadow remaining of those brilliant talents, that keen penetration, and correct judgement, which he formerly exhibited.—*O quantum mutatus ab illo!*—As to his vanity, nothing can exceed that which seduced him into a belief that he could control the British press, and, in some degree, re-model the British constitution; and we cannot but be surprised at his total ignorance of the relation between the government and the people of England, upon which such vanity was founded. Here, however, he seems soon to have perceived his blunder; and, notwithstanding the mortification which he must necessarily have felt upon the occasion, to have relinquished his pretensions. As to his ambition, so vast and chimerical has it been, that he projected, at the same time, the conquest of Great-Britain, of all Asia, and America; and yet, such was the folly combined with this Utopian project, that, in the first instance, he has acknowledged, that, should the whole of his enormous power be concentrated and directed to this express purpose, it would be as a hundred chances to one that he should not succeed, as a hundred chances to one that himself and his armada would be sent to the bottom of the sea; while, in the second, he has been compelled to relinquish, to a power he has uniformly despised, the very tract of country he had wrested from Spain, for the express purpose of ac-

completing his visionary system; and, in the third, has involved himself in a war, without being prepared for it; and has, in all probability, permanently fixed in the hands of his enemy the very key which was to have given an opening to his Oriental career.—We condemn not too severely his mission of Sebastiani, upon which so much accusation has been cast; and regard his private interview with lord Whitworth, as one of the most manly and liberal parts of his conduct. Under the Valois, the Bourbons, and the Bonapartes, Egypt has uniformly been panted after by the French government; and, notwithstanding the first consul's guarantee of the integrity of the Turkish empire, no man, in the least acquainted with history, can be such a dunce in politics, no man can be so ignorant of the little meaning of such kind of convenient stipulations, and so forgetful of what has already happened, as not to know that he was determined to take the first opportunity of executing his design, at the moment of acceding to the guarantee. But surely nothing can be more inconsistent with true political wisdom, or evince a narrower comprehension, than to unfold the vast circle of this ambitious system at the same moment—to publish the report of Sebastiani in the eye of the whole world, after it had been privately presented to him—and to communicate confidentially his entire plan to the English cabinet, through the medium of the resident ambassador. If Malta be of that importance to his future arrangements, which both governments now seem to admit, what ought to have been his conduct, had he been still discreet, and possessed of a tenth part of the shrewdness he has formerly manifested?—unquestionably to have given every facility to the fulfilment of that article in the treaty of Amlens, which stipulates its surrender: but, as though he were driven on by fate, to oppose his own interest, and destroy the very purpose he was aiming to accomplish, he suffers the order of St. John—to whom *alone* it was to be surrendered—to be annihilated, instead of supporting its existence, which he might have done with the utmost ease: he withholds all application from the powers who were to become the guarantees of the independency of the island, and merely upon whose accession the island was to be relinquished; and he irritates, by insults upon the English ambassador, by attacks upon the English constitution, and by injuries upon English merchant-ships, the very power who was in possession of the island; and was to resign it in his favour.—We mean not, as we have already said, to acquit our own ministry of every degree of diplomatic imprudence and imbecility: but we cannot consent to enter into a severe examination of these points, at a moment when it is of so much importance to rise supe-

nior to all party distinctions, and promote one grand patriotic universality of sentiment and action. Our object is to prove, that, opposed by a man of such shifting pretences as Bonaparte—sometimes inclined to conciliation, and sometimes to outrage—sometimes to commerce, and sometimes to war—it has been almost impossible to avoid exhibiting a series of fluctuating counsels in return; and that, whatever may have been their own occasional imbecillity or intemperance, Bonaparte has sunk far below them in every respect.

The blunders he has exhibited render him indeed, in our view, at the present moment, no longer an object of serious apprehension; and present him in no other light, than a compound of pride, vanity, deceit, ambition, political ignorance, and personal fear. By a little common honesty, he might have retained St. Domingo, and possessed himself of the whole of the Antilles: by his infatuated treachery, he has lost the one, and is almost driven out of the other. By a little dexterity and delay, he might have re-acquired Malta, and re-conquered Egypt: but he was too childish to wait, and too precipitate for discretion. Louisiana was actually his own; and, with common prudence, he might have lorded it, as he intended, over the Anglo-Americans: but, being no longer thus gifted, he has lost Louisiana, and is become the laughing-stock of the United States. We are struck with his successes: but he has had many more mortifications; and, to us, he has never appeared so weak, as at this very moment, while we are talking of the extent of his territory. It is impossible, indeed, for all Europe not to be sensible of his folly, and for the most abject state under his tyranny not to feel its chains becoming looser.

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*The Blessings of Peace: being the Substance of a Sermon, delivered at the late Countess of Huntingdon's Chapel, Brighton, October the 4th, 1801. With Hymns appropriate to the Occasion. And a Dedication to the Chancellor of the Exchequer. By the Rev. T. Haweis, LL.B. M.D. 8vo. 1s. Williams.*

The blessings of peace are displayed in stopping the effusion of human blood, in staying the devastations of war, in checking an im-

'mensity of waste and expense, in freeing us from apprehensions of invasion, in diffusing general joy, in producing plenty, in restoring the friendly intercourse of nations, in softening down enmities and animosities, in cementing the happy union with our sister country, in consolidating probably our Indian empire, and in presenting a happy prospect of the introduction of the kingdom of the prince of peace among all nations. The preacher feels a juster indignation against the spirit of popery, than has been expressed in several pulpits on the effects of the late tremendous revolution.

'I am shocked and ashamed to hear the whining lamentations of many over the ruins of popery, and their ardent wishes for the restoration of its power and splendour. If the hand of judgment hath been heavy on the heads of papal dignitaries and monastic institutions, whatever were the instruments, it was just retribution. That church, which had thirsted after and drank deep of the blood of others, God hath in righteous judgment drenched with her own.' P. 18.

ART. 17.—*The Parish Church. A Discourse occasioned by a Vacancy in the Cure of St. Mary Aldermanbury, September 19; with Notes, and 'Clericus on qui tam.' Respectfully dedicated to the Society for the Suppression of Vice. By John Moir, M. A. 8vo. 2s. Dutton. 1802.*

Some very wholesome truths are here communicated in rather homely language. The author is a disappointed candidate, and several of his notes seem to exhibit the temper of disappointment. The dedication to the society for the suppression of vice, and the approbation of penal statutes for compelling persons to frequent their parish churches, are not likely to induce the author's readers to pay a very favorable attention to his other arguments. If the church stand in need of penal statutes, or of a society which makes a point of keeping in its pay a set of spies and informers, its influence must be very much on the decline; but we are persuaded that our unsuccessful candidate has viewed the subject through an antiochy medium; and we wish him a happier preferment and a better congregation than he seems at present to enjoy.

ART. 18.—*An Enquiry into the Origin of true Religion; together with the Invention of Letters, and the Discovery of the most useful Arts and Sciences: wherein it is attempted to prove, that the Knowledge of these Things originated in the East; and hath been diffused amongst Mankind by various Channels, but chiefly through the Medium of the ancient Jews, and those Writings which relate to their political and religious Economy. By the Rev. James Creighton, B. A. 8vo. 1s. Baynes. 1803.*

One of the most difficult points to the comprehension of the unbeliever, is the fact, that we are indebted for all our knowledge in religion, and every thing that is most valuable in life, to the Jews. Arts and sciences have traveled to us from the east; and the memory of the early ages of the world is preserved only in the sacred writings of

those who are now the most despised people upon earth. These facts are truly humiliating to the pride of human philosophy; but they cannot be overthrown by modern sophistry; and this little essay deserves to be perused with attention by all who call them in question, and will gratify those who have not the least doubt of their truth.

ART. 19.—*Diatessaron, seu integra Historia Domini nostri Jesu Christi Latine, ex quatuor Evangeliiis inter se collatis ipsisque Evangelistarum verbis apte et ordinate dispositis confecta. E Versione præcipue Castellionis castigata et emendata. Cul præfiguntur Tabula Palæstinæ Geographica, necnon Ordo Rerum. In Usus Scholarum. Opera et Studio T. Thirlwall, A. M. 12mo. 5s. Boards, Rivingtons, 1802.*

This is a very useful and excellent school-book. For learners of Greek, the Greek Diatessaron, by White, cannot be too much recommended; and, for the learner of Latin, this publication is equally advantageous. The plan is the same as that of the former, the language only being altered. The ground-work is taken from Castellio, whose forced and affected phrases are corrected by the translations of Beza and Tremellius, and by the Vulgate. It makes an elegant little pocket volume; and an English translation is announced, which we hope will be equally well adapted to the English reader.

ART. 20.—*Dialogue first and second, between a Minister of the Church and his Parishioner, concerning the Christian's Liberty of choosing his Teacher, and concerning Christian Edification. By the Rev. Thomas Sikes, M. A. 12mo. 10d. Rivingtons. 1802.*

The minister argues with a poor man on the impropriety of leaving his own parish church for one in a neighbouring parish, under the pretext that purer doctrines are preached in the latter than in the former. The main drift of the argument is, that the minister of each parish has received an authority from Christ to take care of the spiritual welfare of the souls in their respective districts; and that he who quits the ministry of his own parish for that of another, is guilty of disobedience to his Saviour's authority. Our author has probably not been accustomed to study books of controversy, or he must have noted that he is only retailing the arguments that are constantly used by a popish priest, to show the protestant that he is guilty of the sin of schism in quitting the Romish communion. In asserting roundly, too, that a dissenter cannot be so good a subject as a member of the church of England, he utters a sentiment equally untrue and unnecessary. But, though there be much to blame in the mode of conducting this delicate question now agitated between the evangelical clergy and their brethren, there is one point in this work which, we think, cannot be too often insisted upon. The seceders from their parish church pretend that their minister does not preach the pure doctrines of the Gospel. Let us suppose it to be so. Is their conduct to be justified in seceding? By no means. They have not applied for the proper remedy which the church has, in such a case,

appointed. They are in duty bound to make their complaint to the bishop, and to put the cause in a train of being fairly tried. We remember an instance in point, of a curate giving offence to several of his parishioners by the doctrines which he preached, and which they termed methodistical. Upon complaint to the bishop, the curate was removed. It is a great mistake, as is properly observed in these pamphlets, to suppose that the people have no concern in the conduct of the clergy. In the first place, they can stop the ordination of any man by a representation to the bishop, of his misconduct; and, if a clergyman be guilty of immorality, omission of the regular service of the church, or introduction of any false doctrine into it, the cause will be fairly decided by the bishop, and justice done between the parties. Let the complainant then pursue the steps which, as a member of the church of England, he is bound to pursue; but let it be strongly enforced upon him, at the same time, to follow the scriptural rule of first warning the minister himself, and then making his complaint in a regular manner. The people cannot, indeed, as in a dissenting meeting, analyse among themselves the character and conduct of their minister, and dismiss him by a majority of voices; but, in a sober and dignified manner, they may make their objections to a superior; and, if these be well-founded, the minister will doubtless be removed from his cure.

ART. 21.—*A Letter to a noble Duke, on the incontrovertible Truth of Christianity.* 8vo. 2s. Robson. 1803.

This is a republication of Mr. Leslie's Short and easy Method with the Deists, a work of very great merit, and deserving the perusal of confirmed Christians. As long as any Christian has a friend so unhappy as not to have embraced the truths of Christianity, he will do well not only to read this little tract himself, but to put it into his friend's hands. Its argument is well known to be complete; yet it cannot be too often brought before the public. Four rules are laid down by which true religion may be distinguished from the device of man; and it is clearly seen that these four marks concur in revealed religion.

1. That the matter of fact be such, that men's outward senses, their eyes and ears, may be judges of it.

2. That it be done publicly in the face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions to be performed.

4. That such monuments, and such actions or observances, be instituted, and do commence from the time that the matter of fact was done. P. 5.

Dr. Middleton endeavoured in vain, for twenty years, to find some false assertion in history in which these marks concurred; and we may safely prophesy that similar researches will prove equally futile.

ART. 22.—*The Record: being a Collection of Tracts and Disquisitions, chiefly relative to the modern State and Principles of the People called Quakers.* By William Matthews, of Bath. Vol. I. 8vo. 5s. Johnson. 1802.

The society of quakers has been chiefly distinguished for its disapp-

probation, or supposed disapprobation, of human ties and articles, on the subject of religion; and if, in point of discipline, its attention to morals have been regarded as pressed beyond the common mark, a general laxity with respect to doctrine is esteemed to have been equally so. Indeed it could hardly be otherwise; for, not having, like other churches, a fixed standard to regulate opinions, the members seem to have been left very much to themselves; while, in consequence of their having been gifted, or so supposing themselves to have been, with an inward light, they could not easily be brought to any temporal tribunal to determine on the propriety of their conduct. In this situation, the society has existed for a considerable period; few of them giving themselves the trouble to examine minutely the opinions which distract the Christian world, and the great body exhibiting that contented formality which is the peculiar characteristic of the sect. Of late years, however, the peace of the community of quakers has been much disturbed; a spirit of inquiry has been excited, and the Scriptures have undergone a more serious examination. Hence, the great question on tithes has been, with much propriety, proposed and asserted by the writer of these tracts to be a matter of mere temporal, instead of spiritual, concern; and that, in submitting to an act of parliament, the rights of church-membership ought not to be violated. This, of course, has given great offence to the heads of the society; for the quakers have chiefs among them, notwithstanding their boast of equality; and chiefs, whose authority cannot be called in question by any member with impunity. That the payment of tithes is justifiable, few of our readers will doubt; and nothing can be more ridiculous than to suppose, that, because a man is a quaker, he is to be enabled to purchase an estate to so much greater advantage than any of his neighbours. There is a sufficient quantity of land, free from tithes, which the members of this society might purchase, if they chose to be proprietors of land in which this supposed grievance would cease to be burdensome. But doctrinal, and not temporal, matters, it seems, have of late produced the greatest disturbance; and Hannah Barnard, a very powerful preacher, has been silenced in a manner which does no great credit to the interior government of the community; while it is curious to observe that a chief article exhibited against her, is on a point on which the quakers are supposed, by the rest of the world, to extend their principles to an extravagant excess. They admit that war is contrary to the principles of Christianity; and that it cannot conscientiously be exercised by a Christian. Hannah Barnard proceeds completely with them in this doctrine; and she asserts, that what they now declare to be true, was always and essentially so, and might be applied to every man in all ages. Consequently, in her opinion, God has never ordained war of any description; and yet the quakers are such constrained logicians as to be indignant with her for propagating such a doctrine. She has been tried for this offence in various quaker courts; and, by the final judgement of twelve persons, is condemned to perpetual silence. Her preaching has, however, produced many converts; and the perusal of the Scriptures is, in consequence, become very prevalent. In this work the whole affair is impartially stated. It deserves the attention of the society, and may gratify the curiosity of those who are fond of church history. Its origin was ori-

ginally a Quaker: but his opinion on tithes has operated to his exclusion from the body. He nevertheless remains attached to its principles; but takes a latitude in some points of doctrine, of which it is difficult to say, whether they be, or be not, principles of Quakerism. He is a strenuous asserter of the unity of the Godhead, to whom Christ is, in his opinion, a being of inferior powers. The doctrine of endless torments he maintains to be presumptuous; and supports his opinion with great firmness and judgement. Throughout all the pieces here collected, we meet with a great spirit of candour and liberality; and from them may be formed a tolerable judgement of modern Quakerism.

ART. 23.—*Reasons for withdrawing from Society with the People called Quakers; with additional Observations on sundry important Subjects. To which is added, a friendly Expostulation; and serious Considerations on Revelation, the Scriptures, Religion, Morality and Superstition. By John Hancock. 8vo. 4s. sewed. Johnson, 1802.*

The society of Quakers retains the discipline of the church; on the subject of excommunication, more than any other sect of Christians; and, of late years, the instances of their power have been unusually numerous. But, while this communion has felt itself compelled to reject many of its members, whose mode of life or habits of thinking did not correspond with its rules, others have voluntarily separated themselves, through a persuasion that it has deviated from its ancient order or discipline. Amongst the latter, is the author of the work before us, who brings forward some strong arguments, tending to excite a belief that the discipline of the society is not exactly what it was in the times of its foundation. There are two points, however, which seem to render him essentially disqualified for membership. He adds to the general opinion of the Quakers, on the sinfulness of war, his conviction that God, though he be expressly declared in the Old Testament to have ordered it, could not have issued such a command: and, on the subject of marriage, he thinks it sufficient that the parties entering into that state should declare their intentions before certain unofficial witnesses, and that the formality of a church meeting for the purpose is not requisite. Some persons in Ireland, it seems, have been married in this manner, and consequently have been disowned by the society. The pamphlet is drawn up with great spirit; and the society will find it very difficult to prevent a schism. To those who are not acquainted with its general principles and conduct, it will convey a great fund of information; and the opinion maintained in the following extract warrants the insinuations which are very general in the world at large.

‘Upon a review of the whole, it appears clearly manifest to me, that the present state of manners is in many instances opposite to the dictates of a sound morality; and that our social institutions contain much practical error. A commerce too widely extended, produces an unwarrantable selfishness, and absorbs an undue proportion of the attention of most. Luxury, by producing artificial wants, and leading into many unnecessary expenses, appears to countenance, and in some

respect to render necessary, this system of overgrown trading: thus error supports error; and there appears no way to get rid of it, but by adopting a line of conduct, almost entirely different from that which is now pursued; and to act according to the pure and enlightened maxims of morality and religion, when these terms are rightly understood, and freed from all injurious mixture. The reproach of singularity will doubtless attend those, who dare to move in this line; but then such will be supported by a consciousness of having endeavoured to do their duty, and to act their parts well in their present allotments. P. 141.

ART. 24.—*An Examination of the first Part* of a Pamphlet, called an Appeal to the Society of Friends. By Vindex. 8vo. 1s. W. Phillips. 1802.*

Vindex endeavours to prove that the early quakers were not what are now called unitarians. We would recommend to him to prove that they were trinitarians—an attempt which must be done by showing that they believed not only in the ‘holy three,’ but that each of these ‘holy three’ was in himself omnipotent, omnipresent, and supreme. It appears from this work; that Penn, Barclay, Fox, and Pennington; were not so decided upon this point as the modern unitarians; but that they were very far removed from the Athanasian creed, which is the truest and best standard of the trinitarian faith. The concluding remark in this book may be turned either way.

‘It would be ruinous in a great family, if the servants, instead of duly performing the work of the house, which each of them sufficiently understood, were to be spending day after day in disputing about their master’s pedigree and alliances’—for the ruin may arise from the upper servants castigating the lower, in consequence of not concurring with them in opinion; and may make it part of the work of the house to recite daily the titles of the master.

MEDICINE, &c.

ART. 25.—*An Inquiry into some of the Effects of the Venereal Poison on the Human Body; with an occasional Application of Physiology, Observations on some of the Opinions of Mr. John Hunter and Mr. Benjamin Bell, and practical Remarks. By S. Sawrey, Surgeon. 8vo. 5s. Boards. Lackington. 1802.*

We have been greatly pleased with this work, as it shows a considerable knowledge of the subject, combined with much reflexion, and an accurate philosophical discrimination. Yet we must add, that Mr. Sawrey has not convinced us that the diseases are the same, and that their different appearance is owing to the surface affected. Chancres, even on the lips of the urethra, have never yet produced gonorrhoeas

* See our 35th Vol. New Arr. p. 303.

and the latter, except in peculiar circumstances, even when applied to the external surface, as often happens, does not excite the former.

The question, concerning the cause of the continuation of the disease, is next examined. It does not continue by any powers peculiarly its own; for a gonorrhoea frequently disappears spontaneously: but, on the contrary, the *lues* gradually increases, unless the *sores* be abruptly checked. Cut out or destroy the chancre on its first appearance, and there is little reason to expect the continuance of the complaint. Let it remain; and no power, without mercury, will curtail its progress. How this disease becomes permanent, has been, for a long time, matter of curious speculation. Mr. Sawrey considers Mr. Hunter's opinion at some length: but it is confused and unphilosophical. Fermentation has been long abandoned; yet his own system, that inflammation is excited, and that fluids are poured out, in themselves innoxious, but tainted with the poison remaining on the part, is scarcely less liable to objection. It is, at least, an assimilation: but we yet know of no such process, except that of fermentation itself. It may, indeed, be alleged, that the poison is so virulent and subtle, that it may admit of being greatly diluted, and still remain virulent: but, in this view, the virulence must be indefinite. A man may have a venereal ulcer for years, and every particle of the matter discharged during the whole of the time will produce the infection. This is, to a certain extent, true in the small-pox: but it will not admit of an amplification so considerable as that now described. Indeed, this infinite or indefinite dilution is not well founded, since the blood in a person most intimately affected is innocuous.

In the third part, our author considers the disease to be continued, and even increased, in the circulating mass; and that the product of sores is actually poisonous. With these, many analogous considerations of importance are conjoined; and the whole, we think, forms a performance truly respectable. The author speaks with firmness, but with modesty; sometimes with confidence, but never with a petulant pertness. He opposes Mr. Hunter with arguments and facts, not with wild and wanton assertions.

ART. 26.—*Résultats de l'Inoculation de la Vaccine, &c.*

The Results of the Inoculation of the Vaccine, in the Departments of the Meurthe, the Meuse, the Vosges, and Upper Rhine; preceded by a preliminary Discourse, and followed by the Effects of Vaccination in other Animals. By Louis Valentin, M. D. &c. &c. 8vo. De Boffe.

We have perused this work with peculiar satisfaction. The preliminary discourse contains a candid and excellent history of the origin and progress of vaccination, and places the disputed points of spurious vaccina, &c. on a just foundation. The candour of the author is peculiarly conspicuous, as he had lately published a work in defence of variolous inoculation. His answers to the opponents of vaccination are truly satisfactory. This part of the work well merits a popular translation by some of the members of the Jennerian Society.

The results of the author's practice merit particular attention: but these we cannot abridge. The most interesting respect the concurrence of vaccina with variola; in which, the infection of small-pox,

concurring with that of vaccina, seems not to influence the progress of the latter; nor do they seem materially to affect each other. None of the subjects vaccinated experienced the small-pox on inoculation.

The vaccina may be communicated to dogs, goats, asses, and sheep; and the matter from them will produce, the author tells us, the original disease in man. This disease, after passing through different animals, is found to be still a security against small-pox: but it does not appear that the virus is effectual, when transmitted from one animal to another, without passing through the human body. With respect to the power of vaccination in preserving dogs from the distemper, our author's trials furnish nothing satisfactory.

ART. 27.—*Observations on Dr. Pearson's Examination of the Report of the Vaccine Pock Committee of the House of Commons, concerning Dr. Jenner's Claim for Remuneration.* By Thomas Creaser. 8vo. 2s. Robinsons. 1803.

Neither opposition nor conciliation—for both have been employed—can move us from the points for which we early contended, and the opinions which we yet hold. We still say, that the first view of the subject, by Dr. Jenner, was unfavourable; and, in the state of the facts then communicated, there was more reason to hesitate than to adopt the plan. We continue to think, that the step, from the naturally communicated disease, to inoculation, was not so important as to justify the title of Discoverer, and the fulsome inflated language of Dr. Jenner's sanguine admirers. We must also add, that, if the practice have attained a solid basis, and become a real object of imitation, it is more owing to Dr. Woodville and Dr. Pearson, than to Dr. Jenner.

In our author's 'Observations,' every thing is caught at which can add to Dr. Jenner's character, and lessen the value of Dr. Pearson's labours. Every preceding step is depreciated, to render Dr. Jenner's discovery more brilliant. We believe that vaccine inoculation had been before practised: but we have no reason to suppose that it was known to Dr. Jenner; and, when lessening the splendour of the discovery, we have only contended that the step was so easy, as to claim no extraordinary commendation. The fact was established; and, with the knowledge, the means were easy.

A short account of our own remains to be settled; for we have spoken in commendation of Dr. Pearson's labours, while we have lessened the vast merits of Dr. Jenner. The high tone of Mr. Creaser requires, however, a little lowering. He speaks of instances 'parallel, in point of misrepresentation, prejudice, and injustice,' to the present criticism, and quotes our account of Dr. Parry's *Treatise on Angina Pectoris*. Let this aged experienced author bring forward his objections; and we will prove, even from the present tract, that he is a very inadequate judge of a common medical question. On the point he alludes to, we felt ourselves peculiarly clear; and our opinions are before the public, as well as Dr. Parry's. If they decide against us, we must submit; but, so far as the public have yet spoken, it is not in favour of Dr. Parry. We never have deemed ourselves infallible, or refused advice, or even reproof: but, if *laudari a laudato viro* be peculiarly gratifying, we shall not be highly mortified by reprehension from an author neither commended nor even known.

On the subject of Dr. Jenner, we have nothing to add, but shall copy a short paragraph.

The reviewer observes, "our remarks, however, will only be valuable as they are supported by facts and arguments." On no other ground would I join issue with him; and in so doing, it is with the full freedom of remark and the perfect equality of feeling which I should entertain towards any other individual: he says, "it was a well-known fact in many counties, that when persons had been infected by milking a cow with these peculiar eruptions, they were incapable of receiving the infection of small-pox. Where then is the distinction? The constitution can receive it from touching the sores, and may of course receive it by inserting the matter under the skin. To call this a discovery, is a mockery, an abuse of words." In this shameful and illiberal denial of merit, the reviewer outstrips even the opinions of his author. Dr. P. has constantly allowed the vaccine inoculation to be a discovery, though he has refused, in its fullest sense, to Dr. J. the title of its discoverer. Is it necessary for me to explain, or to insist on a truth so obvious, as that, whatever pathological analogy might infer, the demonstration by actual experiment of the phenomena and effects of its inoculation, the important observation that its properties were not lessened by transmission, and above all the detection of its anomalies, constitute, to all intents and purposes, a discovery; a spirit the most adverse to liberal allowance could alone contest it. It matters not how close the preceding state of knowledge bore upon the experiment; it had not been previously made, at least to Dr. J.'s knowledge. Numerous discoveries have been brought to the very borders of their developement, long before they were hit on. Most of the facts in chemistry, entitled discoveries, were preceded by former ones, which left barely room to advance without detecting them. Had our English philosophers employed an envelope of sufficient specific lightness, they would have been the discoverers of aërostation. So it was with Dr. Jenner, he went forward a single step, but this was the necessary advance, and in it consisted strictly and legitimately the fact of discovery.' P. 78.

We are willing, in this instance, again to copy our own words, to observe how far they can be tortured by opposition, and in what the extraordinary discovery consists. The child who has not touched the candle, knows not that it will burn; and therefore, by touching it, makes the discovery that fire is hot! Every milk-maid knew that the cow-pox would infect: but Dr. Jenner did not; and he is a discoverer!! Mr. Creaser, however, admits that Dr. Jenner's friends do not 'require the character of a philosopher of the first magnitude; but only ask for him the allowance of *fortunate* talent, of physiological skill, of acute ingenuity, and laudable disinterestedness.' The first and last are only concerned in this question; and we will allow Dr. Jenner, if our author please, good fortune and disinterestedness.

EDUCATION.

ART. 28. — *The Village Library; intended for the Use of young Persons. By Miss Gunning. 12mo. 2s. Boards. Crosby. 1802.*

A collection of eleven amusing tales, with suitable reflections.

- ART. 29.—*A Short View of the natural History of the Earth. Designed for the Instruction and Amusement of young Persons. By H. E. 12mo. 1s. 6d. Boards. Harris. 1802.*

This little compendium may answer the author's intention of rendering such youthful minds as peruse it restless after further information. Unless it have this effect, its brevity will not permit us to say that it can be very useful.

- ART. 30.—*The History of Man, in a savage and civilized State. Written in a familiar Style, and adapted to the Capacities of Youth. Being Vol. I. of the Minor's Magazine, 12mo. 2s. Boards. Tegg and Castleman.*

The proprietors of this magazine do not inform the public, in their advertisement, what is to be the extent or the subjects of their future volumes: but, if they be careful to make them equal the specimen before us, we think the collection will be serviceable to the rising generation.

- ART. 31.—*The Poor Child's Friend; or, Familiar Lessons adapted to the Capacities of all Ranks of Children. 12mo. 6d. Bound. Baldwin.*

It is hardly necessary to write different first lessons for the rich and the poor. Children of that early age know little of the images contained in books: the words are all that it is necessary to teach them.

- ART. 32.—*Marvellous Adventures; or, the Vicissitudes of a Cat. In which are Sketches of the Characters of the different young Ladies and Gentlemen into whose Hands Grimalkin came. By Mrs. Pilkington. 12mo. 2s. Boards. Vernor and Hood. 1802.*

Grimalkin's history will entertain the child, and occasionally lead him to some important conclusions.

- ART. 33.—*The Guardian Angel. From the German of Augustus Von Kotzebue. A Story for Youth. 12mo. 1s. 6d. Boards. Vernor and Hood. 1802.*

The contents of this little volume will be the more interesting to youth, when they read a note at the beginning, saying that the events actually took place between the years 1760 and 1766.

POETRY.

- ART. 34.—*Tales of Superstition and Chivalry. 8vo. 4s. Boards. Vernor and Hood. 1802.*

The language of these Tales is made up of imitations, chiefly from Mr. Scott's and Dr. Leyden's ballads, and the poems of Mr. Wordsworth. 'Omne ignotum pro magnifico,' should have been the motto: the author has heard that obscurity is one source of the sublime, and has therefore veiled his sublimity in impenetrable darkness. He has perceived how rapidly good poets connect their narratives, and this also he has imitated; but, with great originality, has contrived to leap

over, not the dull parts, but what would in ordinary hands have formed the main action. The beginning of every poem excites expectation of something very great: when the explanation should come, we are always reminded of the country-schoolmistress—'What, can't you spell the word, you little dunce? well, then, skip it and go on!'

To evince the justice of our censure, we will analyse one of these poems. A ship is becalmed near the island of Seäm, and the crew are all terrified by 'a sound that stoppeth not, like the shrieks of a soul in woe!' Father Paul, a monk of Einsidlin, is on board, and he terrifies them still more, by his account of their danger.

" He told them, he remember'd once
A father of St. Thomas' tower,
Who never had bow'd before the cross
Till he touch'd his dying hour.

" That then he named to the priest
What he had seen in Seäm's cave,
For he had reach'd them in a ship
When that calm was on the waves!

" Thro' the sleepless nights of thirty months,
He had listen'd to that shriek of woe:
But he never had seen the prophetic
Of the oracle below!

" Till that chilly night, at the equinox height,
When the thirty months were gone,
As he listen'd, in the outer cave,
To that unbroken groan,

" A hand, he saw not, dragg'd him on,
The voice within had call'd his name!
And he told all he witnessed
At the oracle of flame!

" But when he came to tell, at last,
What fearful sacrifice had bled,
His agony began anew,
And he could not raise his head!

" And he never spoke again at all,
For he died that night in sore dismay:
So sore, that all were tranc'd for hours
That saw his agony!

" And he told not how he left the cave
When that dreadful sacrifice was o'er;
But some have thought he was preserv'd
By the crucifix he wore!

" And some have thought he had bent his knee
At Seäm's dark, unhallow'd shrine;
And that might be his agony
When they rais'd the blessed sign!" P. 23.

The vessel is lost, and only father Paul remains alive in the cave: he is dragged into the inner cave by the oracle of flame. The prophetess stretches her hand from behind the veil, and points to him to lay aside his crucifix. Father Paul remembers then the man whom he had seen die in such agony; and he felt that recollection more terrible than the terrors of the cave. What, then, did father Paul do?—here the author skips and goes on.

‘ That monk was never seen again,
Till forty years were pass’d, or more;
’Twas in the aisle of Einsidlin
As even-prayer was o’er;

‘ The priest had cloa’d the service-rite,
For the eve of Holy Ghost;
He was seated in the upper choir,
’Twas the feast of Pentecost:

‘ When he saw a monk, by the altar-rail,
Kneel down upon the step to pray;
The dying lights were glimmering,
And all had gone away:

‘ The priest descended from the choir,
By the lamp that burn’d on the wall,
And he look’d on that uncover’d face,
’Twas the holy father Paul!

‘ He stood like one in trance, to gaze
Upon that mild and sacred head;
Forty years had pass’d away
Since he was with the dead.

‘ Forty years had pass’d away
Since the ship had struck on Seära’s steep;
And every soul that breathed there
Had perish’d in the deep!

‘ In all that time, if he liv’d still,
That none should see the father Paul,
It awed the priest of Einsidlin,
And he could not speak at all!

‘ The aged monk had left the aisle,
And the dying tapers sink and fail;
All, but the lights on the high altar,
And they are dim and pale:

‘ The priest was still by the altar-rail
On the morn of Holy Ghost;
When the bell was done for matin prayers,
At the feast of Pentecost.’ p. 34.

And here the poem ends.

There was once a painter, who painted one dumb of red, and called
At the passage of the Israelites over the Red Sea. ‘Where are the In-

raelites?" asked a critic.—'All safely got over.'—'But where are the Egyptians?'—'Where should they be?' replied the painter: 'all drowned, to be sure.' Our author's ballads are like the picture of the Red Sea.

ART. 35.—*The Triumphs of Poesy: a Poem. By J. C. Hubbard, A. M. Author of Jacobinism, &c. 4to. 2s. 6d. Nicol. 1803.*

The design of the author, in this little poem, is to characterise a few of the most eminent of the Greek, Latin, and English poets. This he has done with a richness of language, and a swell of versification, which we do not often meet with. We quote the opening stanzas.

' At length, descending from her car of flame,
That roll'd triumphant o'er the land and deep,
Britannia quits the blood-stain'd fields of fame,
And bids the thunders of the battle sleep;
Thunders, that hurl'd their aggravated roar
O'er India's clime remote, and Egypt's burning shore.

' Fresh on her brow the immortal wreath is seen,
By Valour fix'd, and Freedom's fingers wove:
More pure its tints than spring's primeval green,
More sweet its odours than the breath of Love!
O'er her white cliffs seraphic harps resound,
While Echo wafts the notes her raptur'd shores around.

' The heroic bands, that first spontaneous rose,
Confess'd at once their country's pride and shield,
That hung terrific on her host of foes,
And burn'd to bleed in Glory's arduous field,
With duteous love around the goddess throng,
Hail her approving eye, and catch the aerial song.

' The imperial banner, waving o'er her head,
Full to the sun the mystic cross displays;
For this she rush'd to arms, for this she bled,
On this, in battle, fix'd her ardent gaze;
This nerv'd her arm, and, as it hover'd near,
Wing'd with resistless fate the lightning of her spear.

' When, late, insulted by unheard-of crimes,
Fair Faith from Gaul's barbarian coast withdrew,
Abash'd, forlorn, through Europe's tainted climes
She fled, and flying heard the fiends pursue;
Heard the wild scream, the accumulating yell,
Of Murder, scowling round, and Rapine, hot from hell.

' But soon to Albion's happy isle retir'd,
Whose righteous sceptre guards the public weal.
Her gallant sons the heaven-born maid inspir'd
With matchless skill, and ever-during zeal;
With zeal, the madness of the storm to brave,
And skill, from felon-hands their blood-bought rights to save.' P. 1.

Who would suppose that these stanzas were the commencement of a poem upon the Triumphs of Poesy?

CRIT. REV. Vol. 38. May, 1803.

ART. 36.—*Poems, inscribed to the right honourable Lord Viscount Dudley and Ward; having a Reference to his Lordship's beautiful Seat of Himley; by Luke Booker, LL.D.*
4to. 2s. Hurst.

‘ To the right honourable lord viscount Dudley and Ward.

‘ My Lord,

‘ Insensible were I of kindness, and unsusceptible of impression from the beauties of nature, to have been honoured with so much of the former by your lordship, and to have had so many opportunities of surveying the latter in the fine park of Himley, did I not feel, enkindled within me, many a grateful and pleasurable emotion.—Behold, my lord, the proofs that I have felt them, in the attendant inspirations of my Muse. These are presented to your lordship as so many wild flowers culled in your own demesne,—manifesting the exquisite beauty of the scene in which they grew, rather than the skill of the person who braided them together.’ P. iii.

Lord Dudley and Ward is the hero, or rather the Mæcenas, of these poems. Mæcenas is the title of the eclogue.

‘ —He, when winter comes in storms and cold,
Is to the poor a father; to the old
A solace; to the widow lorn—a friend :
Such, did his arm in want’s dark hour defend.
With copious food he famish’d hundreds fed,
Who, ev’ry sabbath-morn were seen to tread
The winding pathways to his princely gate ;
Where, to assuage the woes of adverse fate,
His weekly dole was bountifully giv’n,
Blessing his heart with foretaste high of heav’n.
—We, Arcas, in the humble happy band,
Have oft receiv’d the largess of his hand,—
Largess, apportion’d to the sacred-day,
When, for the donor, each at church would pray ;
Thence, home return’d, with hearts embued by Heav’n,
How sweet the meal by good Mæcenas giv’n !
That meal by heedful cleanliness prepar’d,
And by our little smiling offspring shar’d.
These, taught to know from whom the bounty came,
Would grateful lip their benefactor’s name,
Would, as fit grace, with artless tongues implore
Blessings on him who oft thus bless’d the poor.

‘ Nor did he only Hunger’s wants supply,
And wipe the tear from pale Affliction’s eye,
But, at cold winter-tide, our lives to save
(Drawn from his jetty mines) he fuel gave ;
Causing our humble homes, each night, to throw
A cheerful gleam athwart a waste of snow.
Round our bright fires we sung the song of joy,
Nor could the howling storm our bliss annoy.
With strains like these did ev’ry cottage ring—
“ Long live Mæcenas, and God save the king !” P. 5.

The scathed oak stands in the park of Mæcenas. The young oak-

tree, the subject of another poem, was planted by Mæcenas: Mæcenas is the burden of every song in the book. The poetry is of that respectable mediocrity which characterises all Dr. Booker's publications.

DRAMA.

ART. 37.—*A House to be sold, a musical Piece, in two Acts. As performed at the Theatre-Royal, Drury-Lane. By James Cobb. The Music composed and selected by Michael Kelly. 8vo. 2s. Robinsons. 1802.*

Wherever Mr. Cobb has altered the French play '*Maison à vendre*,' he has altered it for the worse. The phrases of Charles Kelson would shock the ear of a lob-lolly boy. A cable is turned to the use of a knot of spun-yarn—to splice two people together. 'Among the causes which have contributed to the flattering success of "*A house to be sold*," are to be numbered the exertions of the manager, the composer, and the performers.'

ART. 38.—*The Female Jacobin Club: a political Comedy, in one Act. Translated from the German of Augustus Von Kotzebue; by J. C. Siber. 12mo. 2s. Vernor and Hood.*

This little drama, no doubt, pleased well enough at the time of its birth: it seems to have been produced by the spur of occasion. A club of female Jacobins deserved to be laughed at; and the author does it pleasantly. Its day, however, is now passed.

NOVELS; &c.

ART. 39.—*The Lottery of Life, or the Romance of a Summer: By Mr. Lyttleton. 3 Vols. 12mo. 12s. Boards. Lane and Newman. 1802.*

This is a performance which has a fair claim to a mediocrity of praise. Where the author pursues the thread of his history, and relates the adventures of his principal characters, his manner is simple and impressive; yet, in his digressions, he is vague and languid. Mr. Lyttleton's thoughts on seduction are both just and pathetic: but we hope he will another time avoid the ridiculous affectation of quoting Latin scraps, in a work that is read by that class of persons only who are not likely to understand them.

ART. 40.—*Victor, or the Child of the Forest. From the French of M. Ducray-Duminil. 4 Vols. 12mo. 16s. Boards. Lane and Newman. 1802.*

In this romance, are narrated, in the most turgid language, a series of improbable events. We do not know, as we have not read the original, whether the bombast exist in the French, or is of English manufacture: we suspect both author and translator—

'par nobile fratrum.'

One or the other is also a poet: we will treat our readers with a single stanza out of four.

' O *thou*! unconscious of my ardent flame,
 Who *press* the pillow of repose above,
 Hear, ah! a moment hear my tender claim,
 And listen to the voice of hapless love!
 This blest asylum, and its master kind,
 Alas! I fly, with ev'ry care to cope;
 All that I ever lov'd I leave behind,
 Nor take one charm away—*not even hope!*"

Vol. i. p. 103.

Now, be it known to all whom it may concern, that Victor, who here intreats Clementina for a *moment's* patience, to hear a *hapless* love of which she was *unconscious*, had but a little while before made her a long declaration of it, and had received, in return, from that tender-hearted damsel, a confession of a reciprocal attachment, and an assurance that her father would not think of opposing it. Perhaps the reader, who is not so much of a versifier as to forget grammar, will observe that *press*, in the second line, ought to be *presses*; and may condemn the pathos of the last, by observing that hope is but a very little way behind enjoyment in its sensation, *even* if it be not, where some philosophers have placed it, a good deal before it. Why will novelists render themselves doubly liable to censure, by adding to bad prose worse poetry?

ART. 41.—*The Travels of Alladin, Sultan of Egypt. An Eastern allegorical Story, from the Arabic of Hassan. Dedicated to the most noble the Marquis of Downshire.* 12mo. 4s. sewed. Nicol. 1802.

There is nothing peculiarly interesting in the sentiments of Alladin, nor any thing astonishing in his travels or adventures. The language is frequently defective.

MISCELLANEOUS LIST.

ART. 42.—*An Essay on Abstinence from Animal Food, as a moral Duty.* By Joseph Ritson. 8vo. 5s. Boards. Phillips. 1802.

This singular Essay, deformed by an affected spelling, inculcating opinions still more affected, will not probably obtain great attention. The first chapter, 'on man,' is filled with a vast collection of facts relating to the human race; but the chief observations which bear on the subject are designed to demonstrate that no part of our structure proves us to be carnivorous. On the other hand, animal food is shown to be unnecessary, fostering cruelty and ferocity, pernicious to the spirits and the finer feelings; while, on vegetable aliment, we are told we should be equally strong, equally corpulent, more mild, gentle, and humane. We will not send our author to a court of aldermen, or even to a chapter dinner, for converts: even in our garrets we feel inclined to oppose him; and, could we oftener command better dinners, we should enjoy them, in spite of precepts. In a more serious strain, we think the writer, with a vast extent of quotation, has not proved his position. Human nature is not in its most perfect state without

some animal food; nor capable of such long, such continued, exercise. We will, indeed, admit that other animals, whose natural food is grain, may be roused to unusual exertions, by some portion of meat mixed with it, as fighting cocks, race-horses, &c. But man, with a regular supply, feels a continued vigour, without relaxation, and without injury to his constitution. Man, it may be said, attains a mature age, when fed on vegetables: but he does the same, when he has lived on animal substances; and, among the oldest people, it will be difficult to find that any peculiar mode of life has appeared to contribute to their longevity. We have never found those who have habitually abstained from animal food possessed greater tranquillity of mind, or freedom from passion, than their neighbours who indulged in an animal diet.

ART. 43.—*Mooriana; or Selections from the moral, philosophical, and miscellaneous Works of the late Dr. John Moore. Illustrated by a new biographical and critical Account of the Doctor and his Writings; and Notes historical, classical, and explanatory, by the Rev. F. Prevost, and F. Blagden, Esq. 2 Vols. 12mo. 9s. Boards. Crosby and Co.*

The *ana* of the neighbouring kingdom have been long known as at least amusing, if not always instructive, collections. In many instances, however, they communicate information, in the pleasing form of conversation. Our authors have a design of offering to the public an extensive series of *ana*, 'selected from the productions of the most renowned and lately deceased authors of this country, as well as those of the continent.' Are not the works of Xenophon and Plato, they remark, strictly *Socraticana*? and does not 'the most fastidious critic read with enthusiasm the Orphica, the Pythagoræa, and the *Æsopica*?' Our learning cannot keep pace with the authors; for, though we know that there were *Orphicæ* Scripturæ, that Henry Stephanus has preserved some passages * in his treatise *De Poësi Philosophicâ*, yet, of the other collections, we find no trace, even should they mean Pythagorica, instead of 'Pythagoræa.'

We would, however, suggest a question, whether selections from works published can be considered as of the same kind with the French *ana*. The latter are collections of the remarks that occurred in conversation—in their nature desultory, and, in some measure, unconnected—rescued from oblivion by eager admirers, or occasionally by the authors themselves. We prize them, therefore, as treasures that were hastening to the gulf of oblivion, preserved by accident, and valued in proportion to the danger they encountered in their progress. The *Memorabilia* of Xenophon are more near the table-talk of the French *ana*, and the 'Sententiæ' of Stobæus to the present plan. In reality, the selection of passages from connected works is very different from what our authors appear to suppose. The occasional recollections of table-talk may be easily separated from any general subject: but, to separate passages from a narrative, or from a series of adventures, is to present them to the public in a very disadvantageous point

* Indeed the whole of the Orphica are suspicious, and attributed to Onomacritus, who probably discovered some fragments, and added what his fancy suggested. The Orphic preserved by Justin Martyr is evidently fictitious, as it treats of Abraham the Decalogue, &c.

of view. A jewel may sparkle with peculiar lustre in a given situation, while its effect may be totally lost in another; and, to come nearer to the point, the enormities of Zeluco can only be held up to view with peculiar detestation, when we behold the villain begin with killing a bird, and conclude with destroying his child. In many passages, we see the disadvantage of separation, of the injury which the liberal use of the scissors inflicts on the beauty and the spirit of different passages. The merit, indeed, of Dr. Moore's writings consists more in detached representations, than in general plans; and he therefore suffers less from this kind of mutilation, than a writer of a different character. Our editors' choice of passages, also, in general, we cannot disapprove: but of the attempt of this mode of representing an author by detached portions, we cannot speak highly.

The life of Dr. Moore, prefixed to the collection, is short, and not very satisfactory. The portrait, which precedes it, has the merit of a strong, but a somewhat harsh, likeness.

ART. 44.—*Modern Discoveries; or a Collection of Facts and Observations, principally relative to the various Branches of Natural History, resulting from the geological, &c. Researches of modern Travelers in every Quarter of the Globe. Carefully translated, prepared, and re-printed, from the Works of the most eminent Authors. By Francis Blagdon, Professor of the French, Italian, Spanish, and German Languages. 2 Vols. 12mo. 10s. royal; coloured, 14s. Ridgeway.*

The design of this collection is explained in the title; and it is but justice to add, that the editor and translator, so far as he has proceeded in the two volumes before us, seems to have completely fulfilled his promises. The works of the different travelers will be presented entire, except, 'in a very few instances only,' the condensing 'such matter in the original works, as may be conceived generally interesting.' These volumes professedly contain Denon's later splendid publication, without any mutilation—an assertion which we cannot support, as we confess that we have not engaged in the labour of collation, which, nevertheless, as far as our memory assists us, is correct. The maps are elegant and faithful, and the plates and vignettes sufficiently illustrative. They cannot claim the merit of superior elegance, as the latter are wooden cuts. To reduce, however, a work from twenty guineas to half the number of shillings, and to combine, at the latter price, elegance with accuracy, merits no common praise. The translator's preface relates to the supposed great object of Bonaparte, in the possession of Egypt; viz. to obtain an easy route for the Indian commerce, or, as a step to our Indian possessions. This object, once avowed, may be successfully opposed. The English have foiled all his schemes, as they will continue to do. All his power, his immense system of *espionage*, cannot prevent English goods from being publicly exposed to sale in his metropolis; nor will even the *banarable* mission of Sebastiani fix his memory, with any favourable impressions, in the hearts of the Egyptians. Alexandria and Jaffa will not soon be erased from their minds.—On the whole, we wish the editor success in this attempt, as he seems to have merited it by his zeal and liberality.—The translation, we observe, differs both from Mr. Aikin's

and Mr. Kendal's, in the parts which we have compared; but, that the work is wholly re-translated, we dare not affirm.

ART. 45.—*Thoughts on the Formation of the Earth. By a Farmer.* 4to. 1s. Richardson. 1802.

Our 'farmer,' if the appellation be not intended for a disguise, appears to have observed the little space to which his attention has been directed, with great sagacity. Placed in the neighbourhood of mountains abounding with marine exuviae, he 'forms' this globe very plausibly, by means of subsiding water. He has not, however, confined his views to the Welsh mountains, but has extended them to Dartmoor and to Torbay. On the whole, this may be considered as the first sketch of a self-taught Neptunian geologist, and displays very considerable sagacity and penetration. Further inquiries would extend some of his views, and correct others; nor indeed can this, in any respect, be considered as more than an outline, consisting of suspicions and probabilities.

ART. 46.—*An Essay on the Relation between the Specific Gravities and the Strengths and Values of Spirituous Liquors; with Rules for the Adaptation of Mr. Gilpin's Tables to the present Standard, and two new Tables for finding the Percentage and Concentration when the Specific Gravity and Temperature are given. By Atkins and Co. Mathematical Instrument Makers.* 4to. 5s. sewed. Cadell and Davies. 1803.

This essay contains much valuable information on the different strengths of spirituous liquors, and the use of the hygrometer, adapted, however, rather to the trader, than to the philosophical inquirer. Yet the latter may derive considerable instruction from many parts of the pamphlet; and it is the minute nature of the inquiry only, joined with its not being peculiarly interesting, that induces us only to pass over the essay with general commendation.

The tables, added to facilitate the use of Mr. Gilpin's in the Philosophical Transactions, contribute greatly to the value of the work.

ART. 47.—*An Essay on the Character and Doctrines of Socrates.* 4to. 1s. No Bookseller's Name. 1802.

This is an essay from an unsuccessful candidate for an Oxonian prize. It is not without merit; and the printing it, though it cannot in the least challenge the decision of the examiners, will do the writer no discredit.

ART. 48.—*A System of Book Keeping, on a Plan entirely new. By W. Boardman.* 4to. 5s. sewed. Seeley. 1802.

Systems of book-keeping are very numerous; and the mode of keeping accounts is very different in the various shops and 'compting-houses of London. Mr. Jones's method served to put a large contribution into his pocket; but we do not find that it has met with much success in practice. The present plan has its advantages, and deserves the attention of those who give instructions in this branch of knowledge.

ART. 49.—*Case respecting the Maintenance of the London-Clergy, briefly stated and supported by Reference to authentic Documents.* By John Moore, LL.B. 8vo. 1s. Rivingtons. 1802.

The income of the London clergy bears no proportion to the population of their parishes; and a country-clergyman, with merely a tenth part only of the duty to perform, has often a ten times greater income than several of his brethren in town. This difference arises from the different modes of payment. In the country, it is regulated by the tithe of the produce of the land; in London, by different proportions of the house-rent, or a *modus*, settled at different times and on different principles. The first principle is that of an oblation, taken from the recommendation of St. Paul to the early converts to Christianity, to set apart their destined charity for the support of Christians on the first day of the week. This excellent custom has unfortunately ceased to exist; and its disuse is owing to popery, which, not content with the oblations on Sunday, made a pretext of introducing various holidays for the same purpose, and insisted, at last, on the payment of such oblations as a right, not as a free gift of the donor. Hence, in the times of popery, various disputes arose between the clergy and the citizens of London, on the quantum of payment, which was at last generally settled by papal bulls: but the Reformation, by invalidating their authority, weakened the power of the clergy; and the citizens took advantage of such inefficiency, and broached the doctrine, that the clergy were not entitled to rateable payments, but to specific sums chargeable on the several houses of their respective parishes. The great fire of London brought the question to an issue; and, by an act of parliament, 'the maintenance of the parochial ministers of the fifty-one churches to be restored, was fixed at certain specific sums, levied by an equal rate on the houses in their respective parishes.' Now, from the alteration of the value of money, the sum at present levied is far short of what the legislature intended to be the income of the clergyman; and hence the writer thinks there is ground for another application to the legislature. The subject is treated with great candour; and, should it ever be introduced into parliament, the work before us will claim the attention of its members. From the specimen before us, we hope to hear that the writer meets with encouragement in a prospective work, which he thus announces:—'A new Edition of Walton's "Treatise on the Payment of Tithes in London," with Notes, and a Continuation by the Editor,' in one volume quarto, at twenty-five shillings. The work to be sent to press, as soon as there are two hundred and fifty subscribers.

THE
CRITICAL REVIEW.

JUNE, 1803.

ART. I. — *The Grenville Edition of Homer, continued from p. 12 of our last Volume.*

BEFORE we resume our account of the text of the Grenville Homer, it may be of some use to give a short outline of the state of the ancient 'ΑΟΙΔΟΙ, and to hazard a few notices upon the manner in which those Heroic Ballads have been conveyed to us.

In the early ages of Greece, the historian and the bard were united; and the popular ballads of the 'ΑΟΙΔΟΙ, like those of the *scalds* of the *north countrie*, preserved the rudiments of real events embellished by fancy. Amongst the various means of 'showing pastime' at the entertainments of the great, who, fond of the tales of other times,

————— 'call'd for harp and song,
And pipes of martial sound—

this order of men was frequently introduced, who chanted, by 'fits' or 'intermissions,' the feats of ancient prowess, fomenting and refining a martial spirit, and exciting those strong sensations of delight, which are felt only by untutored minds. Homer, who is described as a 'poor eyeless pilgrim,' recited, probably 'for small earnings and good cheer,' his poetical effusions to throngs of admiring villagers or citizens.

Ταῖον δ' ἦν μινισσοῖσι παῖς φημι γλῆσι λυγρῇ
Ἰμερόεν κιδάρη—

and, wherever he went, his character must have procured him hospitable reception: for

————— 'what land so savage,
Where minstrels cannot practise their lov'd art
In honour'd safety?'

And his great celebrity seems to have laid the foundation of a native minstrelsy, which successively acquired reputation and subsistence, by exhibiting their diverting talents at festivals and banquets, and by greeting the victor on his exploits at the public games. Hence Simonides—

Παρ γὰρ ἔην καὶ ἀνδρὲς ἄνθρωποι—

we are told,

'Circumire cœpit urbes Asiæ nobiles,
Mercede acceptâ, laudem victorum canens.'

Though these fragments of genius were scattered abroad by their heedless parent among his countrymen by piecemeal only, yet their merit seems to have ensured their permanence¹: they were learned in childhood with quickness, and preserved with purity: they were the amusements of youth, and the delight of age.

Previous to their being collected, his 'doings' are likely to have suffered material injuries from time, and not a few from interpolation: succeeding minstrels would make no scruple to alter each other's productions to suit their own convenience, or the humour and prejudices of their audience. The compilers, however, were as faithful as the mutilated state of their materials would admit. The pieces most approved were selected, and combined into such forms, as, according to their ideas, were most excellent: some passages, which, they were apprehensive, might discredit the bard, were neglected or suppressed; some conjectural supplements were attempted through an anxiety of rendering them more complete; and some insertions were made for political purposes.

We will not dispute the probability of this matchless minstrel availing himself of preceding models, which might have been transmitted to his age by successive songsters; but we can by no means accede to the wild supposition of WOLF², that the compositions attributed to Homer were made up of the scraps of different rhapsodists of different ages. Hunc virum e scriptis ejus, postea epistolarum officio cognitum, unum in primis exterorum accuratæ literarum scientiæ caussa magni faciebat [RUHNKENIUS]; ejusque Prolegomena Homerica tum recens allata, singulari cum voluptate legit, etiam ubi ab eo dissentiret: velut in ea disputatione, quæ magnam libri partem complectitur, qua ostendere conatur, Homeri carmina, non ab uno sed pluribus poetis, variis ætatibus composita, non nisi rhapsodorum memoria cantuque servata, ignoto adhuc apud Græcos scribendi usu, Pisistratidarum demum ætate scripto mandata esse. Hanc sibi opinionem non probari aiebat Ruhnkenius: at vehementer probari designatam egregie viam carminum Homericorum ad criticam scripturæ auctoritatem restituendum³.

The characters of the persons, from whose memories those traditionary songs were taken, and of those critics who incorporated them, cannot *now* be discussed; the inquiry is hopeless, and calculated only to infuse general distrust. 'True fortitude of understanding consists in not suffering

¹ Many papers of the learned and pious archbishop Wake were purchased at a chandler's shop.

² Prolegomena, p. xxxix.

³ Wytttenb. Vita RUHNKEN. p. 214, 215.

what we know to be disturbed by what we do not know ⁴. We know that the uncertainty of the compilation is not connected with our inquiries, and cannot affect our conclusions; and we also know that we have the poems of Homer pretty nearly in the same state as they existed in the times of Plato, Sophocles, and Pindar; and, for our own part, we entertain no sanguine hopes of understanding him better than they did. They had λέξεις Ὀμηρίαις, as we have glossaries to elucidate Chaucer.

We do not think that any very signal alterations were introduced during the many revisals which they afterwards underwent. Certain lines, which appeared to be displaced, have been in some copies transposed: others have been re-touched, or enlarged, or repeated in different places, to repair a breach: and particular words of Homeric growth might have been elbowed out of the text, or vamped up in forms less antiquated and uncouth: yet *veteris servant vestigia formæ*; and though transcribers, from the date of that immaculate copy τῆς ἐν τοῦ γάρδικος, down to the Grenville edition, have been perpetually altering the appearance of the text, by reducing the orthography to the standard of their own times;—still we contend, that the intrinsic alterations have been over-rated; and assert, that the poetic glory of the Mæonian bard has burst through the obstacles of time, and rolled down to us with a lustre little abated. His Muse,

Ἐκ γλυκεροῦ στόματος ὅπα λυγρίσσαι ἵστα,

teaches the nerves to thrill, and opens the minutest avenues of the heart. When the shout of war pierces the ear, she exhibits, in the heroic pride and the gloomy grandeur of the dauntless Hector, the loftiest attitude of human nature; and when she ‘sings the song of peace,’ and displays the soft unbendings of private life, her solemn-breathing sounds

‘Rise like a steam of rich distill’d perfumes,
And steal upon the air.’

Yes; the everlasting verdure of Homer’s laurels had nothing to fear from the fulminations of ancient criticism. From him, as from a fountain, gushed those refreshing streams, which fertilised the most dreary sterility, and clothed it with the most beautiful verdure. And he continues, to the honour of our age and country, to be saluted by those, who have music in their souls, πολυίστωρ, θεῖος Ὅμηρος, to whom, as to their source, ‘other stars’ repair, and ‘in their golden urns draw light.’ He is, indeed, every where secure of those feelings of excellence coëval with human nature, with which he instantaneously penetrates every reader, and which render

Μουσᾶν φέγγος Ὅμηρον, ἀγήραντος στόμα κιέμεν.

⁴ Dr. Paley’s Natural Theology.

⁵ Athanasius, IX. 383. B.

We will close this small but feeble effort to speak the praise of a work which time has never equaled, with the decision of a critic, whose footsteps we follow with deference: 'Tanta veterum criticorum religio fuit in Homeri carminibus tractandis, et ad posteritatem transmittendis, ut non, nisi rationibus bene subductis, et verecundia, quæ juvenilem inprimis ætatem decet, ad divinum opus castigandam accedam⁶.'

II. E.

Most of the alterations introduced into the text of this book are judicious.

64. *ix τίς φασα*] ED. PR. and Schol. br. which elucidate *τίς φασα*; not *τις φασα*. A similar decomposition has been admitted elsewhere, and upon good authority; II. B, 99. 150. 211. E, 162, 332. 663. 824. Z, 396. 425. H, 334. N, 485. Π, 13, 96. 223. 252. P, 207. Σ, 94. 492. X, 444. 479. Ψ, 377. Ω, 400. 705. Odys. Γ, 81. Τ, 48. Ψ, 290. Why has it been neglected in II. Δ, 230. Μ, 318. Odys. Α, 247?—The editors have also renewed some well-established combinations: II. N, 477. Σ, 24. Τ, 118. Ψ, 159. 160: they might have added *ἰσχυῖαι*, Θ, 530; as, Odys. P, 25.

μέ μιν δαμάσσει
Στῆν ἰσχυῖαι.

Toup. in Suid. v. iii. 183, 4.

II. E. 141. *ἄγχιστῆναι*] Od. X, 118. *ἄγχιστῆναι*, MS. Harl.; whereas, in Ω, 180. 448, *ἄγχιστῆναι*, which does not tarnish the text of the Grenville Homer. In II. P, 361, *ἄγχιστῆναι*. Upon whose testimony? We have examined the early editions, and Cod. Ven.—but to no purpose: *ἄγχιστῆναι* MSS. Harl. 1771. 5600. 5693. *ἄγχιστῆναι* MS. 5601.; but we cannot appeal to it: we suspected that the common lection might have been altered from analogy; but the advertisement to the reader relieved us from this surmise: 'Textum editionis Clarkianæ, utpote a recentioribus fere omnibus receptum, sequi destinavimus. Interea inter imprimendum oculis obversabantur nonnulla, quæ facile in melius immutari posse videbantur; præsertim cum ex edit. Ernestiana et VILLOISONIANA, et ipsam quoque intra Academiam e Codice MS. in Bibliotheca Collegii Novi adservato, qui quamplurimis in locis a vulgato textu discrepabat, at mire nonnunquam cum Lectionibus VILLOISONIANIS conveniebat, nova subsidia, quæ Clarkio ad manus non erant, ultro sese offerebant. His adjuti obiter nonnulla emendavimus, sed nihil quicquam sine justa auctoritate.' If this word of nought has been removed upon the evidence of that excellent document Cod. MS. Coll. Nov. or of Wolfius's ed. Halis 1794⁷, it should not have been concealed.—We applaud *αὐτῶν*, II. X, 110: it is alluded to in Wolfius's Prolegomena, p. xxxiv.; and we should be highly gratified with an additional voucher. *αὐτῶν* MSS. Harl. 1771. 5600, 5601. *αὐτῶν* MSS. 5693.

Of two hundred and sixty-five deviations from the text of Dr. Clarke's edition of the Iliad, we found two hundred and forty-one countenanced by the text of Wolfius. II. E, 273, is too trifling to be termed a variation; and this unconscious coincidence, occasioned by

⁶ Ruhnke. Ep. Crit. I. p. 56. ed. nov.

⁷ We have not his last edition of the Iliad.

the editors drawing from the same source (Cod. Ven.), enhances the value of the Grenville Homer; and, of the twenty-four remaining variations from ed. Wolf, three, we humbly presume, might have been adopted. Il. A, 342 (X, 5.). B, 287. Ω, 24: the two former we have specified: the last shall be mentioned in its place; and the rest, which are also in Clarke, have been prudently rejected. Wolfius, however, has made compensation for this oversight, by inserting in the text, or recommending in his Prolegomena, the following lections, which the editors of the Grenville Homer have passed unobserved:—Il. A, 91, Ἀχαιῶν. 157, σκιάωντα. 241, τότε δ' ἔστι. 447, ἱερῶν. 522, μήτι. B, 266, ἱεφύργη. 293, ὄν. 436, ἐγὼ καλῶμαι. 462, ἀγαλλόμενα. 865, Τολαίμας. Γ, 220, ζέκετόν τι τῶ ἔμμεναι. 352, δαμῆται. 362, αὐτῇ. Δ, 24, Ἥρη. 170, πέτρων. 235, ψιυῖσσι. 426, ἴον. 435, ἀκούουσαι, ED. PR. Eustath. p. 493. l. 33. (Il. Σ, 53. Odys. T, 204.) E, 159, ἴας MSS. ED. PR. Eustath. 534. 10. 272, μίστωρι Proleg. CCXLIII. 297, ἀπέρουσι. 881, ὑπερφίαλον. 903, περιτρίφεται MS. Harl. 1771. Herodian. ap. Eustathium 620, 14. Hesychius, Toup. Emend. in Hesych. III, 355. In Theocr. Idyl. xxv, 106. Brunck has edited στήριφι see Valck. ad Herodot. IV, p. 284. Casaub. ad Athen. VII, p. 549. Z, 76, μάντις τ' οἰαπαίλος τι. 288, Ἥ δ' εἰς αἶκον ἰούσα παρίστατο Φαρμακῶϊν. 380. 385, ἔπλοκάμεν. H, 73, δ' ἐν γὰρ ἴαση. 240, δαίαν. 277, μίσση. 284, Ἑκτορ. 420, ἀτρώοντο νίκης. 481, πέμνεται. Θ, 4, ὑπὸ. I, 128, ἀμύμονα. 132, Κούρη Βρυῆος ἐπὶ δὲ μὲν ὄρεον ὀμοῦμαι. 235, Ἑκτορος ὡδὴ κῦδος Ὀλύμπιος αὐτὸς σπάζει. 317 (et P, 148.), ἐπ' ἀνδράσι. 509, ὑχομινῶ. 632, φῶγος. 680, ἐν Ἀργ. K, 57, κῆρυ γὰρ καὶ μάλιστα πειθοίαντο. 105, ἐκτελεί. 256, νῆ. 341, Οὐτός τε. Δ, 51, μὲν ἱππῶν. 76, Σφοῖσιν. 466, φωνή. M, 343, Λίαντα. 382, χρίσας ἀμφοτέρῃς ἔχει. N, 384, ἦλδ' ἐπαμύνταρ. 485, ἐπὶ θυμῷ. 791, Πολυφύτῃ. Ξ, 148, ὅσων δ' ἐνισάχιλοι. 168, τιν. 173, κατὰ. 223, μισσῶ. 235, ἰδῶ. 414, πληγῆς. 506, ὑπὸ τρέμει ἔλλαβε γυῖα. 459, δ'. O, 24, θυμὸν. 114, δ' ἴπος ἦνδε. 252, ἔξισθαι. 379, κτύπος. 394, ἀκισματ' ἴπασσι. 510, αὐτοσχιδῆ. Π, 510, αὐτόν. 633, ὀρέει. 636, βοῶν εὐ ποιητάων. P, 266, τόσση ἄρα τρώες ἰαχῇ ἴσαν. 365, φῶσιν. Σ, 63, ἰδυμι. 207, ὅτε πῦρ ἐπὶ πότνι ἀριπρῆεις αἰδῆρ' ἱκνῆται. 405, ἴσαν. 506, ἀμοιβῶν. 531, ἱράων. T, 95, Ζεύς. 386, αὐτῇ. T, 35, κίκασται (as A, 131, λῆξται). 308, παίδων παίδης. Φ, 126, ἱπᾶσαι. 265, οἰμήσμε. 454, τηλεδαπαῖν. 493, ὑπαιβα. 558, ἰδῆϊον. 587, οἱ καὶ. X, 59, ἔλκυσσιν. 326, μυιαῶτα. 416, κηδμονίον πε. 468, βάλε δόρυατα. Ψ, 280, κλῆος. 287, ἀγερθῖν. 361, δρόμους. 362, ἱπκοῖν. Ω, 526, ἀχρυνινοῖς. 636, παυσάμεθα, &c. &c. &c.: and these are but scanty gleanings of Cod. Ven.

153. δὲ ταίρετο.] MS. Harl. 1771. The augment seems to have been in a precarious state in Homer's time; which probably induced Aristarchus to banish it, if possible, from the Iliad and Odyssey. Hence, in Il. A, 2. X, 422, he read ἄλγισα θηκυ—A, 96. Ω, 241, ἄλγισα δᾶκε. 464, μῆρα κῆη καὶ σπλῶγγα πάσαντο. 598, αἰοχόιν, Ἀριστάρχος Schol. A. L. 611, ἔθα καθιῦδ' indeed, καθιῦδα is one of those verba which did not assume the augment in Attic tragedy; Il. Δ, 213, ἔλκιν Schol. A. B.; Odys. E, 223, πόλλα πάθον καὶ πόλλα μόνευσαν. This vestige of old Greek is restored in Il. B, 95. I, 177, Odys. Φ, 188, and might have been revived. Il. B, 269, ἀπομῶχετο. MS. Harl. 1771. Etym. M. 129. 6. E, 798, ἀπομῶργον MSS. Harl.; as 416, ὀμῶργον. ibid. 425, κατιμῶχετο. καταμῶχετο φησι (Ἀριστάρχος) διὰ τοῦ α. Schol. E. 'Atqui,' adds professor Heyne, whose unwieldy edition

of the Iliad has at last reached us, 'ἀμύσσειν jam vidimus A, 243.'—Well! and may it not be collected from Schol. B, that Aristarchus derived it from ἀμύσσειν, not μύσσειν? καταμύξατο MSS. 1771. 5600.

καταμύξατο MS. 5693. Z, 51, ὄρων—Schol. B. H, 420, ὀτρύνοντο νέκυσ] Ἀρίσταρχος O, 657, οὐδὲ κέρασθεν Cod. Ven. H. Steph. de Soph. imitat. Hom. p. 95. T, 393, ζύγνυν. E, 106, ὡς φατ' ἐπιυχόμενος, MS. Harl. 5693. Eustath. 528. 17, as well as in the text; MSS. 1771. 5600, 5601. retain ὡς ἴφατ' εὐχόμενος with the interlineary gloss καυχόμενος: ibid. 121, ὡς ἴφατ' εὐχόμενος] ἡ δὲ πλ^η, Schol. A. from which we infer that there was a variation, which must have been ἐπιυχόμενος: now εὐχόμενος signifies *praying*; as Il. B, 401, εὐχόμενος θανάτῳ τε φηγῶ καὶ μῶλον Ἄρως. 411, τοῖσιν δ' εὐχόμενος MSS. Harl. Cod. Ven., and ought to have been the text of ed. Gren.; whereas ἐπιυχόμενος is expressive of boasting, as E, 119.

Ὅς μὲν ἔαλε φθάμενος, καὶ ἐπιεύχεται, οὐδὲ μὲν φησι
Δηρὸν ἔτ' ὄψισθαι λαμπρὸν φάος ἡλίου.

Hence the text of E, 121, ought to correspond with that of 106. We will remind our readers of a beautiful restoration of the augment to a poet, who never rejects⁹ it. Aristoph. Lys. 519. Brunck has published from MSS.

Ὁ δ' ἐμ' εὐθύς ὑποβλέψας φάσκειν ἄν εἴ.—'I should rather read
Ὁ δ' ἐμ' εὐθύς ὑποβλέψας ἄν εἴφασκεν'—PORSON.

Il. E, 171, κάθην] τρίτην ἀπο τελοῦς ἔχει τῇ οἰκίᾳ ἀπο θήματος τοῦ καθάρων ὡς οὐ ἀπο τοῦ μετὰ γῆρας, ἐμμεγῆρ, καὶ ποιητικῶς [Il. F, 865.] μέγῆρ γὰρ οἱ τοτ' Ἀπολλων οὕτως ἐκαθῆρ, καθῆρ. Schol. A.

E, 423. ἄμα σπῖσθαι MSS. Harl. 1771. 5600. 5693. Odyss. Δ. 38. MSS. Harl. Vespas.; the metre of this line was violated for the same reason as of that in Virgil, Æn. VI, 686.

Venisti tandem, tuaque EX-spectata parenti

Vicit iter durum pietas!

and did Anchises seriously expect to see his son enter πύλας Αἴδας—'manacled with membrane, joint, and limb?'—

Why did they not also efface, Æn. VIII, 424, Brontesque, Steropesque, et nudus membra Pyracmon? as well as Ec. V. 68. Craterasque duos statuam tibi pinguis olivi.

Odyss. E, 32, ἵθα καὶ ἂ παρὰ σταθμῶ] παρ σταθμῶ Eustathius 1749. 15. as Odyss. K, 62, ἰλθόντες δ' εἰς δῶμα παρὰ σταθμοῖσιν—Il. N, 713, σφῖν σταδῶ]—σφῖ σταδίῃ Cod. Ven. et Schol. A, 753, δια σπιδῶς Cod. Ven. Odyss. Δ, 538. κατὰ σφοδρὸν λιμῶνα Eustath. 1698. 22. Etym. M. in v. Apoll. Rhod. IV, 1407. λίγα στῖνος MS. Guelferb. Schol. ad Soph. El. 286. fol. 51. b. Λίσχυλος. Οἷ τε στυγεργῶ τῶν πέναι ἱρίσματα. Br. in edd. οἷ τοι—Euripides Ion. 1179. οἷηρα ΣΚΕΥΗ μικρὰ, μεγάλα δ' ἐσφίρειν. Our illustrious professor¹⁰ told the late Mr. Wakefield that σκυῖος was never used in this sense by the tragic poets: this hint pointed out the proper route, by which that indefatigable editor pursued, and in course recovered, the absconded term τίσχ^η, with which the son of Mnesarchus had been *privately* favoured

⁸ Would the Schol. of that noble MS. Townl. enable us to repair this gloss?

⁹ Quod ait Brunckius, quædam esse verba, quibus solenne sit augmentum abicere, verba ea, quæ augmentum nunquam habuere, abicere non possunt. PORS. Supplem. ad Præf. (D)

¹⁰ —ne dicam id, de quo verissime monuit me Porson, vocem σκυῖος non esse tragicorum. Wakefield in Eur. Iox. 1198.

long before the existence of the *Sylva Critica*, or the '*Tragœdium Delectus*.'

Esteeming every atom of information, which tends to give us correct notions of quantity, a subject of gratitude to those who communicate it, we relinquish, with Santenius's leave, *Æn.* XI, 309, as an interpolation. So far from attempting to reduce Horace's *Sermones* to this canon, we have long applauded Schrader's conjecture on *Serm.* I, 11. 22. which we think justly termed by Ruhnkenius *verissimam correctionem*. PRAEF. ad *Lex. Lat.* Belg. Schell. P. xiv. We read with proper allowances Muretus's false quantities—Hieronymus Balbus's *numerosaque stagna—mœnia structa—mare scindere*, &c. Nor do we 'disparage those who have fallen into the common error'¹¹: but, when conductors of youth stubbornly persevere in it against conviction, urge dangerous and doubtful precedents in its defence, and even vilify those who would reform it, we cannot help lamenting the ungraceful manner with which most men submit to truth, and the cold steady cruelty with which offended bigotry persecutes the serious inquirer. Such reflexions would excite in our breasts a powerful feeling of anxiety, if we were not cheered and refreshed with the recollection of a Burney, a Raine, a Goodall, and a Cherry, who speak comfort to our dejected spirits.

The verse from Ovid's *Art. Am.* II, 659, is diseased: it occurs in a passage which is evidently borrowed from Lucret. IV, 1153, who also is much indebted to Plato, *Polit.* T. II, p. 474, ed. Steph. transcribed by Plutarch V. II, p. 474, [V. II. p. 48. ed. Bryan] and imitated by Th. *Idyl.* X, 26, &c. and is read, according to the majority of editions, *Si pæta est, Veneris similis: si flava, Minervæ*. The more early editions—*Si crasia, si parva: Pæta*, as well as *flava*, is itself an hypocorism: '*Strabonem Appellat pætum pater*'—Hor. and consequently inadmissible here. *Crassa* and *parva* are too degrading: this impropriety did not elude N. Heinsius, who is hailed by RUHNKENIUS, '*Pœtarum Latinorum hospitator*'¹²: he very happily restored from MSS.—*Si qua Straba est, Veneri similis, si RAVA Minervæ*:—Pseudo-Petron. *Satyr.* c. lxxviii. '*Si strabosus est, non curo: sicut Venus, spectat.*' This emendation Larcher (*Mem. sur Venus*, p. 131.) applauds, not recollecting that Bentley, ad Hor. *Serm.* I, iii, 47, had reinstated the original reading, without violating the metre—'*Si straba sit.*'—On the authority of the preceding verse, we once suspected that *Met.* IV, 130, ought to be read—*Doluit successu RAVA virago*, instead of *flava*, and that the Homeric epithet *γλαυκῶπις* tended to establish it. On second thoughts, we abandon the conjecture, as totally unnecessary.

Mr. Knight, in his *Anal. Essay on the Gr. Alph.* p. 30. (1) 'pronounces the Margites to have been a forgery; because in one of the three lines quoted as authentic by Plato (*Alcib.* II. p. 457.) and Aristotle (*Ηθ. Ευδημ.* V. c. 7.) and mentioned Poët. (p. 12. l. 2. Tyrwh.) we have a compound verb with the augment upon the preposition (*ἰσίστατο*); which Homer's grammar did not admit. RICH. BENTLEY, however, in his answer to Middleton, p. 28. does away the objection to the former part of the line by quoting "*Ὅς μὲν ἰσίστατο πολλὰ,*"

¹¹ BENTLEY's Pref. to his Answer to Boyle, XCI.

¹² *Elogium T. Hemsterh.* p. 14.

Il. 4. 705. Πολλὰ δ' ἐπίστατο ἔργα] Eustath. 1325, 23. Τὸ δ' ἐπίστατο κατ' Ὁμήρου μὲν, εὐ ἔχει· οἱ δὲ μὴδ' Ὀρμησι, καυόντων ἡπίστατο φασιν, ἀρνούσας τῇ ἡδυνάτῳ, καὶ ἡμελλε, καὶ διηκόνησι, καὶ ταῖς ταιούταις.

227. ἀποδίδωμαι should not have given place to ἐπιδίδωμαι, nor, 297, ἀπόρουσι Eustath. Cod. Ven. and Schol. to ἐπύρουσι.

247. μεγαλήτορες]—μὲν ἀμόρμονος ed. PR. Schol. A. MSS. Harl. Trin. Coll. C. C. C. Cantab.—this conformity is too remarkable to be slighted.

255. ἐπιδαίμων] ἐπιδαίμων MS. Harl. Eustath. Schol. Lasc. in Soph. Tr. 7.; this inflexion is more Homeric.

273. ἀρομίθεα καὶ [Κῶ is not used in Homer. Why was not Cod. Ven. also followed, Θ, 196. ἢ τούτῳ καὶ λάβομεν, εἰλαίμεν KEN Ἀχαιοί?

311. ἀπέλατο] Schol. Townl. ad Il. B. 215. "Εἰσαιτο εὐκτεῖν ἀντὶ ὀρεστικῶν τοῦ ἰδμεναι, αἷς τὸ καὶ νῦ καὶ ἰδ' ἀπέλατο Ἄρης. Καὶ νῦ καὶ δὲ τανύταται βίη τὸ τίταρτον ἀνέλασαν. [Od. Φ, 128] PORS. ad l.

337. Ἀβλαχρῆς.] Much as we revere the erudition of VALCKE-NAER, we cannot assent to the result of his investigation of what is denominated the intensive power of Α. χῆμα ἀβλαχρῆν denotes a hand not formed to sustain the *assaults* of war: τειχίῳ ἀβλάχρῳ, θ. 178, walls unfit to withstand the impetuosity of Hector; and θάνατος ἀβλαχρῆς, Od. A. 131, the dissolution of a person not experiencing the agonising pains of premature departure, but, ripe in years and virtue, dropping into the grave 'like a shock of corn in his season:' animam senilem mollis exsolvens sopor—see particularly Cic. de senect. xix. ¹³, and Schol. A. ad Il. Θ, 178. In Soph. Tr. 106, ἀδακρύεται denotes, incessantly streaming with tears; and Ant. 88, πότμος ἀδάκρυτος, a fate exciting tears never to be exhausted. Il. A, 155, ἀξέληρ ὕλη] ἄφ' ἧς οὐδὲς τεύλεισται, Schol. A.; Callim. H. in Cer. 26.

Τὶν δ' αὐτῶ καλὸν ἄλσος ἐποιήσαντο Πηλεσγόι
Δίνδμεν ἀμφιλαφίης· διὰ καὶ μέλις ἴθιαι οἰστός.

Ovid. Met. VIII. 418—quod nulla ceciderat ætas.

Eur. Hippol. 75. "Εὐδ' οὔτε πομπὴν ἀξιοῖ φέρειν βεταί,
Οὐδ' ἦλθε πῶ σιδήρης,—

*Αβλαχρῆς θάνατος, was softened by the more modern Attics into εὐθανασία. Posidippus, ap. Stob. tit. cxix.

Ὡς τοῖς θείοις ἄνθρωπος εὐχεται τυχεῖν,
Τῆς ἀθανασίας κριτὴν οὐδὲν εὐχεται.

Brunck, perceiving the inconsistency which had escaped Wyttenbach, of a Pagan, closed in 'this fading vesture of decay,' praying for *immortality*, adopted εὐθανασία, which is warranted by a MS. and illustrates it very neatly by a passage from Suetonius, in vit. Aug. xcix. Defecit, sortitus exitum facilem, et qualem semper optaverat. Nam fere quoties audisset, cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθανασίαν similem (hoc enim et verbo uti solebat) precabatur. What he next alleges in favour of the emendation might have been spared; viz. 'in comicis senariis primam semper corripunt ἀθάνατος, ἀθανασία,' quam 'producunt ob metri necessitatem epici poëtæ' ¹⁴.—

¹³ So would I live, such gradual death to find,
Like timely fruit, not shaken by the wind,
But ripely dropping from the sapless bough;
And, dying, nothing to myself would owe. Dryden.

¹⁴ In Aristoph. Ran. 629. Av. 683, 1224. Gn. Poët. Gr. p. 341. Virg. Æn. I. 343.

We have already witnessed the validity of Brunck's peculiarity of the Attic tongue in using *κίχωνι*, (*Æschyl. Choëph.* 620. *Eur. Hipp.* 1455.) when Homer has *κίχωνι*—it vanished at the touch of Ithuriel's spear, and *κίχωνι* started forth¹⁵; and we are solicitous to see rectified the mistakes of those critics, who 'nesciebant *ἀθάνατοι* primam producere, quod apud omnes antiquos et genuinos Græciæ Poëtas semper fieri præstabo, alias forsitan Brunckii et aliorum errores castigaturus.' *Poës. ad Med.* 139, 140. p. 16.

358. πολλὰ λισσομένη] ought to have been discarded for Barnes's πολλὰ ἰ [F] λισσομένη. Ernesti has attempted to defend the received text by directing the initial consonant of λισ to be doubled in speaking, as Dr. Askew has in *Odyss.* ψ, 283. ὑπολλισπαρίσιν. See *Apoll. Rhod.* IV, 1735. II. I, 157. H. in *Cer.* 339. *Schol. A.* ad O. 31. II. I, 574. *Odyss.* κ, 264. II. I, 632. A, 12. ζ, 152. P, 599. *Odyss.* M, 325. *Apoll. Rhod.* I, 1133. 1148. 1299. 1353. II, 940. III, 74. 110. IV. 1721. We intend to be more explicit in our remarks on *Odyss.* B, 94.

363. τῇ δ' Ἄρης] Read τῇ δ' ἄρ' Ἄρης—MS. C. C. C. Cantab.

375. Φιλομοειδὴς] *Hor. Carm.* I, ii. 33. *Erycina ridens*,

Quam jocus circumvolat, et cupido:

In this verse, as also ζ, 211. *Odyss.* θ, 362. MS. C. C. C. Cantab. has Φιλομοειδὴς—the last passage is represented in *Lasc! Schol.* ad *Soph. El.* (45.) fol. 44.

Ἡδ' ἐς Κύπρον ἵκων Φιλομοειδὴς Ἀφροδίτη

Ἐς Πάφον.

which is countenanced by H. in *Merc.* 58.

Ἐς Κύπρον δ' ἐλθοῦσα θυώδεια νηὶ ἴδων,

Ἐς Πάφον.

Schol. Harl. 5727. cites the common text with Φιλομοειδὴς.

In II. Γ, 424. Δ. 10. Φιλομοειδὴς MSS. *Coll. Trin.* Harl. 1771. and γ, 40. MS. *Coll. Trin.* H. in *Merc.* 478. 'MSS. Reg. καὶ ἐς; Φιλομοειδία κῆρυς' *RUHNK.* Ep. Cr. I. p. 47.; and ad *Callim. Fr.*; CCCCLII. he says that the ancients doubled the μ in enunciation. Φιλομοειδὴς is also exhibited by *Etym. Mag.* in v. In vv. Ἀφροδίτη, p. 179, 9. and Κύπρος, 546, 21. the lection of Theog. 200. varies, but, if we understand Larcher, is corrected in the *Etym. MS.*¹⁶ of Orus Thebanus. Brunck has given from a MS. ἀρόμιναι, *Hesiod. Ἔργ.* 12. and in *Æschyl. Theb.* 490., *An. Gr.* p. 28. assures us that he has uniformly found the μ single in all ancient MSS. See in *An. Gr.* p. 184. Ahlward in *Comm. Philol. Lips.* I. 207. *Epicharmus* ap. *Polluc.* p. 436. *τορμῶσαν* and *τορμῶμους*, the one is quoted, and the other defended as a spondee by BENTLEY, in his Answer to Boyle, p. 464. *Toup. Em.* in *Suid.* V. I. p. 419. alters the former into ΝΟΜΩΝ, which is suspected by Valckenaer (in *Adoniaz. Theocr.* pp. 308. 341.) to be the mode of writing this word in Ep.'s age, and the latter into ΝΟΜΩΣ, which is approved by Koën ad *Greg.* p. 130, and, in some

¹⁵ Mr. Egerton's Addenda to his ed. of *Eur. Hippolytus*.

¹⁶ 'Ad quod vulgatum contulit familiaris meus, atque in Regia Academia Socius, eruditissimus LARCHERUS, qui mihi observationes suas in *Etymol. M.* dedit, iisque, pro eo quo me amplectitur amore, ut tanquam mea uter permissit: quas si, ut fert animus, cum eruditia, aliquando communicavero,

Πλὴν γ' ἐνός, ἀν' οὗδ' ἐς ἑνὶ καὶ μὲν αὐτό μοι.

Br. id *Aristoph. Eccles.* 987. Cf. ad *Acharn.* 709. Addend. in *Fr.* p. 166.

measure, confirmed by the Tabulæ Heracleenses, l. 75. ΔΕΚΑ ΝΟΜΩΣ ΑΡΓΥΡΙΩ—see Mazochi, p. 217. *Νομῶν* is restored to the Schol. Minora ad Aristoph. Nub. 740, by PORSON App. ad Toup. in Suid. p. 498, for *νομῶν*. Hermannus, however, in his ed. (739) has continued Toup's *νομισμάτων*. Priscian, p. 684. 'Varro in Nomismatis' (not Num.) is the lection of the Cambridge MSS. Juv. Sat. XIV. 97.

Nil præter nubes et cœli *numen* adorant.

Stanley, in his MSS. Adversaria, conjectures *lumen*, and refers to Judith, v. 8. xi. 17. Diodor. Sicul. apud Phot. Bibl. cod. 244. (T. II. lib. xl. p. 543. ed. Wesseling) cited by Gataker ad Antonin. IV. p. 110. ed. Traj. ad Rhen. 1697, and, if we recollect right, Diod. Sicul. IV. c. 59. l. 12. Dr. Mead's conjecture of *nomen* for *numen* met with BENTLEY's approbation; Dr. Pettingal, however, defends the common reading in a letter to Dr. Taylor, which is still extant: 'Sæpe vox NOMEN locum tenet similitum NUMEN, OMEN, OMNE, MOLIMEN, MUNUS, NUMUS: sæpe illæ vocis NOMEN, RUHNK. ad Rutil. Lup. p. 52. Lucrer. IV. 271, certe penitus remota videtur, which is the text of the ED. PRINCEPS, Thoma Ferando auctore, in the princely collection of that illustrious nobleman earl Spencer, is not to our purpose: equidem non inficior veterimos poëtas, tanquam LUCRETIVM, in paucis verbis *re* produxisse, vel, ut brevis syllaba produceretur, literas subsequentes geminasse; sed mihi nondum persuaderi potest, eos id promiscue fecisse. VIRGILIUS quidem, OVIDIVS, et æquales parcius fecerunt. Quid? Quod exemplorum numerus in dica magis magisque decrescit.' Schrader. Præf. ad Emend. p. xliii.

489. ἐκπερσουσ'] ἐκπέρσας' MSS. Harl.

526. διασκηδῶσιν αἰνέτις] αἰς τιθέντις ἀπὸ γὰρ τοῦ ἄημι τὸ δὲ παρ' Ἡσιόδῳ [Theog. 873.] ἄλλοτε δὲ [δ'] ἄλλοι αἰνέω, Ἀιολιῶν: Schol. in MS. Townleian. ap. PORS. ad Od. M. 325.

542. Ὀρτίλοχον] ὁ πρόγονος διὰ τοῦ τ' ὁ παῖς διὰ τοῦ σ' καὶ ἐν οδυσεύει οὗ διὰ τοῦ τ' Schol. Townleian. ad h. l. ap. PORS. ad Odys. Γ. 489, who afterwards cites from Odys. Φ, 16. Ὀρτίλοχον—see Strabo VIII. p. 565. Pausan. IV. 30. p. 353. I. p. 280. In this v. Ὀρτίλοχον MSS. Harl. 5693. 5600.; and in vss. 546, 547, Ὀρτίλοχον and Ὀρτίλοχος, in MS. Harl. 5600; but the τ has been erased, not very nicely, and σ substituted; yet in Cod. TOWNL. 'σ in τ mutavit manus secunda.' In Od. O, 187. Φ, 16. the renowned Harl. MS. (5674) has invariably Ὀρτίλοχοιο but in Γ, 489. Ὀρτίλοχοιο a m. pr. sed τ in σ mutatum ex emend. Schol. ὅτις Ὀρτίλοχοιο: PORSON.

576. ἰλίετν] λαείετν would serve the verse: Odys. K, 264. ἀμφοτέρησιν ἰλῶν et λαῶν suprascr. PORS. ad l.

587. ψαυάβοιο]—ῥ' ἀμύβοιο βαυείης, quæ scriptura ab aliis etiam Grammaticis probata, quin genuina sit, dubitari non potest, VALCK. in Ammon. p. 237.—γὰρ ἀμύβοιο MS. Harl. 1771. 5693.—γὰρ ῥ' ἀμύβοιο MS. 5600.

656. ἐμαρτῇ] Schol. Vossian. apud VALCK. ἀμαρτῇ; or ἀμαρτῇ. ἀμαρτῇ MS. Harl. 1771. in the margin γ. ἐμαρτῇ, which is in the text of MS. 5601. In Schol. Harl. A has been converted into O—ἀριστάρχος χαρὶς τοῦ ἡγράφει τὸ ἀμαρτῇ καὶ ὀξύνει. ἀποκοπὴ γὰρ ἐκδ. χεῖται τοῦ ἀμαρτῇ δὲ. ὁ δὲ ἀσκαλὸν νιτρικαὶ εἰς πλείους περισπᾶσιν, παρὰ τὸ ἄμα καὶ τὸ ἀρτῇ καὶ τὸ ὀξύνει. ὁ δὲ καὶ ἐπεκράτησεν. Let those, who despise conjectural emendations, compare this gloss with that extracted from Cod. MS. Reg. and corrected by Tollius, Excurs. in Apoll. Lex. p. 743. and blush!

[720. ἔνται] ἔνται MS. Harl. 1771. but H. in Cer. 376.

Ἰππους δὲ προπάρειν ὑπὸ χρυσίοισιν ὄχισφαι
ἔνται ἀθανάτοισι πολυσήμασιν Ἀιδωνεύς.

734. ἰανῶν] Γ. 385. 419. ἰανῶν, sic sine aspiratione scribitur in MS. RUHNK. ad H. in Cer. 176. Ep. Crit. l. p. 52. ε, 385; ζ, 178; π, 9. σ, 352. 612. φ, 507. ψ, 254. Versus (ex H. in Ven. 63) quem reprehendit (Clark. in Il. Γ, 385) est ipsius Homeri ex Iliade ε, laudata (173) una tantum litera diversus. RUHNKEN, ibid.

808. Πριθίων—] οὐ καθάλου ἐνρήν παρὰ Ἀριστάρχην—Schol. Ven. Quem versum, ineptissimo loco repetitum ex Δ, 390. ibidem, discimus, appositum esse a Zenodoto; Wolf. Proleg. cclvii.

838. φήγας] οἱ δὲ παλαιὸι ἀντὶ τοῦ φήγας, πιδίος γράφουσιν, Eust. 615. 9. Virgil, however, is a powerful advocate for the common word; Geo. III. 172.

Post valido nitens sub pondere fagus axis—That the copy of the Mantuan bard did not always coincide with our text may be gathered from Il. A, 235. τομὴν ἢ ὀρῖσσι λάλασιν compared with Æn. XII. 209. posuitque comas et brachia ferro; κομὴν was, doubtless, in the text, 'quomodo in veteri etiam codice scriptum inveni.' Ursinus in Virg. collat. p. 531.

906.] Ἀβιτύται τὸ ἔπος Schol. Harl. 5727.

The arrival of Heyne's Homer has induced us to allot to an account of that edition many remarks on the text of the Iliad, which, otherwise, would not have been withheld: Heinrichius waited with anxiety for this event, and we heartily congratulate him upon it. 'Ac nunc quidem potissimum tenet me Tuæ Homericæ Iliadis cupida expectatio, cunctis literarum atque humanitatis amatoribus et ipsis Musis sibi invicem congratulantibus, propediem in lucem exituræ.' Præf. ad, Scut. Herc. p. xvi.

Z.

148. ἄρη] ἄρη is implied in Schol. Ven. A. to which Wolfius has given a decided preference; Proleg. p. ccxxvi.

237. φηγών] πυργών deserves a settled habitation in the text; see Hesychius, v. Ως—ῖτι. Apoll. Lex. p. 724. Ed. PR. VALCKENAE, Misc. Obs. VIII. ii. 178.

479. ἔπεισι] ἔπει. Schol. Ven. B. DAWES. Misc. Cr. p. 149. We have perused, without satisfaction, the various attempts, in the life of Cowper, vol. II. pp. 178. 181. to transfuse into English this passage; in which there is no resemblance; they do not 'tell back the tale' of Hector's dark forebodings, or pierce us with his smile of parental fondness, a smile which 'far out-sorrows grief.' We allow that the march of the Miltonic measure, being more stately, and its pauses more varied, than those of rhyme, is better suited for a translation of Homer; but the lines of Cowper are frequently constrained, languid, and coarse, and his language sometimes 'portery.' We are charmed with the harmonious verses of Pope; but 'to colour the images, to point the sentences, to lavish Ovidian graces on the simple Grecian, is to put a bag-wig on Mr. Townley's fine bust of the venerable bard.' Dr. Warton's preface to Pope's Works, pp. xxxi-ij.

H.

333. κατακείμενι] κατὰκείμενι. Eustathius in the text and comm. 684, 1.

Θ

Θ, 94. κάκος ἦς] Toup. Em. in Suid. vol. II. 260. Πορσ. Append.

476. Ibid. 203. Οἱ δὲ τοῖς] οἱ δ' ἔτι, Schol. MS. Harl. ap. Pors. ad Odys. Σ, 88.

207. ----- Ζῆ.

ἢ, αὐτοῦ κ' ἐνθ' ἀνάχοιτο καθήμενος ὅς ἐστιν ἰδῆ. Cod. Ven. Schol. 8.

323. In Porphyry's *ζήτησις*, extracted in Schol. B, is recorded the following anecdote, which must be highly gratifying to Toxophilites:—Νιστείλας ὅλον βίον γράψας περὶ τῆς κατὰ τοὺς ἥρωας τεχνίας.—which VALCKENAER¹⁷ has corrected ὅλην βίβλον—Coray¹⁸, more happily, ὅλον βιβλίον. This eminent countryman of *the Poet* has also restored ὅλου ΒΙΒΛΙΟΥ to Schol. B. ad Il. I, 90.

325. Αὐτὸ ἔρυσσα] which is also given by Schol. in Pind. Olym. XIII. (114) fol. 58. ed. PR. as explanatory of αὐτὸ ἔρυσσιν in the context of the lyric poet, and by Wolfius; whereas in Il. A, 459. and B, 422. he has followed Cod. Ven. in exhibiting αὐέρυσσαν, which may be supported by Apollon. Lex. in v. Etym. M. in v. Schol. A B. L. and Lasc. Schol. in Soph. Aj. (298) fol. 13. b: αὐτὸ ἔρυσσα is furnished by Schol. in Apoll. Rhod. I, 587. and Schol. A. in Il. B, 422. and both lections are specified by Eustathius, 134. 16. Il. B, 422. MS. Harl. 5693. αὐτὸ ἔρυσσα, in the text; αὐτὸν τὸ θέμα in the margin by a recent hand.

Αὐέρυσσα or αὐερίσσσα bears in its features some record of its descent; Hesiod. *Εργ.* 691 (638 Br.) ἄρσση καυέσσαις—[καφαέσαις] Pind. Pyth. II, 52. Ἀλλά νῦν ὄρεσι εἰς αὐάταν [ἄφαταιν] DAWES M. C. p. 182.] Schol. ad Theocr. Idyll. II, 166. εὐκάλου] ἀπὸ τοῦ ἐκκαλεῖ κατὰ πλεονασμῷ τοῦ υ, εὐκάλος ἢ, χωρὶς μὲν τοῦ υ, διασύνταται ὅταν δὲ πρὸς λάβῃ αὐτὸ, ψιλοῦται. Apollon. Rhod. IV, 61. Il. N, 41. αὐάσχοι [ἄφισχοι]. What happened to αὐερίσσει, has fallen to the lot of other words. In Apollon. Rhod. I. 862 (ed. Br.) δὴρὸν δ' αὖ ἐλάνυν αὐθι μύροντες, though Suidas ed. PR. is, undoubtedly, in favour of Ἀναλύνουσι.—The Lexicographer, indeed, would hardly have prefixed Ἀν ἐλάνυν to a gloss; see Toup. in Suid. I, 58. II, 202. Pors. Append. p. 439. Etym. M. in v. ἐλάνυν. We shall not here enter into the controversy about doubling the Νῦ; those who are disposed to examine this point more accurately, may consult, among others, the following passages: Pind. Nem. V. 2. Isthm. II, 67. Æschyl. P. V. 53, 528. Aristoph. Thesm. 598. Theocr. X, 51. Leopard. Emendat. I, p. 29. Koen. ad Greg. p. 239. Callim. H. in Cer. 48. Fr. incert. CCXLVIII. Apoll. Rhod. I, 589. Toup. Præf. ad V. II, p. viii. Piers. ad Moer. p. 161. Agathias An. Gr. T. III. p. 38. Herodot. I, 67. VIII, 71.

548—552] These verses have not been found in any *ἱκων* MS. of Homer: they are preserved by Plato, Alcib. II. T. II, p. 149. D. ed. H. Steph. and attributed to the Mæonian bard; they have the distinctive marks of his diction, and were first inserted in this place by Joshua Barnes: the opinion we have been able to form on this subject shall be given at the close of our Review of the Grenville Homer.

I.

320. Κάτθαν' ὁμῶς] Λάγχαν'—BENTLEY's emendation, registered by Dr. Taylor in his copy of the Iliad. Hermannus de Gr. Gram. p. 188. explains κάτθανε, *potest*.

Ἄλλ' ὅδ' αὖ καὶ ἰβίλει περὶ πάντων ἔρμηναι ἄλλαν,

Πάντων μὲν κρατεῖν ἰβίλει, πάντισσι δ' ἀνάσσειν.

The common lection is not destitute of testimony: Lucian I. p. 520; Κάτθαν' ὁμῶς ὅ τ' αὐτοῦτος ἀνὴρ, ὅς τ' ἔλλαχε τύμβου.

¹⁷ Dissert. de Schol. p. 140.

¹⁸ In Hippocrat. T. II. p. 30;.

378. Καρὸς] Schol. Plat. ad Lachet. p. 93.

458—461] These exquisite lines were expunged by Aristarchus from his copies for moral or critical reasons, which, we must own, are not very obvious; they were rescued from oblivion by Plutarch, T. II. p. 26. F. (V. I. p. 70. Wytttenbach.), honoured with a place in the text of the Wetstein ed. (1707) by Bergler, after vs. 459 (see Praef. p. 2.) and by Joshua Barnes (1711) after 457, whom Valckenaer Diatr. Eur. p. 264. has followed. The arrangement by Mr. Knight, which has been tacitly adopted by Wolfius, (1794) is wisely selected by the editors of the Grenville Homer. 'The cause of this strange rejection was probably their having been pushed from their place by a really spurious line—Ζεύς τε καταχθόνιος καὶ ἱππὴ Παρσιφόνια, which seems, by a species of advancement not uncommon, to have slipped from the margin into the text, and by that means to have removed the pronoun so far from the substantive, that, to preserve its relationship, it was transferred over to the next repetition of it¹⁹. The passage is digested thus:

453. πατὴρ δ' ἱμὸς, αὐτίκ' αἰσθύνε
Πολλὰ κατηρῶτο, στυγερὰς δ' ἐπικέκλειτ' Ἐρῶν.
Μὴ ποτε γούνασιν αἶσιν ἐφίσσασθαι φίλων οὔν
'Εξ ἱμέθην γυναιῶντα· βίαι δ' ἐτίλειον ἱππάρκας,
[Ζεύς τε καταχθόνιος, καὶ ἱππὴ Παρσιφόνια.]
Τὸν μὲν ἐγὼ βούλινα κατακτάμην ὀξείῃ χαλκῷ,
'Αλλὰ τις ἀδυνάτεται πᾶσαι χολῶν, ὅς ῥ' ἐν θυμῷ
Δάμνου ἦεν φάτω, καὶ οὐκ ἴδμεν πόλλ' ἀνδράπων·
'Ὡς μὲν παρσιφόνος μιν' Ἀχαιοῖσιν καλοῖμην.
'Εὐ' ἱμῶι οὐκ ἐνὶ πᾶμπαι ἱερτύτ' ἐν φρεσὶ θυμῶς,
Πατὴρ χαρμένειοι, κατὰ μέγαρον στρωφῶσθαι.

502. Καὶ γάρ τε] Read, Καὶ γάρ τοι—Upton's letter to West, p. 6.

617. λίξω] λίξω, D'Arnaud ad lect. perhaps λίξω', as Il. T. 10. Ω, 650. we have 339 ἔνθε; see Odys. K, 320.

Λ.

Λ, 40. ἀμφιστρύφει] Hesychius, Eustathius, 829, 10. Cod. Ven. and Schol. A. Valck. Misc. Obs. VIII. I, 150.

43. ἰγδύπτησαν] will be noticed ad Odys. M, 443.

146. τριῶν] Codex Townleianus supra vocem τριῶν scriptum habet τλήκας αἱ πλείους. Schol. MS. Harl. ad Odys. Θ, 507. 'Αριστάρχης διατλήκει. Sed διατριῶν Photius MS. et Suidas v. ἱί. Pors. ad Odys. K, 440. Θ, 507.

239. αἶ] Br. in An. Gr. p. 85.

Μ.

Μ, 208. ὄφω] Terentianus Maurus, 1861.

Attoniti Troës viso serpente pavitant.

The late Dr. Taylor, in one of his common-place books, has proposed 'a more melodious arrangement of the very same words²⁰—ὄφω

¹⁹ Anal. Essay on the Gr. Alphabet, p. 57.

²⁰ Bp. Horsley's Prosodies, p. 132.

αἰῶλον ἴδαν. Dr. Askew substituted ἄρφον for ἔφω, which is not very intelligible; Callim. Fr. CCCCXXXVIII.

Οἱ δ' ὅς τ' εἰς ὀχμῆς ἔφης αἰῶλος ἀρχὴν ἀναχάσας.

We formerly imagined that the metre might be healed by resolving ἔφω into εὔφω, as βέτας into βεύταις, κόρος into κούρος, νόσος into νούσος, ἔδος into εὔδος, ἔλος into εὔλος, Ὀλυμπιος into Ὀυλυμπιος, ὄνομα into εὔνομα, ἔρος into εὔρος. See Eustath. in Odys. 2, p. 1562. 37. P, p. 1815. Etym. M. p. 615. 9. Since, however, Hesiod. ap. Athen. 498. B. Anacreon, *ibid.* (Fr. 73. ed. Barnes.) Panyasis, *ibid.* (An. Gr. III, 329. Gn. Poet. Gr. p. 131.) used σκύφης, and Pindar, Olymp. VI, 40, ἔαχον, we can have no objection to ἔφω, enunciated *offin*; as BENTLEY in a letter to Edw. Bernard—‘*vox est κέφρος, verum non κέφρος pronunciabant, sed keffos: ita Σακφω non efferimus Sarsfo, sed Saffo.*’—See Hemsterh. ad Aristoph. Plut. 913.

It is a monopoly for any family to engross to themselves the precious relics of this matchless critic: it is a common not to be inclosed. Mr. Cumberland, in his letter to Bp. Lowth, announced (p. 15) an intention to publish a new edition of his original works: his critical correspondence has been promised²¹. The very learned and amiable Mr. Burgess has intimated a design to lay before the world ‘*Litteræ Bentleii, Bernardi, aliorumque ex MSS. Bodl.*’; and a very extraordinary collection may, ere long, be presented to the learned, by a profound and discerning critic, who has more than once exerted his great abilities in the cause of truth, and humbled the rudeness of self-importance; and whose patience and assiduity in investigation are too firmly impressed on the public mind, to need the assistance of our encomium.

N.

288. βλαῖο] βλαῖο e scripto libro reponendum Br. ad Aristoph. Lys. 235.

346. τετιύχισαν] ‘Cod. Italic. a Thoma Bentleio collatus. Clarke. Cod. Ven. Schol. A. from ἴσθηκα, ἰσθήκω κέλαιγγα, κελάγγω κερράγα, κερράγω τέθηκα, τέθηκω.’ ‘From the preterperfect tense of verbs, the Dorians form a present; as, from δίδωκα they make δαδίκω; from δίδωκα, διδίκω.’ BENTLEY’s Answer to Boyle, p. 357.

578. ἀπαπλავχθῆσα] ἀπαπλασθῆσα M. Obs. VIII, 1. 153.

658. δάκρυα λείβαν] Callim. H. in Del. 121.

Τὴν δ' ἄρα καὶ Πηιδὸς ἀμυῖστος, δάκρυα λείβαν.

707. τίμῃ] τίμῃ. MSS. Trin. Coll. C, C. C. Cant. Harl. 5600. 1771. 5601. τίμῃ Harl. 5693.

745. ἀποστῆσονται] Salmas. de Usuris, p. 580. Valckenaer. ad Ammon. p. 239.

791. Πολυφύειν] Πολυφύειν Cod. Ven.

Σ.

199. Δαμνῶ] δαμνῶ rite adhibetur, utpote contractum e δάμνασι, quod ipsum numeros meliores redderet. Pors. ad Odys. A, 220.

40. πτῆξε] Πτῆξε. εἰς φέρον ἡγάγεν, Hesychius. Alii critici, πτῆξε.

²¹ Biogr. Brit. N. S. V. II. p. 244. C. 2.

Πῆξ: supra legit Hesychius. Πῆξ: θυμῶν. Schol. Voss. p. 130. ap. VALCK. et Lips. ap. Ernest. Ἀρίσταρχος δὲ πῆξεν, ἀντὶ τοῦ ἰταπεινῶσαι, ἢ ἱπτόσθιν. RUHNK. Auctar. em. ad Hesych.

259. δροῖται] MSS. μήτιμα—Upton to G. West. p. 31. Quis novus hic hospes? U. quotes from Pseudo-Orpheus, as a voucher,

Νύκτα θιῶν ΓΕΜΕΤΕΙΡΑΝ αἰέσσομαι ἦδε καὶ ἀνδρῶν.

The following alteration is more plausible:—

261. θεῶ] Read θεῶ—Upton to G. West. See Il. ♀, 259.

Σ, 506. χλάρων δῖος εἶλε] Il. Θ, 77. Odys. X, 42. Ω, 532. A variation which we have not seen noticed, occurs in Schol. Minor. ad Soph. El. 88. ψυχρὸν δῖος εἶλεν. χλάρων δῖος, however, is used, Il. Η, 479. P, 67. Odys. Α, 43. M, 243. Ω, 449. but, in this place, ὑπὸ τρόμος ἑλλαυῖ γῆνα, from Cod. Ven. is justly preferred by Wolfius. It is also in the text of MSS. Harl, 1771. 5601. 5600. and in the margin of 5693.

O.

82. Ἐνθ' εἶπ] Ἐνθ' ἦρ Eustathius 1007.

339. Μημιστῇ δ' ἴλι Πολυδάμῃ] Schol. Cod. Townleian. ad Il. Δ,

384. scriptum in cod. Πολυδάμῃ Pors. ad Odys. T, 136.

626. ἀήτης] Hesychius Ἀήτη, πτοῦ, ἀναθυμιάσις. Schol. in ed. Bibl. Reg. Γράφεται δὲ διωὸς ἀήτη, ὡς κλυτὸς Ἀμφιτρίτη· οὐ δαί γὰρ γράφωι ἀήτης. RUHNK. PRAEF. ad Hesych. p. viii.

639. Εὐρυσθῆος ἀνακτος] Εὐρ. αἶθλων, MS. 1771. Eustath. 1035, 50. DAWES, M. Cr. 149. See Il. Θ, 363. T, 133. ubi vulgatur ὑπ' Εὐρυσθῆος αἶθλων, codices nonnulli, inter quos Venetus, πρὸς Εὐρυσθῆος. Pors. ad Hec. 768.

Π.

857. ἀνδροτῆτα] MSS. Trin. Coll. C. C. C. Cant. X, 363. ἀνδροτῆτας MSS. Trin. Coll. C. C. C. Cant. Il. Ω, 6. ἀνδροτῆτα MSS. Harl. 1771. 5601. 5693. the two latter have omitted τε, and in the last τ is placed by the same hand over α' δι—as in MS. C. C. C. Cant. ἀνδρῆτα MS. Trin. Coll. with ἀνδροτῆτα interlined.

P.

358. ἐλάσσαν] ἐλάσσαν Valck. ad Il. X, p. 52. Br. ad An. Gr. 183.

Σ.

46. Νημερτὶς τὸ καὶ ἀψευδής] Read Νημερτὶς τε καὶ ἀψευδής—Upton to West, p. 19. Νημερτὶς τε—MS. 5693. Il. Ω, 219. for Ὅρις ἢ μὴ γάρ τοι κακὸν—MSS. 5601. 5693. preserve κακὸν.

604.] Post verbum τερπόμενοι delevit mentionem cantoris Aristarchus, sed reliquit hunc vs. in Odysseia Δ, 17. Wolf. Proleg. p. cclxiii.; to whom we shall recur in Odys. Δ, 17.

T.

416. Ἦνπερ ἐλαφρότατον] Τόνπερ ἐλαφρότατον præbet Scholiastes Apoll. Rhod. II, 276. Pors. ad Hec. 297. Scut. Herc. 52.

T.

201. διδίδεσθαι] διδίδεσθαι Hesychius.

Φ.

122. Ἐνταυτοῖ] Schol. Hom. MS. Διονύσιος ὁ Θραξ, Τίμαρχος καὶ Ἀρριτοτίλκῃ, ἐνταυτοῖ ὁμοίως τῷ ἐνταῦθα περιπαιρμένης ἀντίγνωσαν. RUHNK. PRAEF. ad Hesych. p. viii.

147. ἰδαίξι—ἰλαίμεν] ἰδαίξι Cod. Ven. Eustath. 1228. 50. Br. ad Apoll. Rhod. IV, 1308. has refined the latter into ἰλαίμεν.

279.—γ' ἱτραφ'] MS. Trin. Coll. MS. ap. Barnes. Schol. A. adopted by Wolfius; see §, 348. Some critic suggested, ὅς στροφέα ἰσάδ' ἄριστος.

323. Τυμβοχοῦς] Some MSS. read τυμβοχοῦς, οὕτως Ἀρίσταρχος, καὶ Ἀσκαλωνίτης, καὶ οἱ πλείους. Since, however, χυῖν is construed in Homer with a genitive of the person and an accusative of the thing, Crates's lection τυμβοχέης ought to be reinstated. II. I, 75. 603. K, 43. Δ, 605. Odys. Δ, 634. PORSON ad Orest. 659.

463. Stobæus XCVIII. p. 409. τί γὰρ δι δὴ δειτῶν ὥκα πταλιμίζω-cum et Plutarchus Consol. p. 104. F. πταλιμίζω habeat, si leges, αὐ δὴ σοί γε, βροτῶν ὥκα, πταλιμίζω, constructionem quandam extundere poteris, sed sensus non bene procedet. PORS. ad Orest. 659.

542. σφιδανόν] Σφιδανῶν. Φωνίαν, ἄλλως, κτιῶν. τῆς, κτιστικῶν. ἄλλα, σφιδανόν ἵσται ἐκ τοῦ ΣΦΕ' καὶ ΔΑΝ'ΩΝ, ὃ ἵσται κτιῶν. ἵσται δὲ ῥηματικῶν. Hesychius. Schol. MS. Bibl. Reg. Ἡρώδης (f. Ἡρόδωρος ex Eustath. p. 1250) τὸ σφιδανόν διὰ τοῦ α' μεγάλου γράφει, ὡς σφιδανόν. οὕτως καὶ Ἀρίσταρχος. πραγματεύεται γὰρ τὸ σφιδανόν, παρὰ ἑνὶ τοῦ σφιδανῶν ῥήματι. οὐ γὰρ παραγωγῆς ἔχεται τῆς διὰ τοῦ αὐτοῦ βαρυνόμενης. Schol. MS. Cod. Voss. in Bibl. Leid. σφιδανόν] Ἐπιῖσμα ἀπὸ τοῦ σφιδανῶς, ἥτοι μὴτ' ἱκτασίας καὶ βίας, οἱ δὲ σφιδανῶν γράφουσιν, ὡς ἡ μίτοχης, ἀπὸ τοῦ κατιπίνων αὐτοῦς, ἢ τῇ θυμῷ ἐκαίμεντος, ἢ φωνῶν, ἀπὸ τοῦ φόνος. RUHNK. PRÆF. ad Hesych. p. ix.

X.

70. πόντις] Οὐκ ἴμεν αἶμα πόντις, ἀλύττουσι παρὰ θυμῷ Etym. M. v. Ἀλύττω.—θυμῶν MS. Harl. 5601. MS. Harl. 5600. (ἰδίης 5601) and, as there are few lections, however wretched, which some MSS. do not own, we have seen πόντις in a Cod. MS. ! Etym. M. v. Πίνω—gives the text of the former part of the line, Οὐκ ἴμεν αἶμα πόντις, which he ekes out with the ending of v. 2. ἀλύττω τι δέψαι.

93. ὀρίστικος] ὀρίστισιν scripsisse videtur Homerus, et pastorem vel agricolam designatum voluisse—Valck. in Adoniaz. Theocr. p. 254. This emendation is sanctioned by Cod. Harl. 5600.

280. ἡίδης] The ἡίδης furnished by MS. Harl. 5600 (ἰδίης 5601) and ed. Pr. ought to have been preferred. We collect from Heyne's note that the metre of this line cannot be reconciled with Dr. Bentley's theory of the use of the Digammon who emended ἐκ Διόθεν Ἑίδης, which may be defended; II. Θ, 19. ἀπ' οὐρανῶν—304. ἐξ Αἰσχύρου—Δ, 351. ἀπὸ χαλκῶν—K, 348. προτὶ ἄστρῳ. We infer from the specimen given in the preface to the second edit. of the Misc. Crit. (Ἑίδης—Ἑίδης—P. XXVII.) that BENTLEY would have proposed Ἑίδης: but how would that illustrious critic have read Odys. §, 29. Τηλέμαχος δ' ἄρα μιν πάλαι ἦδον ἔδον ἰόντα? We are, however, informed that ἡίδης is Attic; were there any 'Atticisms' or 'Ionisms' in Homer's time? Men of sense have always thought so; but what will not men of sense think in points they have never examined? If Homer's tongue be referred to that discrimination of dialects which took place in the parent language after his age, we shall make him speak a 'leash of languages at once.' Diversas utique Græciæ dialectos neminem unquam serio confudisse crediderim, nisi qui nullam accurate intellexerit.' In Hesychius, Valckenaer could discern no less than a hundred and fifty provincialisms, or corruptions, of the four dialects which most pre-

vailed. Besides, the Ionians and the Attics were anciently one people, and the language the same: and when Homer says [Il. N, 685] ἴθα δὲ Βοιωτοὶ καὶ Ἰάονες—by the latter he is known to mean the Athenians²²: and, we apprehend, the intercourse produced among the colonies by the relations of commerce, and other causes, which change the language of nations, had not yet operated sufficiently to make those distinctions of speech conspicuous. Hence the forms, which were afterwards termed Ionic, are retained in the dialogues of the tragic drama, in which the *old Attic* was strictly adhered to: γῶνα, γῶνατα δαυρὶ, δαυρίλατος ἀλγίω, ὅστις, πηχίω, τειχίω, τευχίω, χρυσίω—καύτησι. πίτησι, πύλῃσι, πόρπαισι—frequently occur in the iambics of the Attic stage; and the sober use of them has spread over the elevated diction of the tragic muse, the venerable and “mellow hangings” of antiquity. Nay, even Xenophon, with all his simplicity, scruples not to give his narrative an air of dignity by the use of these splendid eccentricities; and the graceful negligence of his own style makes them assimilate: διδάσκει Cyrop. I, 3, 8. Memorab. II, 1, 8. πῦρ—διψῶ Ibid. 30. διδίασι. Anab. V, p. 421. ed. Cantab. 1785. II. A, 105. PORS. ad Odys. M. 54. Ἀθραιῶν Anab. VI, p. 527. Ἀθηνησὶ Mem. III, 5, 3. ἡπταὶ Cyrop. I, 6, 16. πίπασθαι Cyrop. III, 3, 44. ἀδαμμοσύνη Mem. III, 9, 6. cf. RUHNK. ad I. PORS. ad Odys. Ω, 243. Hence we suspect that the language of Homer, to which he has bequeathed ‘the dominion of heroic poetry²³,’ was the common language of Greece at that period, some small allowances being made for his rank in life, and the subject of his song; and that we ought to consider it as a given point, from which we may appreciate the extent of every deviation in the succeeding dialects²⁴.

We will now attempt to trace the disguises which the terminations of this tense have gradually assumed.

ἩΔΕΑ—ἩΔΗ—(ἩΔΗΝ)—ἩΔΕΙΝ.

II. E, 71. Ἥδια μὲν γὰρ, ὅτι πρόφρων Δαναοῖσιν ἄρματα.

—Θ, 366. Εἰ γὰρ ἐγὼ τάδε ῥηδ’ ἐνὶ φρεσὶ περικαλίσσωμαι.

Etymol. p. 419, 13. Ἀθραιῶν ἐν τῷ πρώτῳ προσώπῳ τὸ Ε καὶ Α, εἰς Η μετατρέπονται, ῥηδ’ ἐγὼ, ἀντὶ τοῦ πιστάμην.

Photius Lex. MS. v. ἩΔΗ ἀντὶ τοῦ ῥηδιν. Id. v. Κεχρήν, κεχρῆς ἤμην. εἰς τὸ ῥηδ, ῥηδιν.

Moer. p. 173. Ἥδη, Ἀττικῶς. ῥηδιν, Ἑλληνικῶς. cf. Koën. ad Greg. de Dial. p. 50. et Corrigenda.

Soph. T. 433. οὐ γὰρ εἰς ἩΔΗ μῶρα φανερωτ’, ἐπὶ σχολῇ σ’ αὖ’ ὅμους τοὺς ἱμούς ἐστειλάμεν,

C. 944. ῥηδ’ ὃ δ’ ὅς οἱ ἀνδρὰ καὶ πατραιότατον
καὶ καλῶς οὐ δέχεται, οὐδ’ ὅτι, γάρ μοι
ζῶντες ἐπὶθεσθαι αὐτοῖσι τίκασι,
τοιούτοις αὐτοῖς Ἄρεος δοῦλους πάρον.

E. 1018. ἀπροσδύκων οὐδὲν ἄρμας· καλῶς δ’
ῥηδ’ σ’ ἀπορήψουσιν—

A. 18. Ἥδη καλῶς, καὶ σ’ ἐπὶ τοὺς αὐλοῖσι πολλῶν
τοῦδ’ ἄνευ ἔκστατον, εἰς μόνον κλύεις.

Schol. ἀντὶ τοῦ ῥηδιν καὶ ῥηδιν.

²² Bentley's Reply to Boyle, p. 314.

²³ Id. p. 316. ²⁴ Knight's Anal. Ess. p. 78.

448. Ἦδη τί δ' οὐκ ἔμμελλον; ἰμφοῦν γὰρ ἦν.

ΕΞΗΙΔΗ.

460. — βασιλευμένη γὰρ ἐξῆδη, τί δ' οὐ;

ΚΑΤ'ΗΙΔΗ.

Tr. 87. ἀλλ' εἴμι, μῦτερ, εἰ δὲ θισφάτων ἔγω
βαῖμι πατρίδα τῶνδε, καὶ πάλαι παῖον.

ΕΥΝΗΙΔΗ—C. 948. ἔγω ξυνῆδη—

See Eur. Hippol. 410. Musgr. Ἦδη—Cyclop. 645. ἦδη. Aristoph. Av. 511. ἦδη MS. Vat. Eustath. in Il. A, p. 50. 82. ed. Rom.—38. 13. ed. Bas. Eccles. 681. ἐπιπύνη Cod. Rav. and Suidas Ἐπιπύνη, ἀπὸ τοῦ ἐπιπύνην καὶ ἰσράνη, ἀπὸ τοῦ ἰσράνην καὶ ἦδη, ἀπὸ τοῦ ἦδην Nub. 380. ἰλιθὴν—The termination, which is now almost predominant, was probably introduced towards the close of Aristophanes's career.

That MANUSCRIPT of PLATO, prae quo cuncta sordent, which our countryman Mr. Clarke has lately rescued from the assassins of genius, exhibits ἦδη (Plato, Euthydem. I, 271. C. ed. St.), and Phaed. i. p. 63. E. See Piers. ad Moer. p. 173. This codex is, indeed, a glorious trophy, for which Mr. Clarke deserves the applause of every scholar:

Ἐν δ' ἀθάνατος καὶ ἀγήρας ἡμῖνα πάντα.

Anaxandrides apud Athen. I. xiv. p. 642. B.

Καὶ τὰς θιάς οὐδ' εἶδον, οὐτ' ἦδιν ἔγω.

Macho—I. xiii. p. 580. C.

Εἰ φησι ἦδιν ἢ Γιάθωνα τοῦτ' ἔγω.

ex emendatione Casauboni, ubi ἦδη in metri leges peccaret.

ἭΔΗΣ—ἭΙΔΗΣΘΑ—ἭΙΔΕΙΣ—

Soph. Ant. 447. Σὺ δ', ἐπὶ μοι, μὴ μᾶκας, ἀλλὰ σὺντομα.

ἭΔΗΣ τὰ κερχλῖντα, μὴ πρᾶσσιν παῖδι;

ΕΞΗΙΔΗΣ

Tr. 988²⁵. ἐξῆδης ἔσσι τῷ κέρδους
σὺ γὰρ κέρδεις.

Aristoph. Nub. 329. ταύτας μῦτοι σὺ θιάς οὐσας οὐκ ἭΔΗΣ (e Cod. Br.), οὐδ' ἐνόμιζες. Cf. Thesm. 554.

Maeris. ἭΔΗΣΘΑ, Ἀττικῶς ἭΔΕΙΣ, Ἑλληνικῶς.

Etym. M. p. 420. l. 12. Ἥδισθα, τὸ κοινότερον, διὰ τοῦ Εἰ, τὸ δὲ Ἀττικώτερον, διὰ τοῦ Η, ἥδισθα, Ἑσπελικ.

Od. T. 93. Πᾶντα γὰρ ἐν ἥδισθ' ἐπὶ ἐξ ἐμοῦ ἔκλυες αὐτῆς,

Eur. El. 926. Ἥδισθα γὰρ δὴτ' ἀνίστοι γῆρας γάμον.

Cycl. 108. Πῶς; παρβλὸν οὐκ ἥδισθα πατρὶας χθονός;

Aristoph. Eccles. 551. ἥδισθα—

ἭΔΕΕ,—Η, (ΗΝ) ΕἶΝ.

Etymol. Mag. p. 419. 13. ἐν τῷ τρίτῳ [προσώπῳ] τὰ δύο ΕΕ, εἰς Η, αἰὶν ἭΔΗ ἐκείνης, ἀπὸ τοῦ ἔγινωσκεν—οὐκ ἔστι, κατὰ τὴν αὐτὴν διάλεκτον τὸ πρῶτον καὶ τὸ τρίτον ἢ γὰρ κρᾶσις τοῦ πρῶτου προσώπου [ἦδη ex ἥδισ] τῆς παλαιᾶς Ἀττικῆς ἐστὶν ἰδιῶμα· τοῦ δὲ τρίτου [ἦδη ex ἥδιν] τῆς νέας.

Greg. Metr. Corinth. de Dial. p. 50. Καὶ τὸ ἥδιν ἀπὸ τοῦ ἥδιν, καὶ ἔτι τοῦτον ἀπὸ τοῦ ἔτι τοῦτον, Ἀττικόν—

Odys. ♀, 220. αἱ γὰρ, ἡ μὲν αὖτις ἀρήϊα κίεσ' Ἀχαιῶν.

Eustath. ad l. 1946. 21. παραδίδωσιν Ἡρακλείδης, ὅτι Ἀττικοὶ τοῦς τοιωταῖς ὑπερσυντιλικῶς ἐν τῷ ἦτα μόνῃ περιτεύουσιν, ἩΔΗ λέγοντες, καὶ ἘΝΕΝΟΉΚΗ καὶ ἘΠΕΠΟΙΉΚΗ καὶ οὕτω φασὶ Πανώτιος ἔχειν τὰς γραφὰς κατὰ Πλάτωνα and the renowned MS. of Plato retains signal vestiges of this 'Atticism.' It also preserves most faithfully the Attic termination of the second person singular of the present and futures passive and middle of the indicative mood.

Il. B. 832. ἤδη μαντρεῖσάας, οὐδὲ οὖς παῖδας ἔασκε.

Soph. T. 1525. ὅς τὰ κλεινὰ ἀνέγνωτ' ἩΔΗ.

C. 440. τοτρίκ' ἤδη τοῦτο μὲν, πόλις βίαι
ἤλαυνε μὲν ἐκ γῆς χροῖον.

Sec Eur. Ion. 1187. and Pierson ad Moer. 174¹⁰.

Aristoph. Vesp. 634. οὐκ, ἀλλ' ἐρήμας πῶδ' οὗτος ῥαδίως τρυγῆσιν.

καλῶς γὰρ ἩΔΕΙΝ, ὡς ἐστὶν τούτῃ κρείττετός ἐστι.

Nub. 1347. ὡς οὗτος; ἰ, μὴ τῷ ΠΕΠΟΙΘΕΙΝ οὐκ ἂν ᾖ

οὗτος ἀπόλαστος.

Ἰδὲ Gl.

Vesp. 558. ὅς ἐμ' οὐδ' ἂν ζῶντ' ἩΔΕΙΝ, αἱ μὴ διὰ τὴν προτέρην ἀπόφαινε.

Pac. 1182. τῷ δὲ σιτί' οὐκ ἐάσῃ· οὐ γὰρ ἩΔΕΙΝ ἔξιον.

Pl. 696. ὁ δὲ θεὸς ἡμῶν αὐτὸς προσήν;

In Ecclesiast. 32. tres lectiones præbent edd. et MSS. ἱγνῆρον ᾧ, ἱγνῆρον et ἱγνῆρον, Vera lectio est ἱγνῆρον, cui vulgatiorem formam ἱγνῆρον supposuit librarius. PORSONUS.

ἩΕΤΟΝ * * * * *

ΗΕΤΗΝ.

Aristoph. Av. 19.

Τὰδ' οὐκ ἄρ' ἩΕΤΗΝ οὐδὲν ἄλλο πλὴν δάκτυλ. Ald.

Cod. Rav. τὰ δ' οὐκ ἄρ' ἩΕΤΗΝ οὐδὲν ἄλλο, π. δ.

ἱστὸν Br. [Read τὰδ' οὐκ ἄρ' οὐδὲν ἩΕΤΗΝ ἄλλο. π. δ.]

The Attics contracted ἡδμεν, ἡδμετε, ἡδμεν into ἡμεν, ἡμετε, ἡμεν. Ἰστέον ὅτι ἀπὸ τοῦ ἡδμεν, ἡδμετε, ἡδμεν, τὸ δυνάμει ἡδμεν, ἡδμετε, καὶ κατὰ συγκατάνευσιν τῆς Εἰ διδύργου καὶ τρεῖς τοῦ Δ ἐκ Ε, γίνεται ἡμεν, καὶ τὸ πλεονασμὸν ἩΕΜΕΝ.

πρηνὲς ἀκούσας ἔλθον· οὐ γὰρ ἡσυχῆς

πέτραις ὀρέας παῖς ἀλάσῃ· ἀνὰ στρατὸν

ἦχον διδύσσει θέμεν· αἱ δὲ μὴ, Ἀργεῶν

Hec. 1102. πύργους κισσόντας ἩΕΜΕΝ Ἑλλήνων δαίρ,

Φῶβον παρῆσθαι ἔσ· οὐ μέγα δὲ κτύπος.

Harpocratio Ἡμεν, ἀπὸ τοῦ ἡδμεν· Ἀντιφῶν. T. H. ad Plut. 696. L. γρμν. Pierson ad Moer. 174. L. C. V. in N. F. p. 387. Cf. Etym. M. ad v. ἡμεν.

Aristoph. apud Athen. XII. p. 551. 487 B. Pollux X. 75. sp. Br. V. III. p. 230, 31.

Καὶ τίς νεκρῶν κενερώσῃ καὶ σπένου πύλας
ἔτλη καταλθεῖν; - - - ἵνα γ' ἄφ' ἐκείνης τῆς τέχνης
εἰλομένη κοινῇ γυναικὶς ἐκκλησίᾳ
Οὐ ΣΩΜΑΓ' ὄντας, αἰδοφοῖτας, καὶ θαυρᾶ
ἐκείνῃ φιλοχαροῦντας. Toup. E. in S. V. II. p. 346.

Vulgo ὈΥ ΣΗΜΑΪΝΟΝΤΑΣ.] Mallet sic "ΟΥΣ ἦΙΣΜΕΝ ὄντας αἰδο-
φοῦντας. Quos veneramus—TYRWHITT. append. p. 424.

ἦΙΣΤΕ ἀντὶ τοῦ ἡδύτου Σοφωλῆ, Κέλχας.

Ἰμῶς μὲν οἷα ἄρ' ἦΙΣΤΕ τὸν Προμηθεῖα. Etym. M. in Ἠέμεν.
Br. Lex. Soph.

We may perhaps be able to shield from carping reprehension a transposition suggested, p. 8. of our Review (προσῆται) by a gloss from the Scholia in Plat. Lugd. Bat. 1800. p. 161. Ἡκ] Ἡμε δὲ συλλυγόμενοι τὸ ἐπαυόμενον, εἰν τῷ ἴσῳ γράφεται, αἱ γὰρ Ἰωνες ἦμα λέγουσι, καὶ ἦσαι το ἦσαν. καὶ πάλιν Θεοφύλακτος αὐτὰς ἀναγινώσκον τὸ—ἀμαζώντις ἦσαν εἰς ταυτὴν. [l. 1.] οἱ δὲ Ἰωνες ἦσαι καὶ ἦσαν. See p. 5. and Valckenae's. Quota-
tion from Iszus, p. 81. 31. πῶς—ἀποστρέφονται οὐκ ἦμα ἐκ αὐτῶν; cur—
non venimus ad ista vindicanda? Etym. Mag. v. Ἀέθῃον—τὸ πλεονεξί-
αν. ἦμεν, καὶ κατὰ συγκρίσιν ἦμεν, οἷα, προέμεν τὸ δυνάμεν, ἦτις Ad-
not. in N. F. p. 387.

ἦΙΣΑΝ

Rhes. 864. Τίς δ' ἂν χημεῖας πολέμιον κατ' εὐφρόνη
ῥήσου μάλιν ἔκρινεν, εἰ μὴ τις θεῶν
ἰφραξέταις πτασάντων; οὐδ' ἄφ' ἡμεῶν
τὸ παμπαν ἦΙΣΑΝ ἀλλὰ μοχλεῖται τάδε.

ἦΙσαι] ἀντὶ τοῦ ἡδύτου Etym. M. Cf. Suidas v. ἦΙσαι. Piers. Verisim.
p. 82. ad Moer. p. 174. Toup. E. in S. V. I. p. 251. VALCK.
Diatr. p. 94. PORSONI App. p. 450.

Cyclop. 230. Οὐκ ἦΙΣΑΝ ὄντα θέω με καὶ θεῶν ἄλλοι.
ἴσων vulgo, ἴσων Barnesius.

Aeschyl. P. V. 450.

Καὶ πλεονεξίᾳ

Δόμον προεῖλον ἦΙΣΑΝ, οὐ ξυλοφρίαν.

It may be observed that the termination ἴσων ought to be restored every where: Xenoph. Anab. III. p. 248. τῷ γὰρ ὑπερβολὴν τῶν ὀρέων ἐδιδόκεισαν μὴ καταλθεῖν. Lege cum MS. Paris. ἐδιδόκεισαν. Hac enim legitima est forma; altera veteribus Græcis prorsus incognita. Id. ibid. IV. 312. Οἱ δὲ πάλαι, ὡς ἔθελον ἰχόμενοι τὸ δρεῖ, ἐγγυρόμενοι.] Xenophontis tempore nondum usu receptum erat verbum γυροῦν. Repone probam formam ἐγγυρόμενοι, qua utuntur cum alii, tum Aristophanes Plut. 744. PORSON.

372.] Quæ proxima succedunt nec Græcis videntur nec Homero digna, lecta tamen et Dioni Chrys. p. 180. D. p. 273. C. D. VALCK. ad Herodot. 702. 93.

475. ἄμνητο] Ἐμπνητο, ἀνείωντο. Hesychius. Schol. ex cod. Voss. ap. VALCK. ἔμπνητο Zenodot. MS. 1771. has ἔμπνητο in the context, and Gl. ἀνείωντο. and Schol. in MS. 5693. ἀνείωντες ἔμπνητο γράφει.

491. ἐπεμνήμυκε] MS. 1771. with Gl. ἐπεμνήμωσκον, ὃ εἰς μνήμην ἀγει. ἐπεμνήμυκε MS. Trin. Coll. ἐπεμνήμωσκε. Coram autem vultu est dejecto, Toup. Em. in Suid. II. 489. IV. 323.

†.

2. ἱπιδῆ] might we read ἱπιδῆ, as ὄπη, ὄπη? See Eustath. p. 900, 9.

287. ἑνὸν] ἑνὸν ex Hesychio, congregati sunt equites. Toup. in Suid. I. 217. Schol. A. B. Wolf. Proleg. CCXL.

402. πίναντο] πίναντο MS. Harl. 5600. ed. PR. and, by an error of the press, πίναντο Ald. edd. 2, 3. Ernesti however had re-

stored πίναντο from Cod. Lips. (*boated or streamed*); πίναντο MS. 1771.; as πίναντο 316.

II. Φ. 7. Πάντα πρόσθε βαδίζαν, ἱππόμενοι ὁμιλίῃσι δὲ

Od. A, 391. Πάντες εἰς ἑμὲ χεῖρας, σφάσσειναι μινεαῖον.

This corruption of the text arose from the similarity of the π (ψ) and λ in MSS. The genuine reading however might have been elicited from Ven. Schol. B. which explain it ἑκπινάνοντο. The Scholia of TOWNLEY'S MS., we understand, have prefixed πίναντο, ἑκπινάνοντο διὰ τοῦ τ. πάλαι δὲ πίναντο.

500. μᾶστι] μᾶστι, ἀπὸ τοῦ μᾶστιος. Schol. Ven. A, μᾶστινι MSS. Trin. Coll. C. C. C. Cantab. Harl. 5693. 1771.

Ω.

124. ἰππύοντο] MSS. Harl. 5693. 5600. 1771. 5601. Trin. Coll. C. C. C. Cant. Cod. Ven. et Schol. ed. PR. Schol. 1517. ἰππύοντο Odys. II, 2. MSS. Harl. 5658. 6325. 5673. 1479. 5674. C. C. C. Cant.

In defence of the latter, Dr. Clarke adduces Aristoph. Equit. 815. Vesp. 618. Pac. 1281. and Av. 1601—which in Cod. Rav. (1608.)

ὅν Δ' ἀκατιῶ· καὶ διαλλαττάμεθα

ἐπὶ τοῦδ'· τοὺς πρόσθε ἐν ἄριστοι καλῶ.

This punctuation was recommended by Valck. in Id. A, 51. [L. Bat. 1773.] To these authorities may be added Eccles. 348. Equit. 538. Av. 559, and Nub. 416,

μᾶτι μὲν ἔχθαι λίαν, μᾶτ' ἀριστῶν ἐπιθυμῶς.

' Sic bene meus,' and in Supplem. ' sic etiam hic codex bene.' So also Cod. Rav. and MS. Cantab. Three other MSS. Cantab. coincide with the common text in μᾶτι γι μὲν—two of which give μᾶτι ἀριστῶν—and the other, with the necessary elision, μᾶτ' ἀριστῶν. See Phil. Lips. Em. in Menand. p. 30.

In Th. Adoniaz. 147. Ὡρα ἄρα κ' αἰς εἶπον ἀνάρητος Διοκλίδας.

Eobanus Hessus rendered ἀνῆρ. optimus haudquaquam—for which he was gently chastised by the learned, the guileless, and the mild Leopardus, Emend. XIX. 7,²⁷ who has there anticipated Toup's emen-

²⁷ Vx illis, qui tanti viri observationum reliquos decem libros nobis invident; CASAUBON in Athen. 893. See D. Heinsii Emend. et Not. ad Max. Tyr. p. 77. ed. 2. VALCK. in Adon. Theocr. p. 338. His singleness of heart, suavity of manners, and uncommon perspicacity, made him appear to his contemporaries ' like a lily raised by chance in a field of thorns.' Will it be credited that this long-lost work of the FATHER of CRITICISM, since the revival of letters, is allowed to repose in the Bodleian library? On Gruter's mutilated copy we can bestow no regard. When the auspicious period of meditating a publication of this treasure with the former part shall arrive, Leopardus will, doubtless, meet with an editor better in-

dation in Suid. I. 50. Τιμαλῆς Ναιῖμα. Mox in Suida inserta quæ exciderat voce, lege, ἀναρίστου, τοῖς μὲν ἀριστοῦταις. PORS. Append. p. 438.

Br. also in An. Gr. p. 60. 'Barnesius male et contra metrum ediderat ἰντινόντο ἀριστον.' The editors, however, of the Grenville Homer are ably supported by Mr. Knight, p. 87. 'Ἀριστον, prandium, was probably ΦΑΡΙΣΤΟΝ, and thus distinguished from ΑΡΙΣΤΟΝ, optimum, and not by the first syllable being long, as Clarke has supposed. The instance of ἀναρίστος with the second syllable long, cited by him from Aristophanes and Theocritus, is wholly irrelevant; new habits and different dialects having in their times totally changed the pronunciation of the language; so that he might as well have cited a word from Pope to prove the right accent of a word in Chaucer. All the manuscripts and printed editions have uniformly ἐντινόντο ἀριστον, and not ἐντινόντ' ἀριστον, as he has given it; wherefore I conclude that the true reading is ENTINONTO ΦΑΡΙΣΤΟΝ.'

274. ἱκαμψαν] Cod. Ven. MS. Harl. 5601. begins the line *ἱκαμψαν* κατὰδυσαν—ἱγκμψαν, MSS. C. C. C. Cant. Harl. 1771. ἱγκμψαν, MSS. Trin. Coll. Harl. 5601. ἱκαμψαν, Harl. 5693. 5696. On this variation more will be said when we come to Odys. Z. 348. It may be added that our editor of the Hecuba has removed an instance (Eur. Troad. 1261.) which militated strongly against DAWES's canon, by suggesting κατίκαμψι for κατίγκμψι. ad Hec. 302.

347. αἰσυματῆρι] MS. 5601. Gl. ἀρχοντῆ Hesychius, Misc. Obs.
μνη

VIII. ii. 149. ἰσσυτῆρι MS. 1771. ἰσσυτῆρι (thus) MS. 5600.

formed than Mynbeer Kemp, who has republished Martini Var. Lect. Traj. ad Rhen. 1755; and more sedulous than Wolf, who has issued from the press Mureti Var. Lect. V. L. Hal. Sax. 1793; that is, an editor who will specify what emendations of L. have been established by subsequent discoveries; a history of the restoration of those passages, in which L. has failed, as well as of those which still baffle the researches of scholars,—a list of L's indubitable corrections, which have eluded the vigilance of commentators,—and of variations, not casual, in lines which L. has occasionally quoted: Suidas, v. ἰρτυγκόπος—λέγει οὖν ἐν Ἀλκιβιάδῃ (Plato T. II 120. H. Steph.) εὖν—ἀλλὰ πρὸς Μειδίαν εἰ δὲ τὸν ἰρτυγκόπον (see Schol. in Plat. p. 74.) ἀποκρίσιναι καὶ ἄλλους τοιούτους ἐν φαίδῳ· ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἔστι, πρὸς δὲ τοὺς ἀρίστους. Kuster has admitted into the text L's πρὸς Μειδίαν for πρὸς Μειδίαν, and refers to Emend. II. 5. Aristoph. Av. 1279.

Μειδίας δ' ἐκεί
"Ορτυξ ἐκλεῖτε καὶ γὰρ ἱκανὸν ἰρτυγ
ἐπὶ στυγαίμου τὸν ἀφ᾽ αὐτοῦ πεπλεγμένον;

but what says K. to ἐν φαίδῳ: 'Pessimè;' and well he might—the disease is admitted; where is the remedy? Alas—sæpe evenit iis, qui artem nostram exercent, ut, dum æstra speculantur, ea quæ ante pedes sunt, non videant. If K. had submitted to the drudgery of reading with attention a few lines more of L. he would not have permitted the illusive ἐν φαίδῳ to remain unaltered, and his *significare nimirum vult* would have been countenanced, at least, by a Greek word: Hæc Platonis verba Proclus aut Plotinus aut alius quispiam interpretans, inquit, ἙΜΟΛΪΝΩΝ, ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἔστι, id est, significans non esse Alcibiadi certamen cum vulgo aut aliquo e plebe. Neque enim ex Phædone Platonis sequentia verba deprompta esse credendum est—φαίδῳ is, as we shall have occasion to observe, one of those infamous scopuli so dangerous to literary adventurers. In citing Em. II. 34. a line from Soph.'s El. (28) he has given an alteration unnoticed by all the editors, ἱμάς τ' ἰρτυκῆς, κρυπτός ἐν πρώτῳ ΠΑΡΕΙ. These are, διγγραμῶς ἱμα.

617.] On comparing the advantages derived from Mr. Townley's MS. in professor Heyne's latinised Scholia with those elicited by the delicate research and uncommon sagacity of our professor in his notes on the Medea, Hecuba (ed. 2.) and *Collat. Cod. Harl.*, we are more than ever convinced that a collation of that MS. furnished by our illustrious countryman would be an inestimable appendage to the Iliad of the Grenville Homer. It has been malignantly said or sung, that

Could Homer come himself distress'd and poor,
And tune his harp at Rhedicina's door,
The rich old vixen would exclaim (I fear)
'Begone! no trampler gets a farthing here.'

The *variae lectiones* subjoined to the Odyssey from the Clarendon press, the subject of our next critique, will prove, if proofs were wanting, that in this noble seat of learning the Muse can still 'defend her son.'—George Henry Noehden's (alias Noodle's) statement of the peculiarities of Cod. Townl. is despicable; and Heyne's we suspect to be very superficial. In Il. Φ, 390. we find a fragment of Menander given more fully by Schol. Cod. Townl. than by Schol. Ven. A. and published by an *odd* critic in an *odd* book, thus:

Καὶ τοῦτο θύει οὐδὲ πόποι· ἡνθάμην
ἐγὼ τὸ σῶζον τῇ ἡμῇ συνομίᾳ
ἀλλὰ κατέλιπον, οἰκιστῶν εἶναι στάσιν
ἔσθον παρ' αὐτῷ πρῶγμα χρησιμώτατον.

The MS. has *οἰκιστῶν*, which, by supplying the potential particle absorbed in the termination of the preceding word, will make good sense—*ἡμῇ* AN *οἰκιστῶν*—Heyne, despising those rusty worn-out leavings, gives the Scholia, and adds, Non vacat inquirere, an alibi jam versus lecti sint, astutiam cum stultitia prodentes. This reflexion is undoubtedly well meant, and is one of those depreciatory insinuations, which are flippantly imposed upon us by specious commentators to supply the place of more interesting information. But can an old MS. be safely committed to the discretion of such an annotator?—We will now give a specimen of the able manner in which our professor has healed a fragment of Philemon, by the aid of the same scholia.

Philemon apud Clericum, p. 372. Eustathium ad Iliad. Ω, 617. p. 1368, 5=1507, 38.

λίθον μὲν τὴν Νιόβην, μὲν τοὺς θεοὺς,
οὐδέποτε ἐπίσθην, οὐδὲ νῦν πισθίσομαι,
'Ὡς τοῦτ' ἐγίνετο.

Bentleius versum explet legendo Λίθον μὲν εἶναι τὴν Νιόβην. Brunckius pro οὐδέποτε substituit οὐκώποτε ad Aristoph. Vesp. 983. Neuter recte. Sed totum Eustathii locum apponere juvabit. Φέρεται δὲ χηρῶς, ὡς καὶ ὁ κυνικός Φιλήμων λέγει, ὅτι λίθον μὲν τὴν Νιόβην, μὲν τοὺς θεοὺς, οὐδέποτε ἐπίσθην, οὐδὲ νῦν πισθίσομαι ὡς τετ' ἐγίνετο καὶ κῆδρα πίσσει, ἀλλ' ὑπὸ τῶν παλῶν τῶν συμπιστόντων, καὶ τοῦ συμποσώτος παθούς, οὐδὲ λαλῆσαι δυναμένη πρὸς αὐτὰ, προσημερεύη, διὰ τὸ μὴ φανῆναι, λίθος. Hæc omnia veteri scholiastæ suffuratum esse optimum præsulē patet e Scholiis Veneris a Villosiono editis, quæ easdem corruptelas ad unam omnes retinent, nisi quod correctius ἐγὼ proponunt, corruptius habent πείθομαι pro πισθίσομαι. Quanquam non male fortasse legere possis, οὐδὲ νῦν

ἡ παύσις, (which Heyne has preferred) cum πείσονται habeat quoque codex Townsianus; sed ex eodem codice legendum est:

Ἐγὼ λῶν μιν τῇ Νύκτι, μὴ τοῖς θεοῖς,
Οὐδέποτε ἐκίσθη, οὐδὲ νῦν πεισθήσονται,
Ὅς τοῦτ' ἐγίνετ' ἄνθρωπος. ἰπὸ δὲ τῶν κακῶν
Τῶν συμπίσσαντων, τοῦ τὲ συμβάντος πάθους,
Οὐδὲν λαλῆσαι διακμήν πρὸς οὐδέν,
Προσηγορίῃ, διὰ τὸ μὴ φανεῖν, λῶος.

PORS. ad Eur. Med. 139, 140. IX.

And these vigorous lines have been taken by Heyne ad Il. Ω. 617. without any acknowledgement.—Who can be so indifferent to the interests of Greek literature, as not anxiously to wish for PORSON'S appreciation of this MS.? Who can be so senseless as to relinquish his share in a common blessing? We conjure this critic by the manes of BENTLEY, of DAWES, and of TYRWHITT, to confer on us, at some future period, this signal benefit. We know that some have laboured to weaken his decisions by strictures, which ought, in charity, to be rather attributed to personal resentment than to cool deliberation. His vigour and intrepidity of intellect, aided by unrivalled acquirements, command universal homage, and justify his country in claiming a kind of superiority over every other nation: and, for our part, 'Indian like,' we would not hesitate to revere

The sun that looks upon his worshipper,
But knows of him no more.

(*To be continued.*)

ART. II.—*The Asiatic Annual Register, or, A View of the History of Hindustan, and of the Politics, Commerce and Literature of Asia, for the Year 1801.* 8vo. 14s. Boards. Debrett. 1802.

IF the editors have been remiss in protracting the period of their publication, we must own ourselves guilty of some little delay—a delay the less excusable, as an annual publication is more interesting, the more nearly it approaches the period of the events. The distance from India is a sufficient cause of some procrastination, so that it should not have been increased by them or ourselves. We trust that it will not again occur. They pledge themselves, in future, to publish early in the month of January; and, we trust, our account will not be retarded long after that time.

Their correspondents, they observe, have remarked, that the progress of the Indian history is too slow, from their allotting only one chapter, annually, to the subject. The editors appear to intend some change in this respect, and a more rapid advance in this part of their work.

'The one which we here present to the public will not, however, be found uninteresting or uninteresting. It embraces one of the most momentous periods in the annals of India. In the beginning of the seventeenth century, the mighty fabric of the Mogul government had attained its brightest eminence, if not the utmost plenitude of its

power; and at that time, too, commenced the connection with England, by which it was destined to be subverted. To unfold the principles on which the political institutions and civil policy of that government were founded; to view the modes in which these were practised, and to explain the effects of their operation; to show the state of domestic and foreign commerce in India, and the peculiar maxims by which it had been regulated in all ages; and, finally, to give an account of the manner in which that commerce gave birth to the intercourse with England, as well as of the origin of the India Company, and their infant establishments, are subjects which, when brought into one point of view, and placed in a perspicuous light, seem well adapted to attract the public attention, and to promulgate an important part of that useful knowledge which lies scattered over several hundred volumes, inaccessible to common readers, from their scarcity, and the different languages in which they are written, and repulsive to men of taste and talents, from their dryness and verbosity. We have made it our business to consult those volumes with scrupulous attention, and to compare the facts which they contain with those which we ourselves collected both in India and England, as well from unpublished documents as oral information. The whole of our materials have been derived from the most authentic sources; and we trust the learned reader will find, that the strictest fidelity has been observed, not only in the relation of circumstances and events, but in the views which have been taken of their causes and consequences.' p. iii.

To this subject we shall soon return: in other parts of the plan, they have made little change. As it was advisable to contract the size of the volume, so each department is less copious and extensive, and the preface concludes with the most consoling prospects of a continuance of peace in India. In this moment of awful impending war, we cannot avoid a word or two on that subject; and shall remark, that, on the whole, we consider India as secure. In a plan of its conquest, detailed in the present volume, the contingencies are so numerous that the success can scarcely be styled improbable: we should think it impossible. Yet perhaps there was a moment, when, if Bonaparte had pushed for northern Persia, and, at the period of Zemaun Shaw's restless ambition, had joined his powers, the English possessions in India would have been in danger. The Corsican's wild plan of colonisation in Egypt saved them from impending ruin; and his firmness of administration, in retaining possession of Malta, will probably secure them in future. From Russia there is little reason for apprehension. Her vast dominions are already unwieldy from their extent; and, before the eastern parts are sufficiently peopled and civilised to render them formidable, they will perceive how little power a head can have at so great a distance from the extremities, and will become independent.—But to return to the work.

We have very attentively perused the third chapter of the

history, which contains observations on the political and commercial state of India, preceded by remarks on the constitution of the Mogul empire. These contain a very judicious abstract of the state of India, at the time when the Europeans, and particularly the English, were first connected with this part of Asia; and we think the subject has not before been brought together so advantageously, or compacted so judiciously. The account of the political regulations of the emperor Akbar are highly interesting; and, as there is a life of that monarch, written by himself with singular simplicity and candour, we would recommend some extracts from it for a future volume. Some years have elapsed since we saw it; and, if our recollection be correct, the whole would be too extensive for this work. We shall select, as a specimen of this history, the very masterly and well compacted account of the early commerce of the Hindus.

Trade between different countries usually arises from a reciprocal want of exchangeable commodities. But the Hindus, limited in their desires, wanted no commodities with which any other nation could supply them. Their character of patience, temperance, and moderation, formed, in a long course of ages, by the restrictive principles of their religious and civil institutions, prevented them from acquiring that taste for luxury and extravagance which is the general concomitant of civilization and refinement, and which so largely contributes to promote the external commerce of nations. Furnished almost with every necessary comfort and convenience, by their own ingenious industry, and the peculiar benignity of the climate in which they lived, they had no relish for the productions of any other country, and even felt little curiosity about them. They therefore never engaged in any external trade, nor speculated on the advantages they might derive from being the carriers of their own commodities to those nations by whom they were so highly prized. The desire of wealth, however, is a passion too general and too powerful, not to have had a very forcible influence on so enlightened a people; and the gold and silver, with which the traders of other countries flocked to the markets of Hindustan to purchase those exquisite manufactures, and other valuable articles of merchandize that could be procured no where else, operated as a strong and constant stimulus to their strenuous ingenuity. And as the money which by this means flowed so plentifully into the country was never again remitted from it, either for commercial or other purposes; and as the trade carried on by the Portuguese had infected the people of Europe with an epidemical rage for Indian productions, at the same time that the precious metals brought from America so much increased the facility of obtaining them, the empire of Hindustan naturally became, in the course of the reign of Akbar, the general reservoir of all the specie of the world. This vast influx of specie, circulating throughout the empire, was employed as an instrument of internal trade, which it rendered infinitely more flourishing than at any former period. The trade of the interior, which was augmented by means of this circulation, was confined to the peninsula, the Deccan,

and the provinces of Orissa, Bengal, Behar, Oude, Delhi, Malwa, Guzerat, the Panjab, Cashmir, and Cabul. The horses, which were imported from Tartary, Persia, and Arabia, were exchanged for muslins, coarse cottons, and silks. The cinnamon brought from Ceylon, the cloves, mace, and nutmegs from the Molucca islands, iron from Europe, and cowries from the Maldivé islands, were likewise paid for in commodities. These were the only articles of trade then imported into Hindustan. The demand for horses and iron arose from the great military establishments which were maintained by the emperor and the mussulman princes of the Deccan, and from the wars which were continually carried on between them. But this exchange of commodities, when considered in a relative view to the general commerce of the country, was partial and unimportant, and no way interfered with the established usage by which that commerce was regulated. The great export trade of Hindustan invariably consisted in an interchange of merchandize and specie, and was never carried on by her own inhabitants, but immemorably by other nations: and her internal trade, nourished and invigorated by that specie, rendered her the most opulent country in the world.

The importation of the precious metals was productive of a double benefit; for it not only supplied all the wants both of the government and the people, but thereby did away any temptation on the part of the Mogul princes to work the gold and silver mines of their own country; a temptation to which all governments are naturally prone to yield, and which, when yielded to, never fails to be followed by the most pernicious consequences. The merchants of Hindustan likewise derived a direct advantage from the specie which they received in payment of their commodities from the European traders. In the reign of Akbar, a premium of twenty per cent. was given to all merchants who sent their gold and silver to the royal mints, several of which were established in various parts of the empire. When the specie brought from Europe was re-cast, and issued from these mints, in the coin of the country, (gold mohurs and rupees,) a considerable traffic was carried on in them, by means of their bearing value in the different provinces according to the place in which they were struck. The gold mohurs and rupees of Agra, and Murshedabad in Bengal, were intrinsically, as well as by public estimation, more valuable than those of any other place; and a large profit was obtained on the exchange of these coins, at the markets of the Deccan and Guzerat, whither they were transmitted for the purchase of the diamonds, rubies, emeralds, and other precious stones of Golconda, Berar, and of the rich gold and silver velvets, and beautiful carpets of Putton, Beroach and Ahmadabad. The gold and silver coins (the pagoda and the fanam) that were struck by the independent Hindu rajahs of the peninsula, were also employed to great advantage in carrying on the inland traffic in that part of the country. The dams, pice, and other small coins in circulation, contributed to facilitate this trade, amongst a people who, from being habituated to a peculiarly rigid frugality, required to buy their goods in the smallest possible quantities. Amongst the lowest classes, even copper was not cheap, or plenty enough to answer their purposes; and recourse was had to the cowries, or shells, that have been mentioned, by means of which they provided themselves

with necessaries, in such proportions only as suited their parsimonious habits, and as were indispensable to their wants. The trade in cowries was in the time of Akbar principally carried on by the merchants of Cambay, Ghogeh, and Surat, who sent small vessels, called *tah-werys*, to the Maldivé islands, laden with rice and coarse cottons, with which articles they purchased these useful shells. This was the only sort of export trade ever carried on by the merchants of India on their own account.' P. 13.

This history reaches to about the year 1618. We trust that the authors will be somewhat more expeditious in the following volume. We may, however, remark, that the period of their promised publication is already elapsed, and we have not heard of their volume for 1802.

The chronicle contains the series of events of the year, some of which are singular, and others interesting; but they are too miscellaneous to enable us to offer any general account. The civil and military promotions, with a list of births, marriages, and deaths, follow.

Under the article of 'Home Intelligence,' is a paper already alluded to, entitled 'A Project of an Expedition over Land to India, submitted to the Government of France in the Spring of 1801, with a Comment by the Editor.' This plan, we have said, is so full of improbabilities, that the sagacity of the editor was not required as an antidote to the poison. He has, however, offered it in the most satisfactory form, and would almost lead us to think that the plan is somewhat ironical, and intended to ridicule a wild scheme, of a similar nature, which Paul I. was said to have entertained, were not the wild Quixotism of modern Frenchmen so familiar to us.

The 'State Papers' respect the trade between India and Europe, so far as regards private trade, and the employment of India-built ships for carrying it on. The proceedings in parliament are chiefly on the same subject; to which are added Mr. Dundas's speech on the India budget, and the abstract of statements relative to the accounts of the East-India Company. The reports of the speeches, in each department, seem to be sufficiently faithful and satisfactory. The proceedings at the India-house follow, and chiefly relate to the private trade—a question scarcely yet separated from party, and, we fear, not considered sufficiently without an attention to private interest.

The 'Characters' are well selected, and interesting. The 'account of the life of Bajazet' is from the French of d'Herbelot, not before translated: the 'account of the life of the emperor Shahrokh,' fourth son of Timur, is from the same author; and both are sufficiently known to those whose

zeal for Eastern literature has led them to the volumes of d'Herbelot.

The 'character of Georgian and Circassian women,' from the Travels of Olivier, are scarcely adapted to an Asiatic register, which should be confined to India or its immediate connexions, and contains also little novelty.

The 'account of the life of Teruvercadu,' a learned Hindu of the Carnatic, is a more appropriate article, and peculiarly interesting to the Eastern scholar, as it points out the principal parts of the Hindu learning. 'A memoir of the Bounsa family of Mahrattas, since their settling at Nagpoor, under Ruggojee,' is less generally interesting, though of importance to the historian of the peninsula.

An 'account of Gholaum Hossein Khan, author of a very valuable and interesting work, entitled "Sêir Mutakbarin, or a View of Modern Times," translated from the Persic original.'

'This work comprizes a civil history of Hindustan, from the death of Aurengzebe to A. D. 1781, together with a particular account of the English conquests, and a critical examination of the English government and policy in Bengal. The author treats these important subjects with a freedom and spirit, and with a force, clearness, and simplicity of style, very unusual in an Asiatic writer, and which justly entitle him to pre-eminence among Asiatic historians. This work is little known even to Orientalists but by name. In our succeeding volumes we propose to make our readers familiar with it. The public will naturally be curious to know the sentiments of an independent native of Hindustan, endowed with a great share of penetration, sagacity, knowledge, and spirit, respecting our conquest of his country, and the policy pursued by our government in Bengal previous to the year 1781. In the mean time the following short account of the author's life, written by himself, will be perused with a proportional degree of interest.' p. 28.

The life is written with singular *naïveté*, and apparent candour. The life itself cannot be of importance to us; but the character of Assof-ud-Dowla, the late nabob of Oude, from the author's history, is more interesting, as it is connected with the British politics in that country. The nabob appears, from the 'report of a man celebrated for accuracy and impartiality,' as the meanest and most despicable of wretches in every respect, unworthy of reigning, perhaps of living.

'Authentic anecdotes of the life of major-general Claude Martin' follow. This enterprising officer went with Lally to India, and left him, when his oppressive despotism disgusted almost his whole army. After attaining the rank of captain in the India Company's service, he went, by their permission, into that of the nabob vizir Sujah-ud-Dowla. He continued a favourite with the vizir; and his influence was at

all times to be purchased. In reality, he omitted no methods—and some of them were inconsistent with the disinterested spirit of a soldier, perhaps with the common feelings of the man—to accumulate money.

‘ In 1796, when the Company’s officers received brevet rank from his majesty, Martin was included in the promotion of colonels to the rank of major-general.

‘ Some years before this period, he had finished a spacious dwelling-house on the banks of the river Goomtee, in the building of which he had been long employed. This curious edifice is constructed entirely of stone, except the doors and window frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of stucco. The basement story comprises two caves or recesses within the banks of the river, and level with its surface when at its lowest decrease. In these caves he generally lived in the hot season, and continued in them until the commencement of the rainy season, when the increase of the river obliged him to remove. He then ascended another story, to apartments fitted up in the manner of a grotto; and when the further rise of the river brought its surface on a level with these, he proceeded up to the third story, or ground floor, which overlooked the river when at its greatest height. On the next story above that, a handsome saloon, raised on arcades, projecting over the river, formed his habitation in the spring and winter seasons. By this ingenious contrivance he preserved a moderate and equal temperature in his house at all seasons. In the attic story he had a museum, well supplied with various curiosities; and over the whole he erected an observatory, which he furnished with the best astronomical instruments. Adjoining to the house there is a garden, not laid out with taste, but well filled with a variety of fine trees, shrubs, and flowers, together with all sorts of vegetables.

‘ In his artillery yard, which was situated at some distance from his house, he erected a steam engine, which had been sent to him from England; and here he used to amuse himself in making different experiments with air balloons. After he had exhibited to some acquaintances his first balloon, the vizir Assof-ud-Dowla requested he would prepare one large enough to carry twenty men. Martin told his highness that such an experiment would be attended with considerable hazard to the lives of the men: upon which the vizir replied, “ Give yourself no concern about *that*—be you so good as make a balloon.” The experiment, however, was never tried.

‘ Beside his house at Lucknow, he had a beautiful villa, about fifty miles from thence, situated on a high bank of the Ganges, and surrounded by a domain, of almost eight miles in circumference, somewhat resembling an English park. Here he used occasionally to retire in the hot season.

‘ In the latter part of his life he laid out a large sum of money in constructing a Gothic castle, which he did not live to finish. Beneath the ramparts of this castle he built casements, secured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The castle is surrounded by a wide and deep ditch, fortified on the outer side by

stockades, and a regular covered-way; so that the place is sufficiently protected to resist the attacks of any Asiatic power. Within the castle he built a splendid mausoleum, in which he was interred; and on a marble tablet over his tomb is engraved the following inscription, written by himself some months before his death:—

‘ Here lies Claude Martin:
He was born at Lyons A. D. 1732.
He came to India a private Soldier,
And died a Major-General.’

His fortune, which amounted to 330,000*l.* sterling, was chiefly bequeathed to charitable uses. ‘ Self-interest,’ he adds in his will, ‘ was his sole motive of action; and the sins of which he had been guilty, he admits to have been very great and manifold.’ He concludes ‘ by praying for forgiveness of God, which he hopes this sincere confession of his wickedness will obtain.’

‘ Biographical Anecdotes of general Perron,’ who came to India as a petty officer in Suffrein’s squadron, and rose to the command of three brigades in Sindeah’s service, are not very interesting. ‘ The character of brigadier-general Carnac’ is more so: he appears to have been an able general, a good scholar, and an amiable man.

The first of the ‘ Miscellaneous Tracts’ is ‘ a meteorologic account of the weather at Madras, in the year 1790, by John Chamier, esq.’ Madras is situated in 13° 4 north lat. and in 80° 33 east long. The medium height of the thermometer, for three or four years, seems to have been 80° 9: the greatest general height 87° 1; the least 75° 5. The mean heat of April was 83° 2. In the year 1790, the lowest point of the thermometer was 68° at sunrise, in January; the highest, 91°, in June.

‘ Objects worthy of observation between Agra and Calcutta, by colonel Ironside,’ are of local importance, and only short notices. ‘ The manner of hunting and sporting by the English, in Bengal, by the same author,’ will not admit of abridgement. The following account of a bird, little known, merits, however, to be more generally communicated.

‘ Florekins are amongst the *non descripta*, I believe, in ornithology. A drawing can alone exhibit an adequate representation of this fine bird; it harbours in natural pastures amongst the long grass, on the extremity of lakes, and the borders of swampy grounds, lying between marshy soils and the uplands. Hence its flesh seems to partake, in colour and relish, of the nature and flavour of both the wild duck and the pheasant; the colour of the flesh on the breast and wing being brown, but on the legs perfectly white, and the whole of the most delicate, juicy, and savoury flavour conceivable.

‘ There are only three claws to its feet; the roots of the feathers of the female are of a fine pink colour.

‘ When the cock rises up, some fine black velvet feathers, which commonly lie smooth upon his head, then stand up erect, and form a tuft upon his crown and his neck.

‘ When set by dogs, it lies close, and scarcely ever rises till the fowler is so near as almost to tread upon it. The nest of it is made amongst the grass.

‘ You read of them in descriptions of ancient knightly festivals of the Nevilles, Percys, Mortimers, Beauchamps, Montacutes, De Courcays, Mohuns, Courtenays, and Mowbrays, under the name, I believe, of flanderkins; but whether they were then natives of England, I am uncertain.

‘ The height of the cock florekin of Bengal, from the ground, when he stands, to the top of his back, is seventeen inches.’

‘ The height from the ground to the top of his head, when he holds it upright, is twenty-seven inches.

‘ The length from the tip of his back to the end of his tail, is twenty-seven inches.’ p. 19.

One other extract, from this curious communication, may be allowed.

‘ It is somewhat extraordinary, but nevertheless a fact, the influence of fascination possessed by the tiger, and all of his, the feline species, over many other creatures. ‘Spied by deer particularly, they stop at once, as if struck by a spell, while the tiger lies still, his eyes fixed on them, and quietly awaiting their approach, which they seldom fail to make gradually within his spring; for the large royal tiger cannot run speedily or far. The glow of their eyes is fierce and powerful. I myself once passed a royal tiger in the night near a wood, and could plainly perceive the scintillations from his eyes. He was deterred from approaching us by the light of flambeaux, and the noise of a small drum which we carried, and was beat by a servant for the purpose of scaring him away.

‘ Wherever tigers roam or couch, a number of birds continually collect or hover about them, screaming and crying as if to create an alarm. But the peacock seems to be particularly allured by him; for the instant a flock of pea-fowl perceive him, they advance towards him directly, and begin strutting round him with wings fluttering, quivering feathers, and bristling and expanded tails. Of this enticement the fowlers also make their advantage; for, by painting a brown cloth screen, about six feet square, with black spots or streaks, and advancing under its cover fronting the sun, the birds either approach towards them, or suffer them to steal near enough to be sure of their mark, by a hole left in the canvas for them to fire through.

‘ Several other instances of the fascination of animals I have myself been witness to in Bengal. Three or four times, where a line of troops were marching in a long uninterrupted series, passed a herd of deer; I observed that when their attention was taken off from grazing, by the humming murmuring noise proceeding from the troops in passing, they at first and for a while stood staring and aghast, as if attracted by

the successive progression of the files, all clothed in red. At length, however, the leading stag, "*vir gregis ipse*," striking the ground, snorted, and immediately rushed forward across the ranks, followed by the whole collection, to the utter dismay and confusion of the soldiery: thus running into the very danger one naturally supposes they must have at first been anxious to avoid. The men, who were apprized by the sound of their approach, stopped, and made way for them. Over the heads of the others, who were heedless and inattentive, they bounded with wonderful agility, and fled over the plain.

'Driving one evening along the road in a phaeton, and pretty fast, I perceived a young heifer running near the carriage, with her eyes intently fixed upon one of the hind wheels; by the whirling of which the animal seemed completely struck and affected. Thus pursuing her object for about a quarter of a mile, she, by a sudden impulse, rapidly darted forward towards the wheel, which then striking her nose, the attention of the creature became interrupted by the violence of the friction, and was, of course, withdrawn: she then immediately stood stock still, and presently after turned about slowly and made off.

'Beyond all other animals, however, serpents possess most eminently this occult power: frequently are they seen revolved on the branches of trees, or on the ground, meditating their prey, either birds, squirrels, rats, mice, bats, frogs, hares, or other animals.' p. 21.

'Of the sports of the field, in Hindustan, by the same author.' This article also does not admit of abridgement. English hounds lose their scent after about a year; and they are liable, as well as European spaniels and pointers, to frequent disorders in the bowels, which soon destroy them.

'Accounts of feats of strength, activity, and legerdemain, in Hindustan, by colonel Ironside.' The Hindus, in these feats of activity, seem to excel the Europeans.

'An inquiry into the nature of the winds which prevail in the Indian seas,' from colonel Capper's work, has been already noticed. The narrative of a voyage, however, to Cochin China has never yet been printed, and is peculiarly important and interesting. It includes a sketch of the geography of the country, with some particulars of the manners, customs, and history, of the inhabitants, by Mr. Chapman. The object of the tract before us is to recommend a settlement in this part of Asia, where the internal contests of the inhabitants furnish the highest probability of success. We suppose the proposal has been reviewed by those best able to judge of its propriety. The adventures of the author we cannot abridge, but shall add a short account of the country.

'The breadth of the country bears no proportion to its length. Few of the provinces extend further than a degree from east to west, some less than 20 miles: Donai, which is properly a province of Cambodia, is much larger.

'The whole country is intersected by rivers, which, although not

large enough to admit of vessels of great burthen, yet are exceedingly well calculated for promoting inland commerce.

‘ The climate is healthy, the violent heat of the summer months being tempered by regular breezes from the sea. September, October, and November, are the season of the rains ; the low lands are then suddenly overflowed by immense torrents of water which fall from the mountains. The inundations happen generally once a fortnight, and last for three or four days. In December, January, and February, there are frequently rains brought by cold northerly winds, which distinguish this country with a winter different from any other in the East. The inundations have the same effect here as the overflowings of the Nile in Egypt, and render the country one of the most fruitful in the world. In many parts the land produces three crops of grain in the year. All the fruits of India are found here in the greatest perfection, with many of those of China.

‘ No country in the East produces richer or a greater variety of articles proper for carrying on an advantageous commerce, cinnamon, pepper, cardemoms, silk, cotton, sugar, Agula-wood, Japan-wood, ivory, &c. Gold is taken almost pure from the mines ; and before the troubles great quantities were brought from the hills in dust, and bartered by the rude inhabitants of them for rice, cloths, and iron. It was from them also the Agula and Calambae woods were procured, with quantities of wax, honey, and ivory.

‘ The animals of Cochin China are bullocks, goats, swine, buffaloes, elephants, camels, and horses. In the woods are found the wild boar, tyger, and rhinoceros, with plenty of deer ; the poultry is excellent, and the fish caught on the coast abundant and delicious. The flesh of the elephant is accounted a great dainty by the Cochin Chinese. The breeding of bullocks is little attended to ; their flesh is not esteemed as food, and they are made no use of in tilling the land, which is performed by buffaloes. They are totally unacquainted with the art of milking their cattle.

‘ The aborigines of Cochin China are called Moys, and are the people which inhabit the chain of mountains which separate it from Cambodia. To these strong holds they were driven when the present possessors invaded the country. They are a savage race of people, very black, and resemble in their features the Caffrees.’ p. 85.

The Moys are evidently the Malays ; and the present race is very clearly of Chinese origin. Cochin China affords numerous articles required by the Chinese ; and the possession of this country would, in our author’s opinion, secure the trade of China, with peculiar benefits, when we consider the connexion of the emigrant Chinese with every part of the parent country. The vicinity of Japan and the Philippines would give us considerable advantages in commerce ; while Turon Bay would be a secure asylum for the Indiamen who lose their passage to China. On this subject we can offer no opinion, but have often urged the utility of a settlement in the neighbourhood, or on the east of China, to com-

mand the commerce of that very cautious nation, which so unwillingly admits strangers to its own ports.

‘ Observations on the monsoons, so far as they regard the commerce and navigation of the port of Bombay,’ are chiefly nautical; and not interesting to general readers.

‘ A curious mode of process; among the Hindus, in trials for witchcraft.’ The absurdity of these processes is equalled only by our own vulgar and obsolete superstition of throwing a reputed witch into the water, who, if not drowned, was formally condemned to be hanged. We shall select the Indian proofs.

‘ The natives of India observe three modes of incantation, in order to prove the crime. First, in the day time, by planting in water branches of the Saul tree, in the name of every woman in the village, from the age of ten years and upwards; for if, after remaining in the water a certain period of time, a branch withers, the woman in whose name it is placed is deemed a witch.

‘ Secondly, by lamp light in the night, by dropping oil of mustard into water contained in the hollow of a certain leaf, and with each drop calling on the name of every woman of the village; and if the shadow of the woman in whose name the oil is dropped appeared in the water, she was immediately pronounced a witch.

‘ The third mode is by placing small parcels of rice, tied in bags, in a nest of white ants, in the name of each woman of the village; when as many of the bags of rice as were destroyed by the ants, each of the women, in whose names such bags were placed, were declared witches. All these several processes were performed before the self-created tribunal as above described, and which generally consisted of a pretty numerous assembly.’ P. 91.

‘ Letters from the emperor Aurengzebe to his sons, with an authentic copy of his will, translated from the Persic originals, by the late Joseph Earles, esq. now first published.’ These letters display much superstitious bigotry, and show that the most unfeeling heart may be still susceptible of parental tenderness. Two paragraphs from the will we shall select.

‘ 7th. There is none better calculated for a minister of state than a Persian. In war also, from the reign of his majesty of blessed memory, till the present time, none of this nation ever fled from the field of battle, or slipp’d from their feet of firmness; nor have they ever been refractory or perfidious: but as they require much attention and respect, it is difficult to satisfy them, though by all means highly necessary, and more so, not to treat them with neglect.

‘ 8th. The Tartars are undoubtedly a race of excellent soldiers. They are very expert and judicious in plundering and devastating a country, and in making night attacks and prisoners; nor do they account it any disgrace to retire from action fighting; being in this respect far remote from the gross ignorance of the Hindustanians, whose heads may go ere they will go themselves. It is by all means neces-

sary, therefore, to treat these people with regard, as they will be serviceable upon many occasions where others will not *.' P. 95.

From the letters, which are often highly curious, we shall add a short extract.

' The emperor Jehangier says, in his Jehangier Namé—"divisions daily arising from the commencement of our reign, we deemed repose unlawful for ourself; and in order to protect and defend the people of God, we never slept with the eye of a friend :

' To give rest to every body beside,
We inured our own to the want of it.'

"By the favour of God, our custom by degrees became such, that sleep never plundered more of the wealth of our time than two astronomical hours in the space of a day and a night; whence we derived these two advantages, a thorough knowledge of the affairs of the empire, and wakefulness in the remembrance of God."

' It is a shame that this life, of an imperfect day, should be passed away in sloth and forgetfulness, when the long sleep of death is before it: Deeming it precious, one should not, on the contrary, be the twinkling of an eye divested of the thoughts of God.

' Be wakeful, a strange sleep is just before you.' P. 96.

' Vindication of the liberties of the Asiatic women, by Mirza Abu Taleb Khan.' This learned native of Oude has been for nearly two years in England, and has composed a poem, in the Persic language, descriptive of London, its amusements, the adjacent country, and English manners. This little tract is written in consequence of a conversation on the subject with an English lady, and designed to show, that the real possession of liberty and power is in the Asiatic, and not in the English, ladies. The discussion is truly curious, though we think the Hindu fails somewhat in his proofs. One of the superiorities of the Asiatic ladies will not be allowed an exclusive advantage—viz. a prescriptive power of teasing their husbands by every pretext.

Among the poetic pieces, we were greatly entertained with 'the literary characteristics of the most distinguished persons of the Asiatic Society, by John Collegins, esq.' It contains some curious accounts of authors, who have distinguished themselves in that collection, but is not remarkable for animated description or poetic imagery. Two little odes

* * Those nations in the two preceding articles, which have been translated *Persians* and *Tartars*, are expressed in the original by the words *Iran* and *Turan*. The former is generally understood for the kingdom of Persia, comprehending all those regions extending from the Oxus to the Persian Sea on the south, and the Tigris on the west; and the country beyond the Oxus is called *Turan*; but all the higher Asia, excepting India and China, is comprehended by Eastern historians under these two names.'

from Hafiz, with the originals, conclude this department, which, we think, might have been extended further.

The works noticed are, captain Turner's Account of his Embassy to Thibet; colonel Symes's Embassy to Ava; Persian Lyrics, from the Diwan-i Hafiz; Dr. Howison's Dictionary of the Malay Tongue; a continuation of Colebrooke's Digest of Hindu Law; Observations on the Report of the Directors of the East-India Company respecting the Trade between India and Europe, by Mr. Henchman, with a Letter to Sir William Pulteney, on the same Subject, by Sir George Dallas; the Tooti Nameh, or Tales of a Parrot, in the Persian, with an English Translation; Dr. Hager's Explanation of the Elementary Characters of the Chinese. The volume concludes with correspondence on literary subjects, chiefly announcing Mr. Drummond's Grammar of the Malabar Language, with a short analysis of that work.

ART. III.—*Travels in Portugal, and through France and Spain. With a Dissertation on the Literature of Portugal, and the Spanish and Portuguese Languages. By Henry Frederick Link. Translated from the German by John Hinckley, Esq. with Notes by the Translator. 8vo. 9s. Boards. Longman and Rees. 1801.*

OUR very intelligent author describes his journey, through France and Spain, to Portugal, in the course of which he accompanied count Hoffmansegg, whose object it was to examine the natural history of this last kingdom, and who wished for a companion, in some degree acquainted with mineralogy and botany. While the count is preparing his great work, the *Fauna et Flora Lusitanica*, our author has published his travels.

‘ On my return I read all the accounts I could procure of travels in Portugal, and found that no one had seen so much of that country as ourselves. I also perceived that most of the authors of these works were grossly ignorant of the language, and gave many false accounts, or such as were only applicable to the inhabitants of the metropolis, but which they erroneously extended to the whole kingdom. In short I read of nothing but complaints against the lazy bigotted and thievish Portuguese, and saw with grief, that no one had described the delightful vales through which the Minho flows, the cultivation of which vies with that of England herself; that no one had bestowed due praise on the tolerant spirit of the common people, of which I had many pleasing proofs, (I speak not of priests, who have a character of their own, and are alike in all countries where the government favours them); that no one had proclaimed the security enjoyed in a country where in my botanical excursions I laid myself down by the road-side

in unknown spots, and, exhausted by the heat of the day, slept without care or apprehension.

‘ Thus I seized the pen to defend my friends the Portuguese, determining impartially to pourtray their character, their mode of life, and their agriculture, with which last my occupations rendered me intimately acquainted; till thus a mere apology grew into a book of travels. It being often needful to draw a comparison between the Portuguese and their neighbours the Spaniards, I added a short account of our journey through Spain, and France is too important an object of public attention to omit the few observations I have prefixed, more particularly on provinces through which travellers have of late very rarely passed.’ p. iv.

M. Link has certainly seen the Portuguese with a favourable eye; and, though we attach little credit to the accounts of travelers who have merely surveyed the capital, we know too much of the interior country, to be able to pay any great attention to the flattering account here given of it.

The author hastens through the road from Calais to Paris, but enlarges a little on what is most interesting in the metropolis; and his remarks on England chiefly appear in the comparative statement of the conveniences and beauties of the two countries.—We shall select a short specimen.

‘ The country round Paris is, without comparison, more beautiful than that round London. How charming is the view of a part of the city from the Botanic garden! which is even exceeded by that of all Paris, from the pleasant hill of Montmartre. The continuation of this hill, with its numerous vineyards, to the neighbourhood of Charenton, presents an agreeable variety to the eye; and the banks of the Seine up to the spot where it receives the Marne, and to the majestic bridge over the latter, are equally pleasing. But still more charming is the spot, where, having passed the Elysian fields, it forms a curve toward the bridge over the Sevre, watering the foot of a charming hill, on which is the park of Meudon. Here it makes a sharp turn, and flows to the park of St. Cloud, amid the shady walks and thick foliage of which Peace seems to dwell, while the solitary castle gives as it were a soft elegiac murmur of sympathy. The extreme flatness of the country round London renders it naturally dull, and between Bagshot and Hounslow horrible: nothing, indeed, but art could have given it any attractions. Of the neighbourhood of London, the country about Chelsea is the pleasantest on one side; and at a farther distance, on the other side, on the banks of the river below the metropolis, are Greenwich-park and hospital for decayed seamen, a magnificent building, the prospect of which is an ornament to the neighbouring country, which it greatly contributes to render extremely pleasant. The view at Richmond is remarkably fine; but the spectator must be placed on the hill in the park, or in the Star-tavern, to trace all the windings of the river, which often conceals itself amid a crowd of houses and gardens, meadows, fields, and foliage. It affords but a single view, and resembles a solitary bright thought in an otherwise insignificant work. I love not an epigrammatic country view.’ p. 24.

M. Link seems not to have availed himself of some of the advantages he might have found in England, particularly with respect to the collections of natural objects and botanic gardens.

In his progress southward, he follows the lime- and sand-stone country, to the mountains of the Limousin, where the granite commences, which is again lost on the southern side of the Correze. The country, in general, is described as poor, and the people dissatisfied, particularly in the manufacturing towns. The young men, returning from the fields of war, to which they had been carried by compulsion, are said to have brought back the most rooted hatred of the government.

From the banks of the Dordogne to those of the Garonne, the country is calcareous, with an occasional appearance of sand-stone: it is well described; and some of the peculiar politics of this part of the kingdom, particularly of the town of Montauban, diversify, perhaps enliven, it. Soon after passing the Garonne, the travelers enter Gascony—a country also of lime-stone, much diversified, and often singularly beautiful, though too deficient in woodland. The lime-stone continues, till they arrive at a little town called La Mirande. Beyond this is Rabasteins, on the declivity of a mountain, from which the view, described in the following extract, occurs: the whole country, from Mirande, rises considerably.

‘ Here indeed the view is extremely delightful; exhibiting a cheerful and finely cultivated country, with numerous towns, villages, and detached houses, hills clothed with hanging woods, open cheerful valleys and excellent roads, together with the near view of the Pyrenees, the majestic summits that raise their heads above all the rest in Bigorre, the sharp peaks, almost resembling needles shooting into the air, in Foix and Roussillon, and a cheerful smiling country, over which the genius of sublimity seems to hover:

‘ We entered the vale of Tarbes at Rabasteins. Across this vale, which however, rather resembles a wide-extended plain, runs a straight road as even as a floor, and planted on each side with trees. Near the road are meadows carefully watered by art, and fields and vineyards give variety to the view. The vines twine round the trees to a certain height, from which the branches hang in festoons; neat houses are seen half-concealed in groves of Italian poplars, and in front appears the city of Tarbes with its elegant towers; when suddenly and unexpectedly behind them arise the Pyrenees, in the midst of which is the Pic-du-midi, situated in Bigorre, at only a mile and a half distance, being 9000 feet above the level of the sea, while the other lofty summits of this chain of mountains seem to crowd around it. There are perhaps few chains of mountains, where so perfect a valley can be found in the most charming of climates, and so near the foot of so lofty a mountain. The Alps are, throughout their whole extent, de-

stitute of such beauties. Their loftiest summits rise in the midst of the whole chain, and are long before announced and introduced by mountains far inferior in height to the Pic-du-midi.' P. 57.

This pic is about 9036 feet above the level of the sea.

The Pyrenees are shortly noticed, but we find nothing added to what was before known. Our travelers depart from them, by turning westward, to Bayonne. This is represented as an active lively town, though the shallowness of the water and the bar are impediments to its more extensive commerce. In every spot, M. Link seems particularly attentive to the beauty of women; and he here remarks, that, 'though England may produce a greater number of handsome women, this part of France, a part of Spain, and the north part of Italy, produce women of greater beauty.' The following remarks, on beauty of another kind, are not uninteresting.

'France, considered in a general view, has many natural beauties; high mountains, beautiful rivers, and excellent valleys. The native of Low-Germany misses the delicious meadows and beautiful verdure of his native country; a High-German, the lofty and darksome forests that skirt the horizon; nor did we any where see beautiful natural forests, though we traversed the whole country through its longest diameter. The oaks are not so fine as ours; and the beech, whose interwoven branches and cheerful verdure are so charming in spring, is seldom found. At Paris and Versailles the elm is mostly planted; and in the midland parts the garden-chesnut, which may certainly be classed among the most beautiful kinds of trees. In the south of France, besides the trees that are planted and nut and other fruit-trees, the oak is the only tree met with; which, however, grows in a great many, but often slight, varieties. The sea-pine is found in the neighbourhood of sandy shores, but our pine is uncommon even in the north of France; and the larch and the red and white firs are only seen on the highest mountains. Pines are only found growing single, but hills covered with thickets are common throughout the country. In the midland and southern parts are few willows planted; a tree which gives a peculiar character to the views in Germany. In the south there is a peculiar sort of willow, which has not yet been properly described (*salix nigra*). From this description, the reader may judge of the impression views in France are likely to make. The country-houses are frequently very handsome, especially in the midland parts, but situated between fields, or in the villages themselves, and generally surrounded with Italian poplars and walks. The English country-houses, when at a distance from the high-road, but so as to be distinctly seen, with an extensive lawn before them; and a shady park behind or on one side, are far more pleasantly and more tastily situated than those in France, where the small country-towns are dirty, ill-paved, and ill-built; whereas the contrary prevails in England, for most of them are gay and smiling. The constant repetition, however, of the same kind of beauty very much fatigues those who travel much

in England; and hence the English are so much charmed with the wild uncultivated views in Wales. But German forests exceed all that can be seen of this kind in the south of Europe; and it is but to be lamented they are agreeable only during two or three months in the year.' p. 72.

Biscay is the first province in Spain; and the country around is well described. Old Castile is the next district, to which the traveler ascends, through the whole road from the sea. It is consequently elevated and cold; and is indeed, as M. Link observes, a terrace formed by the mountains of Biscay, or rather the Pyrenees. New Castile is equally a terrace, formed by the Castilian mountains. The country, in general, is faithfully delineated; and the account is often animated, and particularly by remarks on the ornamental plants which occur. The soil round Madrid consists of gypsum and clay-hills, covered with granite-rubble from the frontier mountains of Castile. The author chiefly quotes Burgoanne's Travels, whom, in the true spirit of a Frenchman, who never spells a proper name accurately, he calls *Burgoing*. We regret that he was unacquainted with baron Dillon's work, in which the country is described with a more philosophic eye, though at a period when mineralogy was not so well understood, as at present.

The author proceeds through Estremadura, to Badajoz, and enters Portugal at Elvas. On the Spanish side, the frontiers were neglected; on that of Portugal, carefully guarded. From this, he infers that the Portuguese only entertained any apprehensions. We shall select from this part the account of the evergreen oak, which forms so conspicuous a feature in Spanish landscapes.

'On the declivity' (of the Puerto de Miravete, near Almaraz,) 'is a small miserable village, and on the summit a small house garrisoned with soldiers. What a prospect! On one side a bare naked range of mountains every where covered with cistus; at a distance up the Tagus summits still covered with snow; on the other a black forest of evergreen oaks impenetrable to the eye, and beyond it at an immense distance the castle of Truxillo on an eminence. This was the first of these solitary desert spots we met with; but after we passed the Tagus they often occurred, though without these extensive oak-forests. I have already frequently mentioned the evergreen oak; but it requires a short description to give a full idea of the peculiar character of a Spanish view, which depends on them so much. This tree seldom grows high, generally about the size of a moderate pear-tree; the stem is thick, and covered with a thin fissated bark, with a head formed by short branches crowded together. The leaves are not deciduous, and are of the size of those of the pear-tree, being of a dark green above, whitish below, and curled upwards. The trees generally stand at a distance from each other, so that their tops do not touch, and they are wholly destitute of the fine effect of long waving interwoven

branches. The short thick stems often afford an appearance of great age, the curled leaves have a very thirsty appearance, and the wind often exposes their lower sides, which look dried up. Here a gentle breeze can scarcely be perceived, whereas in our woods it creates a general rustling. The soil is parched and bare, and there is scarcely enough shade to render even a German summer tolerable, much less that of Spain. Here too reign silence and solitude, which accord well with some states of the mind; but the darkness of our woods, and the murmur of thick interwoven branches, lead it into that melancholy, which must here spring from the spectator. Nothing conceals the gay Spanish sky, which, however, in solitary deserted spots affords some satisfaction and repose.' p. 118.

The country round Elvas is represented as singularly beautiful; but this delightful region is soon at an end; and the towns of Portugal lie, like islands, not in the midst of a sea, but of a desert. In this part of his tour, our traveler first saw the Portuguese soldiers, of whose appearance and appointments he speaks with respect, and thinks that a Prussian regiment would not have disowned them as 'colleagues:'—he should have said *comrades*.

The road to Lisbon is dreary and uncomfortable. The heaths are barren, from their aridity; but the numerous species of ericæ and cisti most elegantly adorn them. These heaths, however, soon become irksome to the author; for, 'without cultivation, no country can, he thinks, be pleasing, unless it be sublime and romantic.' The pine-woods occasionally diversify the scene: but these, also, soon fatigue. An abstract from a statistical narration of the province of Alemtejo, by A. H. de Silveira, is subjoined: it gives an interesting account of this province, and, in many respects, a view of the state of the whole kingdom.

Of Lisbon, many descriptions have been published; but we do not recollect any so full and satisfactory as this before us. The country around is shut up by high walls, which inclose gardens; and, beyond these, the hills are represented as highly fertile, owing to the basalt, which, when wetted by rain, falls into a rich clay. The soil consists chiefly of lime-stone and basalt; the former of which rests on the latter. The earthquake of 1755 seemed principally to affect the basaltic hills: but Belém, which stands partly on a basaltic bill, escaped its ravages. The trees are chiefly olive and orange, without the oak, the beech, and the linden: the cypress, the elm, and the poplar, are rare. Hence an idea may be formed of a Portuguese prospect; and it must be added, that their fertile meadows contain only a high spiry grass, though the ground is covered by different species of trefoil. The hedges consist of the aloë and the Indian fig, which, from its prickles, is styled *figo do inferno*.

The high flowers of the former are grand objects, and the yellow flower of the latter is ornamental. The fig also bears an esculent fruit, not unpleasant; and both these plants are interspersed with pomegranates, whose blossoms are more highly esteemed than the fruit.

The climate and provisions of Portugal are next noticed. The heat in 1798 was 104° of Farenheit; and it frequently raises the thermometer to 96°: it seems seldom to sink below the freezing point. From midsummer, to the middle of September, rain is very uncommon; and the ground is burnt, from the drought. October is pleasant, since, from the showers, the young grass springs up, and new leaves shoot out. November and December are rainy, with frequent storms. The harvest is in May.

The police of Lisbon, and the description of the Portuguese, we need not abridge. M. Link thinks the accounts of the latter, in Mr. Murphy's work, incorrect, and speaks with still less respect of the New Picture of Lisbon. The account of the Portuguese is, on the whole, not uninteresting, though not always perfectly decorous. Among the amusements of Lisbon, he speaks highly of the opera: but no other public entertainment merits his commendation.

The institutions of Lisbon seem never to have been described with fidelity. The literary ones are spoken of slightly: but learning has not wholly forsaken this coast; and some libraries contain works of general interest and information. There are a few collections of natural history, which contain specimens of curiosity, but are neither full, nor well arranged. The literary characters of Lisbon are not very highly extolled.

The country on the south side of the river, though sandy, contains numerous villages and hamlets, with at least ten considerable and populous market-towns, within the space of about fifteen miles. The royal residence of Quelus is in this neighbourhood. The prince of Brasil is represented as possessing good natural qualities: but his talents are questioned; and it is apprehended he will fall under the dominion of the priests. Of the ministers, our author speaks more favourably than some of his predecessors have done.

The mountains of Cintra are on the north-west of Lisbon, and trend from the north-east to the south-west, where they terminate in a cape called *Cabo de Rocca*—by our sailors, 'the Rock of Lisbon.' These mountains abound in shade and water, when everything else is scorched; and are consequently the retreats of its most opulent inhabitants. The southern cape, which, with the rock, forms the mouth of the Tagus, is the termination of a ridge, which rises on the

east at Palmello, and runs westward, consisting of a grey close lime-stone, which breaks in shivers.

Portugal is said to contain 744,980 houses. Reckoning four persons to a house, the whole population is much under three millions. If we reckon four and a half, the number scarcely exceeds three millions. The whole of the country, across the mountains, to St. Ubes, is well delineated, and the trade of the latter detailed, in contrast with that of Lisbon.

The next tour is to the northern provinces, and particularly to the hot baths of Caldas: but it contains nothing that we can transcribe with advantage. From Caldas, our author proceeds to the university of Coimbra, through Alcobaca and Batalha. He describes the country, and the different buildings; criticising, somewhat severely, our countryman Mr. Murphy: but we cannot engage in the controversy. The church, it seems, is not built of white marble, but of a calcareous sand-stone. We see no reason why an architect should necessarily be a mineralogist.

Coimbra is built on the declivity of a hill, round which the Montego winds—a river that, in winter, overflows its banks, and renders the air, in the subsequent summer, unwholesome. Our author describes the constitution of the university more minutely than former travelers, and generally speaks of it with respect, as he does of signor Brotero, the botanical professor, in the language of panegyric. We ought, however, to add, that M. Link is not a chemist: he looks in the mineral waters for oxygen gas, which they seldom contain; and, at the conclusion of this chapter, adds that ‘Dr. Black would not have discovered oxygen gas, had he not doubted the categories as well as the elements of the Stagirite.’ Dr. Black did *not* discover oxygen gas; and, in his experiments on magnesia, could not have thought of Aristotle, to whom the magnesian earth was never known.

The country round Coimbra is delightful; and this spot was hallowed to wedded love, by the retreat of the celebrated and beautiful Inez de Castro, the wife of Don Pedro, and who was cruelly murdered by Alphonso IV.—The description of the *cupressus Lusitanica* is new; and we should have selected it, would not our article be otherwise sufficiently extensive. The mountains are a coarse sand-stone, alternating with a grey lime-stone: the olive-trees numerous and fruitful. The rust of the olive-tree is supposed to be a fungus, arising from an overflow of sap, produced by the wounds of an insect, perhaps a species of coccus. It has been attributed to the insect itself, and to an exuberance of sap: but the former system, hinted by our author, is more probable.

Our travelers next proceed to Aveiro and Oporto. The situation of the latter town, on the steep declivity of a hill, gives it a romantic appearance; and the account of its trade is not uninteresting.

‘ The general appearance of the country round Oporto I have already described. There is a very pleasant walk up the river, which forms a principal object to the right; and to the left is a steep rocky declivity, part of which should be blown up by gunpowder and removed, to widen the path. On an eminence opposite to it is a monastery with its woody quinta. Several brooks rush down the side of the rock and lose themselves beneath moss, underwood, and other plants, that trickle with cool clear water; and, where the rocks permit, a garden or a quinta is stolen from their barren sides. The country at a greater distance is very beautiful, and forms cheerful hills, where a short coppice of German oaks and hollies (*ilex aquifolium*) surprises by its novelty. Another pleasant walk of the same kind accompanies the river downward to the sea, which is but three-quarters of a league from Oporto.

‘ The mountains suddenly cease toward the coast, and the land is lower at the mouth of the river; but here and there rocks rise out of the sand, rendering the entrance into the harbour extremely narrow and very dangerous. The sea also is very boisterous on these coasts during the rainy season, and the river very rapid. The sand which the stream brings with it is retained by the rocks, and thus more and more chokes the passage; so that, unless great and powerful means are employed, the harbour will at length be rendered totally useless. Endeavours, however, are made to keep the stream in one place, so as to wash the sand away; and something has already been effected by labour. On the whole, however, little has been done, and much more can and must be performed, if this important harbour is to be preserved.’ P. 324.

If the traveler mount the hills behind Oporto, the charm is lost. On the opposite (the southern) side of the Douro is Gaya—a town, in appearance, not greatly inferior to Oporto itself.

The province of Minho—‘entre-Douro-e-Minho’—one of the most delightful valleys of Portugal, is at no great distance from Oporto, and over granite mountains, heaths, and pine-woods, which do not promise such charming scenes. The province itself is a collection of granite-mountains, the valleys only being fertile. The whole is well watered, and the inhabitants are industrious. The valley of Braga, containing the city of the same name, is the next object; and our travelers hasten through it, to reach the Serra de Gerez—the frontier mountains which divide Portugal from Galicia. This is a spot almost untrodden by modern travelers; and the account of it is consequently interesting. The warm springs raise Réaumur’s thermometer to 40°; and one of the springs is hepatic: the other is considered as

pure, since the author's chemical tests had no effect.—But we have already had an opportunity of appreciating M. Link's chemical knowledge.—The mountain itself offers no appearance of consequence: The Caucasian goat—*capra Agagrus* of Pallas—is found on it.

Our author hence proceeded southward, to examine the second range of mountains in Portugal—the Serra de Marao—and delineates the town of Anarante. The *spurs* of the mountain are granite; but they are followed, in the higher pics, by black argillaceous slate, mingled with mica. M. Link here discovered a new fossil, which he calls *moranite*; but, as we have not since heard of it, we suppose him to have been mistaken in his imagined novelty.

The chapter on the culture of the vine contains much curious and interesting information, but does not admit of abridgement. M. Link next visits the Serra d' Estrella—the highest range of mountains in Portugal. This part of the kingdom seems to have been described very imperfectly. Viseu is a town on a high table land in the neighbourhood of the mountain, and has an annual fair of some importance, 'not mentioned in any book of geography or statistical work.' The tin mines of Viseu, often described, appear to have no existence: what seems to have been mistaken for the tin ore, is an arsenical pyrite. The whole table land is granitic. The only minerals dug in Portugal are plumbago at Medoura, a little quicksilver at Couda, and some coal at Figuera. The last is, however, inconsiderable, and apparently inapplicable to use. At Moz, in Traz-os-montes, iron seems to have been lately raised in large quantities.—The mode of life of a Portuguese nobleman in the country affords an interesting picture of ancient manners, and merits transcription.

' Dom Luis Bernardo, notwithstanding his great riches, resides in the country, and seldom visits the town. Here he enjoys the pleasures of a country life in a fine situation and pleasant climate, passing his time in the midst of his family, and the economical care of his estate. His wife, Donna Maria, is a remarkable woman, and contradicts a common-place remark frequently made in the south of Europe, that as the beauty of women in those climates blossoms early, so it soon decays. She was at this time pregnant of her twenty-first child, and was still beautiful. Her make was Portuguese, small and strong, but elegant, her beautiful countenance enlivened with black speaking eyes; and in her conversation and all her motions that fire and vivacity which distinguish and adorn the fair sex in this country prevail. At the house of this nobleman we passed a few very pleasant days, and observed the manners of an old Portuguese family, where even the grown-up daughters inhabited separate apartments in a detached wing, never eating with their parents, and none but female servants attending in the interior of the house. We were daily in company with the

principal people of this little town, where the young but *half-speechless* girls, and the young but cheerful married women, passed their time in a pleasant manner without play. General conversation prevailed, and they joined in a general chorus. We heard a number of soft plaintive Portuguese songs, generally on the pains of love, and frequently on some charming shepherdess (*Linda pastora*). Among these the *Brasileros*, or Brasil songs, were distinguished by their great variety, gaiety, and wit, like the nation from which they spring. In the fine evenings we walked, not forgetting to call at some picture of a saint or chapel to drop a hasty prayer, without, however, interrupting the general mirth and gaiety of the party.' p. 392.

These mountains afford excellent pasture for sheep; and the wool is little inferior to that of Spain: but the Portuguese cloth is thick and heavy. Though several rivers arise in this spot, the travelers did not find the numerous brooks which render the mountains of Gerez so charming. The rocks are bold, massy, and abrupt; and the *lagoa escura*—the lake *darkened* by the shade of the surrounding mountains—is the gloomy scene of many a legendary tale. The account of its ebbing and flowing, with the turns of the tide, our author contradicts, from observation. The elevation is estimated at about 5 or 6000 feet; but it is not the region of perpetual snow, as some authors have reported. Snow is preserved indeed, but only by art, on its top. The direction of the mountain is from north-east to south-west. There are no traces of wild goats. Wolves, and other wild beasts, in consequence of the neighbouring towns and villages, are uncommon.

The journey to Algarvia, the southern province of Portugal, to the north-east of cape St. Vincent, is not very interesting; and the road, through the province to Alenteio, to Sierra de Monchique, our travelers find dreary and uncomfortable, till they turn suddenly southward to Monchique, which is situated in a delightful valley. From the hill above, the whole province of Algarvia, with its bays and rivers, appears expanded, as in a map. Round Monchique, every thing is granitic; and in the neighbourhood are some warm baths, the heat of which does not exceed 24° of Réaumur.

The description of the province we cannot follow; and shall only remark, that the promontory, called Cape St. Vincent, is a desert plain, consisting of a grey lime-stone, naked and rough to the point. Towards the sea, it is everywhere fractured, and from 50 to 80 feet high. At the utmost extremity is a monastery of capuchins, whence the inhabitants can, in fine weather, speak to the ships that pass. In this province, they make threads from the leaf of the aloë, which, in water, soon decay. In Algarvia, the process of

caprification is practised, as in Greece. This small kingdom, in 1780, contained 93,472 inhabitants. Figs constitute its principal produce, though oil is made in large quantities. The descriptions of Faro, Tavira, Ayamonte, and Villa Real, contain some interesting circumstances: but they would lead us too far. Our travelers' return by Mertola, Serpa, and Evora, is equally entertaining and curious. The dissertation on the literature of the Portuguese is highly interesting, but admits not an abridgement. Our author speaks with candour and judgement. A comparative view of the Spanish and Portuguese languages follows. This, too, is incapable of abridgement.

On the whole, the present work presents the most full, the most candid, and interesting account of Portugal that we have seen. We have selected many passages: but the reader will find few parts of the work without novelty and without entertainment. We feel greatly the want of a map, and indeed have been able to find little assistance in supplying the defect. The best maps of Portugal are extremely imperfect: Mr. Cary's late publication is the best.

The translator's notes should not pass wholly without observation: they are short, clear, and intelligent. The language of the translation is free and perspicuous: perhaps no other qualities were necessary.

ART. IV.—*Claims of Literature: the Origin, Motives, Objects, and Transactions, of the Society for the Establishment of a Literary Fund.* 8vo. 7s. 6d. Boards. Miller. 1802.

THERE is such a disposition among our countrymen to promote and patronise every charitable and benevolent institution, that it can only be attributed to the non-existence, till of late, of the foundation which is the subject of the volume before us, that its funds have not already surpassed those of almost every other eleemosynary establishment, and been adequate to every purpose it professes. For the young and the old, the lame and the blind, the deaf and the dumb—for the diseased and the disabled of almost every description, whether the affliction proceed from natural defect or personal criminality—we have asylums scattered throughout every quarter of the country, for the most part richly endowed, or supported by periodic and liberal contributions. Such is the happy effect produced by the propagation of general learning and science among all ranks and conditions—of those intellectual irradiations, which, wherever they obtain an entrance, are sure to soften the most rugged heart, to open the most selfish and contracted bo-

dom, to diffuse a general love of man for man, and induce every one to take an interest in the welfare of his brother : and yet, strange to relate! the very class of persons who have principally contributed to this melioration of the public mind, this increase of general knowledge and general philanthropy, have, till within the last thirteen years, been the only order for whom no distinct and appropriate relief has been provided, notwithstanding that, from a frequent want of worldly experience and sagacity, there is no order of society so perpetually exposed to misfortune and distress as themselves.

Having premised thus much, we now hasten to observe, that the institution, of which the volume before us is professedly designed to give a history, is entitled the 'Society for the Establishment of a Literary Fund.' This title is not indeed logically correct, and we most heartily wish it something more substantial than the possession of a *literary* fund ;—but, without dwelling any longer upon a venial inaccuracy of term, we remark that the history of this society is divided, in the volume before us, into two parts: of which the first, drawn up by Mr. David Williams at the desire of the society, presents to us a variety of observations upon literature, as a proper object of a charitable institution—upon its utility—the evils and miseries to which it is exposed—the public and private patronage which at present applies to it—and upon the institution of the society for a literary fund. To which are added, by Mr. Boscawen, the constitutions of the society—cases in which it has already administered relief—and sums paid by its committee since its first establishment. The second part, written also by Mr. Boscawen, consists of an introduction to the anniversary poems which have been composed and recited in honour of the Literary Fund, and of the poems, or rather, as we apprehend, a selection of the poems, themselves. From the former division of the subject, we shall transcribe the following account of the origin, views, and present state, of the society.

'Several fruitless attempts were made, before a small association could be formed, of which, if the author should think any future opinion of him sufficiently important, to be rectified by memoirs, the curious reader may find minute details, when he shall be no more.

'Here, it can be necessary only to relate, that consulting an aged and experienced bookseller, on the means of removing the difficulties in his way, the old man exclaimed, "Good God! sir, no body will meddle with authors."

'However, the conversation terminated in his engagement to become a subscriber, provided his advice were taken, to associate literature with the arts, or with any class or description of objects, less obnoxious to general apprehension and terror.

‘ Several artists having been consulted, and a few gentlemen having expressed a disposition to encourage the attempt, the annexed advertisement was published, with no material effect.

‘ But the subject having been frequently discussed, in the conversations of a club—the general origin of enterprizes in England—it had taken possession of the minds of the members; and when the news arrived, that Floyer Sydenham, the beloved friend of several of those members, had silently suffered extreme distress, and died in poverty of a broken heart, a resolution was adopted, to expiate the grief and shame of the event, by a monument to his memory, in the institution of a Literary Fund.

‘ Eight gentlemen subscribed each a guinea, which they repeated three or four times in the first year, to keep an advertisement generally before the public, of which a copy is subjoined; the constitutions were drawn up, a committee and officers appointed, and the society, in miniature, was formed.

‘ The advertisement continuing to draw numbers, and the receipts of the society exceeding its expenditure, the cases of claimants were taken into consideration, and relieved; and its first anniversary held on the 18th of May, 1790.

‘ It was not proposed by the institution, to remove all the inconveniences, which accrue to literature in England, from the various causes already enumerated, and particularly from a misdirected education. These are legislative objects. The scholar must assume the character of an author, to acquire a claim to the attention of the committee. Even to authors, that attention is circumscribed.

‘ A government, having nothing to apprehend from literature, might absorb this institution in some general regulations, for the support of talents, or in some tribunal of genius and learning, on the encouragement or the depression of which, depend all the important distinctions of nations.

‘ The humble substitutes of such a tribunal are the council and general committee of the society, described in its constitutions; which, with funds and powers, inadequate to their purposes, have difficult offices to discharge.

To apportion the honourable indemnities, which the Literary Fund may afford; to seize the moments when those indemnities may prevent despondence, the parent of crime, and rouse the efforts of sinking talents; to distinguish the plausibilities of pretenders from the claims of genius; to separate the squalid impurity, and criminal dross, which the necessities of a second nature have attached to minds of native excellence; to resist importunity, and even the seductions of mere humanity:—what discernment; what probity, what force of character, are required in their members!

‘ It is, however, the distinguishing happiness of this institution, that it does not, in any degree, produce or foster the evil it is intended to remedy. It does not, it cannot, turn towards the pursuits of its unfortunate objects, a greater share of the talents and industry of the country, than would go into them of their own accord, as may be the case with other charities: for men cannot furnish themselves with genius and learning at their own will; they are furnished by nature and education, without a choice. The balance of employments, through-

out the country, is, therefore, never disturbed by the Literary Fund; and if it enable men of genius, already educated, to exert and employ their talents, it must contribute to the advantage and perfection of all other employments.

‘ But the virtues and merits of literature, in all its departments, like the rules of grammar, in all languages, are not without embarrassing exceptions.

‘ Compensations for long and painful inquiries, abstracting the inquirer from the economy of his affairs, may be acts of justice, easily rendered, if the means be at hand; and the removal of many of those distresses, which discourage ingenuity, and repress all intellectual emulation, may not be difficult, where the characters are blameless: but where crime, offence, and misconduct, have been the produce of, perhaps, inevitable misery, the business of the council and committee requires discretion, for they are liable to error, as well as to animadversion and blame.

‘ It is impracticable to form an exact thermometer, which the council and committee may apply to the varieties of literary distress. They have wisely adopted a general rule, to favour the claims of real genius, or superior talents, whatever may have been their private circumstances, and even their errors. Men most susceptible of great excellences, are most liable to great faults; and the business of the council and committee, is not with those who are preserved in insignificant uniformity, from want of passions, the companions, if not the seeds, of genius; but to encourage or console real talents, when well employed, and to restore them to the paths of honour and utility, when driven, by misery, into error and crime.

‘ Perhaps the difference of Curtius and Sylla, may have been only the difference of circumstances. We blame poverty for not producing virtue, at a time when money is infinitely more honoured. Cæsar would have laughed at the satyrist, who had reproached him for not possessing the virtues of Cincinnatus.

‘ The same talents, and the same passions, which, in easy or affluent circumstances, may inspire us with the love of private and public virtues, might, in those of distress or oppression, have abandoned us to the opposite vices. Man is helpless and miserable. Pity, even in common cases, enumerates his sufferings, never his faults. “I am not miserable; who will believe me, if I say, it is because I have no faults?”

‘ The spirit of candour, inspired by this institution, has soared above all distinctions of names and parties, even in a period when public and private happiness were sacrificed to them. While Europe was hostilely divided by partizans, and a political delirium perceived nothing generally but aristocrats and Jacobins, despots and anarchists; within the sphere of this society humanity saw only men.

‘ There are, however, depravities and profligate abuses of talents, which the council and committee think a duty to treat with neglect or abhorrence; they change the useful direction of all mental pursuits, and violate, by false associations, the natural distinctions of good and evil.

‘ The society for a literary fund, though not connected with any political or civil department of the public administration, thinks itself

nevertheless obliged to act as the friend of the community ; and it is its fundamental law, that its beneficiaries should be, or should discover a disposition to become, useful writers.

‘ Speculative men, who examine the modes of regulating societies by institutions, are generally neither useful nor hurtful in the degrees commonly assigned them.

‘ There are men of genius, who think in allegory and imagery ; but they are few, and they are never dangerous. The philosopher, who taught the eastern despot, by the incidents of the game of chess, gave no alarm but to the despot's conscience.

‘ Indeed, literature is very seldom, though frequently supposed to be, the instrument of sedition or conspiracy. Milton justly observes, “ The Christian faith ; for that was once a schism ; is not unknown to have spread over all Asia, before any Gospel or epistle was seen in writing.” All reasonable measures, ancient and modern, have shunned every thing analogous to the press or to publication, until their principal and most important effects were produced.

‘ Men of talents, in distress, are generally of that class, which covets the fame of extensive utility, but finds too powerful competitors in all useful employments. Being denied support, in seeking and discovering unknown regions of science, they continue, by the cultivation of learning, communications with those already discovered ; or they become translators, who are literary merchants, or importers of foreign knowledge. In this class they may be very useful. They who develop the scientific discoveries, or render any of the noble productions of foreign talents familiar to their fellow citizens, are like the inventors of navigation, or of bridges and roads, which facilitate communications between country and country.

‘ And when profound ideas cannot be conveyed to the public, until reduced to simple and clear propositions, men may be useful in retailing those ideas, though they employ only secondary talents. In this class are, compilers, and writers of books for children, who do not add to the common stock of knowledge, but increase its utility, by diffusion.

‘ Even as novelists, writers may be forgiven the injuries they commit, when they harmonize and improve the language ; for the art of saying nothing elegantly, becomes, in time, the art of expressing ideas ; and the early habit of harmonious sounds, and beautiful expressions, may be of great importance, as writers capable of analyzing ideas, may be induced, by pleasing examples, to adorn their inestimable thoughts with the charms of an elegant style.

‘ Even literary indolence, in disappointed men of letters, is not to be wholly overlooked. It would be grateful to those who have nothing left, not even in hope, to be allowed, in a condition of mere competence, the captivations of intellectual pleasures, which never cloy, never satiate, never disgust, admit neither of tedium, nor dissatisfaction, and diffuse a serenity uninterrupted and everlasting.

‘ But when authors, disappointed of useful employments, or unsuccessful in them, seek consolation in the vanity of passing illiberal judgments on others in secret tribunals, and become the means of involving them in similar misfortunes, the feelings of compassion yield to considerations of discretion and utility, in the assistance to be af-

forded from the Literary Fund. Scholars are the more sensible of these injuries from each other; as the motives are despicable, the interests of mercenary employers, and a dastardly species of envy. Claimants of exclusive fame, susceptible of lively jealousy, have always disturbed the republic of letters: but they have always been *least* numerous in the highest classes; where it is universally acknowledged, that the large stock of public esteem is fully sufficient for all those who can fairly and directly draw on it, and the laurels of Parnassus are sufficiently numerous for all the heads intitled to wear them.

• Ancient literature, to the beauties and excellencies of which we can scarcely be said to be approaching, was not a subject of criticism by occupation. Compositions were recited or read in public assemblies. The art of printing has subjected them to general and deliberate perusal. Hence the origin of modern criticism; on the good and evil of which I shall not decide. My business is only to observe, that real and useful critics, and those whose perpetual cavil and disguised calumnies deprave the public taste, and infest conversation and social life with an insatiable spirit of censure and detraction, would have a very different reception from the council and committee of the Literary Fund.

• Professed libellers are out of the question; their cases are not taken under consideration, unless accompanied with promises and hopes to adopt honourable and useful employments.

• These promises and hopes are always liberally admitted; and in such cases the society is truly disposed to imitate an example of high authority—where more joy is expressed over one sinner that repenteth, than over ninety-nine who need no repentance. P. 101.

The constitutions of the society are ably digested, and we see little that we could suggest to improve them. We learn with pleasure, from the *remarks* which follow, that this society, within the first twelve years of its establishment, has administered relief in not less than one hundred and ninety-six cases of distress; and that the sum distributed in the course of this period amounts, in the whole, to 1680*l.* 8*s.*

• The very first case of a meritorious scholar and author, in distressed circumstances, which attracted the notice of the committee, was that of the learned, but unfortunate, Dr. Harwood; a man whose perfect knowledge of the learned languages, and laborious diligence, both as an oral instructor, and writer, scarcely procured him a scanty and precarious support.

• In the infancy of this institution, and when its funds amounted to little more than was required for the expences of printing and advertisements, this deserving object repeatedly received assistance, which, if it did not place him in affluence, rescued him from misery and despair. Other authors, moral and political, of great merit, and a few, of great and deserved celebrity, received assistance from the committee, to the utmost of its powers; but these being still alive, and it being an invariable rule of the committee, not to publish the names of living objects of their attention, those members of the society who wish to be minutely informed, may have recourse to the records of the

committee, which they have a right to inspect, and which are always open to the examination of any subscriber to the fund.

‘ In this early period of the institution, a lady, well known for works of the imagination, equally amusing and instructive, being in narrow circumstances, was enabled, by the assistance of the society, to place her son in a situation that promised a provision for life. Thus were some distinguished persons assisted from the Literary Fund, while its sources were scanty, and its bounties necessarily limited. But several deserving, though less eminent, writers received great alleviation in their distresses; one in particular (a very industrious and useful author) was, for several years, during which he sustained the most excruciating and incurable malady, preserved from the aggravated misery of want, and when relieved at last by death, from his cruel sufferings, received a decent interment, chiefly by the benevolence of the society.

‘ Of late years, as the funds of the society have increased, and the claimants become more numerous, in proportion as it was more known, its benefactions have been more numerous and liberal. Amongst the cases relieved, during this latter period, are several writers of distinguished eminence, whom it would be a gross indelicacy to name, or particularly allude to; especially since some of them are now in circumstances, that not only prevent their being objects, but may enable them to become supporters of the institution. The number of less brilliant, but useful, writers, relieved within this period, is also very considerable, and the cases of a questionable nature, or, where the vigilance of the committee may have been deceived, few. They will be fewer in future; as all cases that appear doubtful, may, by a late regulation, at the desire of any two members, be referred to a committee of the president, vice-presidents, and council, appointed for that among other purposes.

‘ It may, however, be satisfactory, and not uninteresting to the public, to know, that, among the cases during this latter period, was a son of the late ingenious and spirited translator of the *Lusiad*; towards the expence of whose education the society, more than once, contributed by donations for that purpose, to the gentleman under whose care the youth was placed. Another interesting case, which may be mentioned, was that of the widow and children of that distinguished poet, and original genius, Robert Burns. Towards the subscription for their relief and future establishment, the committee contributed a large sum, considering the amount of the funds then at their disposal, and have since made an addition; so that the whole amounts to forty-five pounds.’ P. 111.

In a detailed and subjoined statement of disbursements, we rejoice to find, that, although in the year 1790 the fund would not allow a larger annual benevolence than ten guineas, their income has been so progressively thriving, that in 1801 they distributed not less than two hundred and eighty-eight pounds, by which they afforded relief in twenty-eight cases of misfortune. Most cordially do we wish them every success; and we have no doubt of their obtaining it.

The establishment is amply entitled to patronage, and its promoters to the gratitude of their country.

‘ With regard to the poems themselves,’ observes Mr. Boscawen, with a modesty which is sure to obtain its request, ‘ it is hoped the candid reader will not require in compositions, all of which relate to one subject, that variety, which a multiplicity of topics and occasions might be expected to produce. The writer of this introduction is well aware how many defects may be justly imputed, and how few merits can be ascribed to his own contributions. But he trusts, that other parts of the collection, which, on the respective recitations, were warmly applauded, will be found worthy of being preserved ; and that his own attempts, if they obtain no credit to his talents, will, at least, secure indulgence to his motives.’ P. 163.

It is not to be supposed that all the flowers of this *living Parnassus* are possessed of equal excellence ; but we see no one that is altogether unworthy of notice. The following, by the elder captain Morris, recited at the annual meeting in 1796, is among those which have best pleased ourselves.

‘ To soothe the needy sage in Sorrow’s bed,
Or child, or widow, of the learned dead,
Thence this humane society began,
Guardjan of Genius, and the friend of man.
No narrow views with charity we mix’d ;
Our love was general ; and our law was fix’d—
Fix’d to relieve whoever had a claim ;
Whate’er his politics, his right the same ;
Nor on his frailties sought we to descant,
No ; all mankind have merit when in want.
Yet Prejudice has blamed this quiet band,
These mild associates that adorn the land.
That liberal views are misconceived we grieve ;
‘Tis human weakness lightly to believe.
All party-spirit from our thoughts we cast ;
We claim but justice, and forget the past.
Why may not love from ill-opinion grow ?
No friend can equal a converted foe.
The more mistaken mind our acts shall blame,
The more this generous troop shall rise to fame.
As when thick mists the sun’s effulgence hide,
And roll and blacken o’er the mountain’s side,
The shepherd, conscious of the solar power,
Eyes the red orb advancing to his bower,
Convinced his splendours are prepared to rise,
Burst through the gloom, and blaze along the skies :
So the rapt bard beholds, with joy divine,
This loved society in glory shine ?
And, while Suspicion seeks to cloud her day,
Perceives the mists of Error glide away ;

Sees Charity on learned labours smile,
 And Wisdom's rays illuminate our isle.
 In vain complaints are made of favour shown
 To those in learned circles scarcely known ;
 'Twas soft Humanity deplored their fate,
 The graceful virtue of our infant state ;
 In rigour feeble, in compassion strong :
 Through error wise, and charitably wrong.

‘ If once I fear'd our dissolution near,
 And urged your generous hearts to persevere,
 Those fears are calm'd ; the fairest prospects rise,
 And tears of sympathy fill Pity's eyes :
 The sons of Opulence, who forward press,
 Roused by the cries of Genius in distress,
 Admire what men of little wealth have done,
 And joy to share those honours we have won.
 Rejoice, then, friends of genius, friends of man,
 At length we prosper, and complete our plan ;
 Our bark is launch'd : I see her safely ride ;
 Propitious is the gale, and smooth the tide ;
 The wave shall kiss her side, the Zephyr play,
 And shouts of triumph hail her on her way.’ P. 181.

We can only find room for one more insertion, and shall appropriate it to the following address, written and recited at the anniversary, 1801, by Mr. Fitzgerald.

‘ Poets were ever poor, the fact's allow'd,
 Yet, in their poverty, they still are proud ;
 Proud in possession of an envied name,
 And avaricious in the love of fame !
 But, when a liberal patronage has given
 A life of ease—the poet's little heaven !
 Grateful returns his ardent Muse has shown,
 And cast a lustre on the proudest throne.
 Let France, in happier days, this truth record,
 When letters made more conquests than her sword.
 Colbert to Lewis gave a glorious name,
 That still is murmur'd by the breath of Fame :
 He made his master seem, to Europe's view,
 The great Augustus, and Mæcenas too !
 Made him the theme of every poet's lays,
 Who paid his bounty with unbounded praise ;
 The monarch's favour prone to over-rate,
 They felt him generous, and they made him great !
 Though provinces were wasted, cities fired,
 His splendid tyranny was yet admired ;
 France, though oppress'd, was flatter'd still to find
 Her polish'd fetters dazzle half mankind ;
 And, while she view'd the splendour of his throne,
 Forgot her chains, and smother'd every groan !
 Thus poets, to his vices render'd blind,
 Secured him from the curses of mankind,

Glorious they made the tyrant's reign appear,
And wreathed a laurel round his blood-stain'd spear.
Such powers to princely patronage belong!
And such the empire of immortal song!
Yet ostentation was the only spring,
That made a patron of a selfish king.
Your bounty, though less brilliant to the eye,
Seeks out distress, and checks the Muse's sigh.
Like Chatterton, a gifted youth arose
Heir to his genius, and to all his woes!
Like him, by poverty and grief oppress'd,
Peace was a stranger to his tortured breast;
Old in adversity, though young in years,
His scanty meal was moisten'd with his tears!
Unknown to patronage, unknown to fame,
With fainting steps to you the wanderer came:
You raised his head, and, with parental care,
Drove from his heart the dæmon of despair!
Long may his gratitude inspire his lays,
And make your worth the subject of his praise;
But should an author, with malignant sneer,
Traduce your purpose, yet your friend appear:
If he is poor, who thus belies your plan,
Despise his malice, yet relieve the man:
So shall your bounty in his bosom smart,
And wash, in deep remorse, his venom'd dart!
When howling Discord, with her serpents fell,
Hopeless of mischief, seeks her native hell;
When fair returning Peace shall bless these isles,
And rose-lipp'd Plenty on our harvest smiles!
The great, and rich, relieved from public care,
Will crowd to rescue genius from despair;
And, while they praise your efforts, will bestow
Still ampler means to succour letter'd woe;
Proud to reflect, on each revolving year,
That what they give can dry the Muse's tear;
To Learning's soul a ray of joy impart,
And cheer with hope the desolated heart!' P. 236.

ART. V.—*Travels in the Crimea.*—*A History of the Embassy from Petersburg to Constantinople, in 1793. Including their Journey through Kremenchuck, Oczakow, Walachia, and Moldavia; with their Reception at the Court of Selim the Third. By a Secretary to the Russian Embassy.* 8vo. 7s. 6d. Boards. Robinsous. 1802.

THIS little work consists of two parts, travels in the Crimea, and the journey in which the author accompanied the embassy from Petersburg to Constantinople. Each is independent of the other, and both are related in the simple

style of an attentive and faithful observer. The author does not attempt to exalt himself in the reader's opinion, but plainly relates what he witnessed.

'The narrative of the following Travels was not originally intended for the press. It was written at first purely as a homage at the shrine of friendship; but many of those persons for whose private amusement it was destined, as well as others distinguished for their science and information, having pronounced the manuscript to be both interesting and instructive, their judgment has had sufficient weight with the writer to induce him to present his observations to the public at large.

'Though the rapidity with which the traveller proceeded, permitted him to cast only a transient view upon the different objects worthy of remark which offered themselves to his attention, yet the historian, the geographer, and the statistical observer, will perhaps find some scattered hints in these pages, which they will deem not unworthy to be registered and remembered.

'The most interesting parts of the narrative will no doubt be found to be the journey of the writer across the Crimea, and the minute and ample account of the expedition of the famous embassy from Petersburg to Constantinople, as well as of its residence in the capital of the Turkish empire, in 1793. The public as yet knows nothing, or knows very little, respecting the interesting route of this deputation through a considerable part of Europe; a part hitherto almost unfrequented, and respecting which we have scarcely any authentic information; while the voyage of lord Macartney to Pekin and the other provinces of China, has been detailed with emphasis, published with splendour, and is in the hands of all the world.

'This Russian embassy, composed of a train of nearly seven hundred persons, and which presented a spectacle of truly Asiatic luxury, consisted, strictly speaking, of a single caravan. A detachment of infantry and cavalry opened and closed their march; they advanced by very slow stages; every evening an encampment was formed according to all the rules of the military art; and every third day was devoted to relaxation and rest. It was not till the sixth month after they left Petersburg that they arrived at Constantinople, and their ceremonial entry was in an uncommon degree memorable and brilliant. All the curiosities of this ancient metropolis were exposed to the view of the ambassador and the principal persons of his suite, by the express orders of the grand-signior; and the author of the following sheets exerted as much vigilance as eagerness, to keep an ample and exact journal of every thing he saw.' P. iii.

We shall step, with the author, immediately into the Crimea, a country which we have lately glanced at with professor Pallas, in the course of which we mentioned the present journal. The plain of Oczakow is a vast surface, almost wholly choked with weeds, without a bush or a habitation, except an occasional post-house. Cherson, a town on the Dnieper, beyond the river, which was once the boundary between Russia and Turkey, is no longer necessary as

a barrier town ; yet over the gates is still to be seen the following significant epigraph—'This is the way to Byzantium'—a way which we trust Russia will never explore or attain. On crossing the Dnieper, our author arrives at Perecop, whence the moat, that divides the Taurida from the main land, is only half a league distant. From Sympheropol, where our author resided, the distance to Perecop is considerable ; and his description is equally luxuriant with that of Pallas, whose account of this part of the Crimea we lately noticed. The Tartars can scarcely reconcile themselves to the customs of the Russians, though the conduct of the governor is particularly liberal and attentive. The Tartars, in return, are kind and hospitable to strangers and even Russians, though, as we have just remarked, they feel a repugnance to adopt either their manner of living or their customs.

The first of our author's excursions was to Sewastopol, a port in the south-west ; and the singular configuration of the rocks, preserved in the plates illustrative of Pallas's travels, excites his astonishment. In penetrating the valleys of the interior, he sees the ancient Arcadia almost realised ; and surveys, with admiration, the numerous flocks of the Tartars, and the peculiar sheep of the Crimea, whose fleeces are so much valued. The port of Sewastopol is yet in its infancy, but it is extensive and convenient.

The second excursion was to Sudak, in the interior of the Crimea, delightfully situated among mountains of very picturesque forms. Its chief production is wine. The avenues leading to the mountains are diversified with numerous villas and gardens rising to their summits, whence the sea and land prospects are peculiarly beautiful.

The third excursion was to the mountain Tsherderdak, the highest in the Crimea. Of the view from its summit, we shall select our author's description.

'I had the pleasure of beholding underneath me the beautiful peninsula in all its extent, its mountains, its valleys, its woods, its towns, and its villages. I continued eight whole days in this place, without being able to exhaust the vast picture that on all sides excited my admiration and astonishment. Towards the north, I discerned distinctly the little town of Perecop ; towards the west and the south, the Black Sea, which waters the coast of the peninsula ; towards the east, the sea of Asoph, which however, on account of its distance, was not so easily distinguished.

'I had scarcely enjoyed this majestic and enchanting scenery half an hour, when the sky became covered with black clouds, which very soon descended half-way down the mountain, substituting for the spectacle I had been enjoying, another, which, though less agreeable, afforded me however, on account of its novelty, very high pleasure. A most violent storm took place beneath my feet, and filled my soul

with I know not what sentiment of joy and terror, which, in the state of astonishment and stupor into which this striking occurrence had thrown me, it was impossible to develop. The cold with which I was seized on the summit of the mountain obliged me to think very soon of departing. The clouds however had removed; and I had the pleasure of beholding the picture I had so ardently enjoyed by degrees re-animated, and presenting me, in the midst of different objects becoming insensibly visible to the eye, with attractions that drew all my attention. I discovered a great number of the grottoes, cavities, and abysses of the rocks. The snows, with which these last are filled, and which exist eternally, give birth to the Salgir, and sustain besides an infinity of smaller streams, which flow in an irregular course on every side. This great quantity of water, produced by the melting of the snow, as it escapes from the gulfs and profound excavations which it seems to have assisted in forming, encounters in its passage to the foot of the mountain different rocks, which convert it into a number of cascades, the noise of which is loud enough to be heard at a considerable distance. The water is extremely cold, and so limpid, that notwithstanding a depth of seventy fathoms, the sound of a piece of money being thrown in, and reaching the bottom, would be distinctly heard. I discovered in different parts of the mountain many loud and distinct echoes, which return several reverberations.' P. 41.

In our author's return to Petersburg, through Poland, we meet with nothing peculiarly striking. He points out the gigantic magnificence of Moscow, and the barbaric splendour of its vast *fêtes*. In Petersburg, too, he notices the show, the luxury, the magnificence, of the entertainments given by the higher ranks.

The embassy, which he is engaged to follow, soon calls him from these scenes; and his journey, for a part of the way, brings him towards his former track. We pursue splendid spectacles, however, with less interest than the simple views of nature, and scenes not yet painted by the faithful hand of a real observer.

We stop with a little interest at Jassy, the capital of Moldavia, as at no great distance prince Potemkin breathed his last, in a field, as he was taken ill in his carriage. In this neighbourhood, too, count Romanzow lived in retirement, after having yielded the command of the army to the superior abilities, or the happier fortune, of Potemkin. The princes of Moldavia are subject to the Porte; and the precarious office of hospodar prevents any concerted plan for the increased prosperity of the country. The embassy was received with the most pompous hospitality; and the entertainments were enlivened by the beauty, good humour, and splendor, of the ladies, who had learned English and Polish dances, teaching, in return, those of their own country.

At Bucharest they were received with similar attention, and soon afterwards crossed the Danube, when they entered

Bulgaria, a mountainous country, though highly cultivated, and where the peasants enjoy a fertile soil in security and peace. Romelia, the next province, is more mountainous still; yet cultivated badly, and parched, at that time, by a long continued drought. At last, however, they cross Mount Balkin, the ancient Hæmus, and reach Adrianople, in a valley, beautiful, well cultivated, and watered by three rivers.

From Adrianople, we find nothing particularly interesting to detain us; and we shall add the general feelings of the traveler in this very tiresome journey, from his reflexions on arriving at Constantinople.

‘ If it has ever happened to any of the persons who read to the end of my work, to wander during six months on the high roads before obtaining the object they had in view; if in the course of their journey they have been shut up in a carriage drawn at a slow pace by oxen, exposed to the burning rays of the sun, suffocated by the dust, torn by thorns and brambles, and horribly jolted by the roughness of the roads; if during the greatest part of the nights they have been under tents incapable of defending them from the torrents of rain which poured down upon them; if when exhausted with weariness and fatigue they have experienced the vexation of being awakened by troublesome insects and reptiles; or if they have passed abruptly through the extremes of heat and cold, and supported the intemperance of the seasons; if in the course of their travels they have been inconvenienced with occurrences of this nature, they may perhaps form a just idea of the delight I experienced when I got out of my bed for the first time after our arrival at Constantinople. I was so enchanted with the reflexion that I was no longer under the necessity of occupying myself with preparations for travelling, that I thought of nothing but eating the excellent breakfast that waited for me; and this idea caused me additional joy, when, from the window of the apartment I shared with some of my companions, I beheld the most enchanting spectacle in the world. It is a generally acknowledged truth, that Constantinople is more delightfully situated than any other town in Europe, and that in this point of view she may dispute the preference with even Genoa or Naples. She is placed at the extremity of the celebrated Bosphorus of Thrace, which may be about half a league in length. It is by the Bosphorus that the Black Sea communicates with the sea of Marmora. On each side along its banks are a great number of gardens and country-houses, in the arrangement and construction of which is conspicuous the taste of all nations, without even excepting the Chinese. The city rises in an amphitheatre, exhibiting an infinite number of mosques and towers. Its shores are in general planted with cypress and other trees, presenting a most varied and animated scene, from the quantity of persons who pass and repass, as differently habited as the occupations are various which conduct them thither. Before the town extends the sea of Marmora, whose immense and tranquil surface of water facilitates the view of numerous vessels of all sizes and from all countries; to say nothing of a prodigious

gious quantity of handsome barges, and islands full of rocks, or covered with lively verdure, light-houses, and many other edifices. The scene is also embellished by the coasts of Asia, enriched with hills and interspersed with country-houses, delightful gardens, and clumps of trees, in addition to which appears in the neighbourhood the large town of Scutari, presenting a very gratifying perspective.' p. 103.

The ceremonies, spectacles, and galas, we shall not notice; and we have already so many descriptions of Constantinople, and its ancient remains, that it would be difficult to offer any striking novelty. We mean not that any part is trite or copied. On the contrary, the author seems to have been peculiarly active in surveying the environs, and to have had some peculiar advantages in examining the different parts of this successor of the ancient Byzantium. We mean only to say, that the novelties are not easily discovered or separated from what has been before told.

The return is more full and descriptive than the journey forward. In the vicinity of the Black Sea, through the delightful provinces already noticed, and in the neighbourhood of the Danube, rolling majestically to the Euxine, the author could not avoid many interesting reflexions.

We find little of importance till the travelers cross the ancient Hæmus, and arrive in Bulgaria; but the Hæmus, inferior to the ancient Rhodope, which it meets at nearly a right angle, sends out but few rivers. It is from the latter mountain that the numerous streams arise, which swell the Danube, at its *embouchure*, into a vast river.

Bulgaria is not highly fertile; but the inhabitants are distinguished by a simplicity of manners and a courtesousness that engage regard. Walachia is more luxuriant; and Moldavia is apparently capable of supporting a considerable population. In the former, however, agriculture is much neglected. The wheat, Turkish corn, barley, millet, and a small quantity of oats, are only raised for their interior consumption.

'Labour, and the proper adaptation of crops, are in general so ill understood in this country as to render the scantiness of its produce very little surprising. Not more than a fortieth part of its extent is tilled. The cultivator only sows what he considers as sufficient to serve him for the necessaries of life, under the apprehension that the boyards or lords, who take the utmost care that these unfortunate peasants should retain no more than what will suffice for their existence, may seize whatever exceeds that proportion. The misery and idleness, or rather the state of non-entity of the human species in these countries, appears almost incredible when the natural excellence of the soil is considered; but when reflexion is carried back to the operation of eastern despotism, refined by the hospodars, who are at the same

moment both slaves and tyrants, there is no longer room for astonishment.' p. 258.

'The vine is a more considerable object of cultivation and of commerce in this country. It will grow any where, though it is more generally and more successfully cultivated at the foot of the mountains. The wines they produce are light and watery, but they possess a very agreeable flavour, and a nourishing quality. Those of Pietra are esteemed the best, and they are sometimes even considered superior to the best Tokay wine; and, if the country produces very little of it, it is entirely the fault of the inhabitants, who neither know how to make or preserve it, the cultivators of vineyards being unaccustomed to weeding them carefully; and, ignorant of the method of trailing them, similar to that practised in vine countries, content themselves with raking up the earth once a year round the stalk, and take no further care to prevent the growth of weeds. The most considerable commerce for these wines is with Poland and the Ukraine. A certain quantity is even conveyed as far as Moscow. I have already mentioned the quantity of fruits of every kind produced in Walachia, where it is common to meet with even whole forests of fruit-trees, such as pears, cherries, and apricots, &c. The greatest part of the mountains, in this circumstance of the variety of its fruit-trees, resemble our best cultivated gardens, which undoubtedly will always be inferior to those I saw in Walachia. I observed in general a greater population in the mountains than in the plains, notwithstanding their being less fertile. This is easily accounted for, when it is considered that these mountains answer the purpose of an asylum to the inhabitants during the ravages of war. They instantly fly to them for refuge when the flatter parts of the country are exposed to the fury and ravages of a lawless Turkish soldiery, whose violence it is difficult to restrain, and who bear in mind the consciousness of being the support of the thrones of the sultans, who dare not punish them. On these unhappy occasions, the Walachians find in these mountains a secure retreat against the rage of their tyrants, who carefully avoid pursuing them thither, dreading the stratagems and intrepidity of those who inhabit them. The paths leading to these mountains are almost inaccessible, and known only to those who constantly reside in them.' p. 259.

Weyd (probably woad), employed in dyeing blue, succeeds very well in this country. The skompi, used in the dressing of Morocco leather, and a sort of strawberry which gives a yellow colour, are also said to be common. Three hundred and forty thousand horned cattle are annually sent from Walachia to Constantinople; and several millions of horses, with numerous flocks of sheep, are driven every year to graze in the country. Some millions of sheep are sold annually for the Constantinople market at about 2s. 6d. each; and a broad cloth is manufactured in this country from the wool, usually dyed blue or green. Bees are much attended to; and the honey, nearly white, is carried to Constantino-

ple; the wax to Venice. A green wax is produced by bees of a particular species, smaller than the common, but very scarce. Near Bucharest is a mine of fossile salt; and, as the mountains of Walachia are a continuation of those of Hungary, they may probably be equally rich in metals. Grains of gold are frequently brought down by the rivers, mixed with sand.

‘ Though Walachia, no more than other southern countries, has escaped the invasions and inundations of barbarous nations, yet the Roman name and language have ever been preserved in it. The inhabitants still call themselves Romans. The name of Walachians is without doubt a Slavonian name adopted by the Turks. The present Walachians being a mixture of several nations, their language also is mixed with a quantity of terms, so much disfigured, that it is very often quite impossible to trace their origin. Each barbarous nation has left in it some of its own language, and a most disgusting jargon is the result of the whole together. Meanwhile, the Roman language has finally been paramount; but without experiencing a better fate in Walachia than in the other countries in which it formerly prevailed; it is even much more corrupted in Walachia than in most other places.

‘ The Walachians are in general tall, well built, robust, and of a very wholesome complexion. Diseases are very rare amongst them; and the plague, though so frequent in Turkey, has never been known in Walachia, excepting in times of war, when this disease is brought among them by the troops who come from Asia.

‘ It is melancholy to consider, that so beautiful and fertile a country, situate in so fine a climate, and inhabited by beings of this description, should be so thinly peopled. I am persuaded that the country is capable of subsisting five or six times more inhabitants than it at present contains. Its population, far from increasing, has been diminishing for a great number of years; the principal reasons for which are easily conceived:—the despotic government of the Turks; the taxes which the hospodar is obliged to levy on the country, to be enabled to pay the annual tribute, and to buy powerful friends at the court of the grand-signior; the tyrannical manner of collecting these taxes; the oppressions of the boyards, who take revenge on their vassals for the sovereign contempt with which they are treated by the Turks; the frequent wars in which the Porte has been engaged, the consequences of which have been so sensibly felt by Walachia, and of which it has often been the theatre; the barbarities and cruelties exercised by the soldiery in times of war; the plague itself, which frequently follows in their train;—this combined multitude of destructive evils, any single one of which is sufficient to lay waste and depopulate the most flourishing country, contributes in equal portions to diminish the number of the inhabitants of this province, and every day to increase their emigration. The wise and benevolent policy of their neighbours receives them with open arms; and Transylvania, in particular, has derived many advantages from these forced or voluntary emigrations of the inhabitants, who in the similarity of the soil, man-

hers, and language of Transylvania, acknowledge a second country, and a government less subject to such fatal revolutions.' p. 268.

The Walachians are not temperate; yet their manners are simple, and their customs chiefly Turkish. They are idle, covetous, and blindly superstitious.

The embassy soon enters Moldavia; but, in the narrative, the passage of the Danube is strangely omitted; and indeed many circumstances lead us to believe that this is an abstract of a larger and more important work. The Danube is highly useful, both to Moldavia and Walachia; and, with the Dniester on its north-west, renders these provinces best adapted for very extensive commercial enterprises. The neighbourhood of the Black Sea, its connexion with the Mediterranean and with countries the most distant, by its central situation and the course of its chief river, together with the fertility of the soil, might render the inhabitants a very rich and powerful, and, would their government permit, a happy people.

* The colonies that would be sent there would have no cause for apprehending the same inconveniences and misfortunes as have been experienced by those of Astracan, because they would be removed to a shorter distance, and would have all the resources of civilised Europe to hope for. They might likewise avoid the inconveniences to which the establishments of the Bannat of Temeswar have been subjected, by being more judicious in the choice of the lands to be fixed on for their habitation. In this view the tracts of Walachia and Moldavia on the Danube are the most favourable, and the climate itself the most salutary of any to be met with. Nothing more would be necessary than to drain the lands, and to carry off the stagnant waters, in order to purify the atmosphere, and render the soil more proper for cultivation. The opening the mines and clearing the woods, the tilling the grounds, and cultivating vines and fruit-trees in a more skilful manner, would be objects which in the space of a few years might enrich two hundred thousand indigent families, who are at present condemned to idleness and want, and bring into the coffers of the sovereign more than sixty millions of livres. The nature of the soil of the plains and hills exhibits in general such favourable properties, that plantations might almost any where and indiscriminately be formed of rice, tobacco, or sugar—productions that are foreign to our continent, and singularly calculated to succeed in this soil. In this corner of Europe would then be collected almost every object of cultivation known in the globe. The desert, which extends from Jassy to the Dniester, and to the frontier of Podlakia, in a space of twenty leagues in breadth and thirty in length, offers one of the best soils that it is possible to meet with for the cultivation of barley, wheat, and orchards. There is not a single tree in all this space; but the land is covered with high verdant grass, which every where announces the abundance of productive salts with which it is impregnated. This land is undulated on all sides by an infinity of small hills, with springs of water at every

step. Nothing could be easier than to plant orchards in it, or even woods, either of which would succeed extremely well.' P. 284.

The account of the Moldavian dances is amusing, but too long for insertion. The ancient history of this province has still less claim to our particular attention; and its present state, its productions, government, &c. contain no facts of very particular importance. Three glasses of its wine, it is said, will intoxicate the hardest drinker; yet, it is added, the liquor is not heady. Some mistake must have occurred in the translation.

The account of the government of Moldavia we must omit. The Moldavians themselves are described as proud, audacious, and quarrelsome; but easily appeased, lively and jocose. Their arms are the bow and the javelin; and the Turk and the Tartar, the Armenian and the Jew, meet no quarter. Moderation is a virtue unknown, either in wine or in other circumstances. They are haughty in prosperity, cowardly in adversity; eager to attempt, but, if foiled at first, immediately discouraged. The men are robust and well made, and have a considerable facility in learning the military exercises.

The Walachians are more lively, have more intellect and courage, but drink like the Moldavians, and are equally, perhaps more, hospitable. The women are handsome, but pale; and their dress displays very accurately their forms. In both provinces, in a circumference of near six hundred leagues, the inhabitants do not exceed sixty thousand, of very different races. Moldavia, we are told, could once furnish forty thousand fighting men. At present, the hospodar could not bring ten thousand into the field. His ordinary revenues amount to about three millions of livres; those of the prince of Walachia to nearly twice as much.

The remainder of the tour is entertaining, but not highly interesting; and, as our article is already sufficiently extended, we shall refer the reader to the work itself, which is not, on the whole, uninteresting or unimportant, though unequal.

ART. VI.—*The Principles of Analytical Calculation.* By Robert Woodhouse, A. M. F. R. S. &c. 4to. 8s. Boards. Rivingtons. 1803.

QUANTITY is of two kinds, continued and discrete. The ancients were more conversant with the former, the moderns, with greater reason, apply themselves to the latter. On the advantages and disadvantages of each, much dispute

has arisen; and a preference has been capriciously given to one or other of the systems, without knowing the grounds on which it should be established. The ancients were compelled by necessity to pursue long and laborious investigations of continued quantity, because their symbols for discrete quantity were only to be managed with extreme difficulty: they made but little progress in arithmetic; and algebra was scarcely known to them. The slight circumstance of the introduction of the Arabian or Indian numerical figures, wrought a prodigious revolution in science: discrete quantity became the object of investigation; algebraic calculations were pursued to a great extent. The doctrine of fluxions, or the differential calculus, was invented; and problems, which would have tortured an ancient geometer during his whole life, are now solved with great ease by a young mathematician in the commencement of his scientific career.

Mathematics, being the science of quantity, are naturally, from this division of quantity, arranged into two branches; that of continued, and that of discrete quantity; each of which should be studied separately; and, when the student has obtained clear notions of each in his mind, he will readily see the connexion between them, and that they may be made to impart mutual assistance. Thus, having obtained from Euclid the information that the square of the ordinate, in a semicircle, is equal to the rectangle under the abscissas, he can convert this into an algebraic proposition, by making $ax - x^2 = y^2$: he now considers his right line as separated into parts, on which he erects perpendiculars; and, by numbers, assigns to each ordinate its proper magnitude. Thence he ascertains that the greatest square is that of the ordinate which passes through the centre; and the same truth is now established by both algebra and geometry. The difficulty of finding areas is, by the ancient methods, almost insuperable. An unfortunate term introduced by sir Isaac Newton throws an unnecessary ambiguity over the modern system. He changed the meaning of equality, a term of which we have the clearest idea. Throughout all his work, where the words *ultimately equal* are used, the proper terms should be *never equal*; that is, the quantities which he affirms to be *ultimately equal*, are *never equal* to each other; but their difference is small; and they are approaching to a limit, which limit may be used in his reasonings. Thus, in his second Lemma, the discrete quantities, the interior parallelograms, can never be equal to the area of the curvilinear figure; in the seventh, the chord and tangent, that is, the hypotenuse and side of a right-angled triangle, are said to be *ultimately equal*, though it is well known by Euclid that

they can never be equal to each other. Yet Newton, in his future reasonings, finding that the limits to which these quantities are approaching would answer his purpose, expresses his intentions by the quaint and incongruous term, *ultimately equal*.

It was natural that this innovation should excite, among the lovers of perspicuity, a great deal of disgust; and this was increased, when they found that it led them to what they conceived to be a still more perplexed subject—the doctrine of fluxions. The subtle notion of velocity was introduced into every question: quantity was divided into minute parts; and some were rejected, others retained, apparently to those not acquainted with the new doctrines, at random. Hence the whole of this new science appeared, to a very amiable and intelligible writer, a complete tissue of sophistry; and he attacked it with a vigour which the mathematicians in vain endeavoured to elude. They were, however, convinced that the conclusions obtained by their new science were accurate; and, little anxious about first principles, they left the good bishop Berkely in possession of his post, and pursued their investigations, though ‘their defects,’ as our author justly observes, ‘had in metaphysics and logic been clearly made out.’ Some, however, since sir Isaac’s time, have endeavoured to give that perspicuity to the doctrine of fluxions, which would have been necessary to satisfy the rigid notions of the ancient geometers: the attempt does them credit; and their failure ought not to deter others; for ‘mental satisfaction and improvement are more worthy objects, than simple rules and most tedious processes’ in computation.

The intention, then, of our author is to conduct us, on the principles of true reasoning, through our analytic calculations; to separate what is strictly true, from mere articles of convention; and to show us where the mind can rest with satisfaction in the discoveries of the moderns. This task he has performed with much ingenuity; but his technical language, together with the novelty and abstruseness of his discussions, will deter numbers from pursuing the chain of his reasonings; and they will rather acquiesce in the *ipse dixit* of Newton, than go through a laborious mental investigation, which may shake their faith in their former systems. We will point out a few instances in which the author detects the fallacy of modern reasonings.

The nature of positive and negative quantities is the first object that meets us in this work, arising from the explanation of the algebraic signs. The latter are allowed to have a place; but not because any proof can be given of the effects of addition, &c. upon them, but ‘for the sake of com-

modiousness in calculation; and all the rules relative to them are 'partly arbitrary, and suppose some previous convention.' On this subject he is as much at variance with those who support as those who reject these quantities: the former will not be pleased that he has destroyed all their proofs; the latter will think him inconsistent with himself, and retort upon him the passage we have just quoted, that 'mental satisfaction and improvement are more worthy objects, than simple rules and most compendious processes in computation.' On this arduous subject, however, we will leave the author to speak for himself.

'It has been already observed that, if negative quantities are made the object of demonstration, it must be in consequence of some arbitrary rule. The rule for transposition introduces negative quantities, and leads to equations of no direct meaning; the rule for the multiplication of signs likewise introduces them, for although in all real questions, it can be proved that the rule leads to true results, and therefore, for commonness is made general; yet, in the reverse operation of extraction, the consequence of such a rule may be equations, considered separately from questions to which they belong, of no direct meaning; thus if $x^2 = a^2$, x must be put $\pm a$, since according to the rule $-a \times -a$ gives a^2 as well as $+a \times +a$.

'The notions that have been sometimes formed of negative quantities are as faulty, as the methods by which rules for their multiplication have been proved; they have been considered as quantities less than 0, or their nature has been attempted to be explained, by illustration drawn from mercantile transactions, or from the properties of geometrical figures; the first notion is manifestly an absurd one, the second merely illustrative and proves nothing; besides, it in some sort begs the question, for, that, a positive quantity representing a line drawn in one direction, a negative quantity must be used to denote a line drawn in an opposite direction, is by no means a self-evident truth, and is in fact a consequence of the definition, by which the application of algebra to geometry is made, and of certain properties of negative symbols previously established by the rules of algebra.

'The method of proving the rule for the multiplication of signs, by multiplying $(a - a)$ into $\pm b$ contains a manifest fallacy, for it is essential to the proof, by which $(a - a) \pm b$ is made equal to $\pm ab \mp b^2$, that, $a - a$ should be a positive quantity: it cannot at once be put $= 0$ and employed in reasoning as a quantity; or if first considered as a quantity and afterwards put 0, the hypothesis is shifted, and the previous result must be abandoned.

'The method of proving the rule, by reasoning on the signification of the word subtraction, is not more satisfactory; for, to subtract a negative quantity, does not necessarily mean to add a positive one; if the phrases are equivalent, they must be made so by definition; there is a wide difference, between what is agreeable to the analogy of language, and what is admissible in strict demonstration.' p. 7.

The author makes a just distinction on the meaning of the sign $=$, which is confounded by most mathematicians.

Thus, when we say $a+x=b$, we mean that $a+x$ is the sum of two numbers which is denoted by b : but, when $\frac{1}{1-x} = 1+x+x^2+x^3 \dots \dots \dots$ &c. then $=$ is only the mark of operation, and shows that $\frac{1}{1-x}$ being expanded, produces the series. We apprehend that it would be better to give to the sign $=$ its appropriate meaning, and to retain it strictly; which may be done, by simply adding to, or subtracting from the series an indefinite term, which is to be known from the nature of the equation. Thus $\frac{1}{1-x} = 1+x+x^2+x^3 \dots \dots$

$+z$. In this case, $z = \frac{x^m}{1-x}$.

On the binomial theorem, our author first lays down the rudiments of his own analysis; and, having given the history of its origin, he will startle many who have hitherto acquiesced in the usual demonstrations of this famous rule.

‘The precise object of the binomial theorem having been misunderstood, it is no matter of wonder, that the demonstrations given of it are inaccurate. The demonstrations alluded to, are conducted by combinations, by increments, by the multinomial theorem of De Moivre, by vanishing fractions, (Landen’s method) and by the method of fluxions. All which demonstrations, without intending any disrespect to their learned or ingenious authors, I affirm to be imperfect. I stop not here to make good the assertion, it being my duty less to detect error, than to propose what may find reception as truth.’ p. 34.

The author’s proof is as follows:— D, D^2, D^3, D^4 , are notes of operations performed on other quantities. Thus Da^m represents ma^{m-1} , D denoting the operation on the term a^m , to produce the term following it in the binomial theorem, independently of x ; namely, a is to be raised to a power less by unity, and then it is to be multiplied into the m , the index of a . DDa^m signifies mDa^{m-1} , the first D denoting the preceding operation on a^m ; and now, for the term mDa^{m-1} , the same process is to be followed, when it will be seen that DDa^m represent $m \cdot m-1 \cdot a^{m-2}$.

‘Let therefore, $(a+x)^m = a^m + m a^{m-1}x + px^2 + qx^3 + \&c.$ (1),
or, $= a^m + D a^m \cdot x + px^2 + qx^3 + \&c.$ (2).

‘Increase x by z , then $(a+x+z)^m = ((a+z)+x)^m = (a+(x+z))^m$ and to expand $((a+z)+x)^m$, in series (2) for a put $a+z$, and in p, q, r , for a , put $a+z$, then since p, q, r , &c. are of the form Na^s , N , a numeral coefficient, when a is increased by z , the expansion of $(a+z)^s$ will be $a^s + s a^{s-1}z + s \cdot s-1 \cdot z^2 + \&c.$ or $a^s + D a^s z + s \cdot s-1 \cdot z^2 + \&c.$ and consequently, p, q, r , &c. will become of the form $p + Dp \cdot z + \&c. q + Dq \cdot z + \&c.$

hence,

$$\begin{aligned} \{ (a+x) + z \}^m &= (a+x)^m + D(a+x)^m \cdot z + (p + Dp \cdot x + \&c.) x^2 + \&c. \\ \text{or } a^m + D a^m x + p x^2 + q x^3 + \&c. \\ &+ D a^m \cdot x + D^2 a^m x^2 + Dp \cdot x^2 \\ &+ \&c. + \&c. \end{aligned}$$

' To expand $\{ a + (x+z) \}^m$, in series (2) for $x, x^2, \&c.$ put $\overline{(x+z)}$, $(x+z)^2, \&c.$

$$\begin{aligned} \text{then } \{ a + (x+z) \}^m &= a^m + D a^m (x+z) + p(x^2 + 2xz + \&c.) \\ &+ q(x^3 + 3x^2 z + \&c.) \end{aligned}$$

Now, since the same operation is made on $a+x+z$, whatever is the operation that m designates, the two expansions or series must be identical, and two series are identical, when the coefficients of the terms involving the same powers of the arbitrary quantities are the same.

hence, comparing $2p xz$ and $D^2 a^m \cdot xz$, $2p$ must $= D^2 a^m$, and $p = \frac{D^2 a^m}{2}$; comparing $3q x^2 z$ and $Dp \cdot x^2 z$, $3q = Dp = \frac{D \cdot D^2 a^m}{2} = \frac{D^3 a^m}{2}$,

$$\text{or } q = \frac{D^3 a^m}{2 \cdot 3};$$

$$\text{in like manner } 4r = Dq \text{ and } r = \frac{D^4 a^m}{1 \cdot 2 \cdot 3 \cdot 4},$$

and if the coefficients of the terms affected with x^{m-2}, x^3 in the expansion of $(a+x)^m$ are $N_{(m-1)}, N_{(m)}$,

$$\text{then } D N_{(m-1)} = m N_{(m)} \text{ and } N_{(m)} = \frac{D N_{(m-1)}}{m},$$

$$\text{and since } N_{(m-1)} = \frac{D^{m-1} a^m}{1 \cdot 2 \cdot 3 \dots m-1} = \frac{m(m-1)(m-2) \dots (m-m+2)}{1 \cdot 2 \cdot 3 \dots m-1} a^{m-m+1}$$

$$N_{(m)} = \frac{m-m+1}{m} N_{(m-1)} = \frac{m(m-1)(m-2) \dots (m-m+1)}{1 \cdot 2 \cdot 3 \dots m} a^{m-m},$$

$$\text{hence } (a+x)^m = a^m + D a^m \cdot x + \frac{D^2 a^m \cdot x^2}{1 \cdot 2} + \frac{D^3 a^m \cdot x^3}{1 \cdot 2 \cdot 3} + \&c.$$

or, expanding the coefficients by the operations that $D, D^2, \&c., D^3$, denote

$$(a+x)^m = a^m + m a^{m-1} \cdot x + \frac{m \cdot (m-1)}{1 \cdot 2} a^{m-2} x^2 + \&c.$$

which theorem is known by the name of the binomial theorem.

r, 24.

This proof is very ingenious; but, from the novelty of the terms, it may elude for a time even a careful mathematician: for which reason, we could have wished the author had gradually led his reader to the use of the notation, and shown him, from the instance $\overline{(a+x)^2} = a^2 + D a x^2 + p x^2$, how he may carry on this method with certainty to the higher powers. We may observe also, that, in comparing $2p x \cdot x$

$= p^2 a^n x$, when it is found that $p = \frac{D^2 a^n}{2}$, p is ascertained

to be equal to $m \cdot \frac{m-1}{2} a^{n-2}$, because $Da^n = m \cdot a^{n-1}$: but

then it is assumed, in the original series, that the second term is $m a^{n-1} x$; an assumption which, though true, renders the demonstration less perfect.

From this demonstration, the writer proceeds to investigate the series for a^x , which is expanded on similar principles; and he here makes the important and just observation, that the connexion between the theories of logarithms and curve lines is merely accidental and arbitrary.

'In fact, the arrangement of the truths of analytical science, such as history gives it, is very different from their logical and natural arrangement; and as, in the infancy of analysis, mathematicians were more solicitous to advance it, than to advance it by just and natural means, they frequently deviated into indirect and foreign demonstrations, and sometimes employed the geometrical method, with which they were well acquainted, to establish arithmetical and algebraical truths: the evil attending on this mode of procedure has been, that things in their nature totally independent have been thought to possess a real and necessary connexion, and, that the principles of a general method have been sought for, in some particular method, properly, that is according to the logical and natural order of ideas, to be comprehended under the general one. The properties of numbers established by means of the properties of extension, and the expansion of algebraic expressions by means of the properties of motion are curious facts in the history of science: a knowledge and examination of these facts would shew us the source of many confused notions, and conduct us to the solution of several paradoxes with which analytic science is supposed to be embarrassed.' p. 40.

From these, comparatively speaking, simple instances, we advance to the more complicated and embarrassed forms, through which our limits do not permit us to follow our author in so abstruse a subject.

'The expressions, x^n , ax , $l.x$ are called *functions* of x , and are thus symbolically represented, by Fx , or ϕx , or $f x$, or ψx , &c. and consequently $F(x+\Delta x)$, or $\phi(x+\Delta x)$, or $f(x+\Delta x)$, or $\psi(x+\Delta x)$, &c. mean either $(x+\Delta x)^n$, or $ax+\Delta x$, or $l(x+\Delta x)$ ($(x+\Delta x) = e^{(x+\Delta x)}$). Now the symbol D has been hitherto used only to denote that operation by which the coefficient of the second term in the expansion of $(a+x)^n$, or $(x+\Delta x)^n$ is formed. Let it now be made to denote the operation made on x^n , ax , $l.x$, &c. by which the coefficient of the second term, in the expansions of $(x+\Delta x)^n$, $ax+\Delta x$, $ex+\Delta x$, $L(x+\Delta x)$ ($x+\Delta x = aL(x+\Delta x)$) is formed, then under this signification, its former one will be comprehended, but it will no longer denote a similar operation, as when restricted to expressions such as x^n ; D ,

however, when applied to $f x$ or ϕx , &c. generally represents the second term of the series that arises from expanding $f x$ or ϕx , when for $x, x+1$ is substituted: that second term can always be known, since all the expressions which $f(x+1)$, or $\phi(x+1)$ is made generally to represent have been previously expanded, thus $dx = x^{m-1}$. p. 42,

This leads us to the doctrine of fluxions; and the nature of vanishing fractions is treated with great propriety.

' These vanishing fractions have caused many discussions amongst mathematicians; they have caused many false reasonings. It was not perceived that, to assign the value of $\frac{x^m - a^m}{x^n - a^n}$ ($x=a$), there was an absolute necessity of some definition, convention, or extension. The notion of an inherent signification, and of an essential value, belonging to such an expression, as $\frac{x^m - a^m}{x^n - a^n}$, bewildered men who valued themselves on the clearness of their apprehension, and the justness of their inferences,

' The method of limits, or of prime and ultimate ratios, Landen's method, the method of finding the value of $\frac{f x}{F x}$ ($f x, F x = 0$) are related methods: they all demand the same arbitrary assumption, which has never been expressly made; they are all equally subject to an objection, which has never been satisfactorily removed.' p. 71.

The contact of curves is then examined, and the mode of drawing tangents, and finding the radii of curvature, explained. On the latter subject, the following remark occurs, which will scarcely be thought satisfactory.

' It is needless to give examples, since, in these cases, examples do not illustrate the theory: if given, they ought to be considered only as exercises by which the dexterity of the student is to be improved: they merely require the value of an analytical expression to be found, for which purpose rules have been previously laid down.' p. 181.

This may be true: but experience informs us, that general truths are fixed in our minds by examples; and that, if they be left to their own naked energy, their influence will be found, comparatively speaking, very small. The work before us is an instance in point: it will exercise the talents of the higher mathematicians, and will be neglected by all, even at Cambridge, who have not found a place among the first six on the first tripes.

Yet, though we apprehend the work doomed to have but few readers, we do not the less recommend it to those whose duty it is to give instruction on these subjects. They may hence discover the insufficiency of many modes of reasoning in which they have placed implicit confidence: their views will

be enlarged; and they may be profitably employed in bringing Mr. Woodhouse's calculations down to the level of the humbler class of mathematicians. When they are disembarassed from the novelty of their terms, and the terrors of their series—when a few simple instances are added, by which a learner may catch the spirit of the general demonstration—when the whole is simplified and stated, so as to create a greater interest—the merit of this acute writer will be more generally acknowledged, and he will be deemed highly worthy of the patronage of the university by which the work has been printed.

ART. VII. — *An Enquiry into the Necessity, Nature, and Evidences, of revealed Religion; by Thomas Robinson, A.M.* 8c. 8vo. 6s. Boards. Baldwin. 1803.

THE intent of this work is to show the necessity, nature, and evidences, of revelation, in a plain and popular manner, and to point out the incompetency of reason as a religious instructor. There are two ways of discovering the will of God—by reason and by revelation; and the state of the heathen nations, unenlightened by revelation, is brought before us, to show how inadequate a guide is the former in subjects of religion; while the confession of their philosophers teaches us that a divine revelation was even by themselves thought possible, probable, and even necessary. Such a revelation we have in the Bible, of which an account is given in the work before us, beginning with the five books of Moses, whose genuineness and authenticity are proved; while many very judicious observations are advanced on the three branches of the Mosaic law, the moral, ceremonial, and political. If the arguments be demonstrative on the genuineness and authenticity of these books, of which, notwithstanding some late cavils, we entertain no doubt, their divine authority is proved, as the author justly observes, by 'so strong and decisive a body of evidence, as cannot fail to remove every reasonable doubt, and satisfy every candid and unprejudiced inquirer.' Having brought those arguments before the reader, which are derived from the character, the miracles, and the prophecies, of Moses, which evidence his divine mission, the author next takes a summary view of the ensuing books, written by the prophets and other holy men, applying to them the same mode of proof which he has so successfully employed with respect to the Pentateuch; and concluding his discussion on the Old Testament with an inquiry into its canon, and pointing out the alterations which have been made, and explanations given of certain passages by

Ezra, hereby bringing his history of it down to the time when the division into chapters and verses was adopted by both Jews and Christians.

The great division of the Bible is into two parts, the old and the new covenant; the old being the groundwork of the new, and creating an expectation of that teacher by whom the whole system was to be consummated.

‘ This person, distinguished by the name of Jesus of Nazareth, is represented by his followers, as endowed with such great and supernatural powers, as to justify his claims to be regarded as a teacher sent from God; and is described, as corresponding, with such wonderful exactness, with the types and prophecies which the Jews applied to their expected Messiah, that no reasonable doubt can remain on a candid and unprejudiced mind, but that he was in reality that illustrious prophet. Such is the language of the advocates for Christianity. Before we accede to, or reject a proposition of such magnitude, it will be necessary to enter on a serious and particular investigation of its nature, and examine the grounds on which such high and extraordinary pretensions are supported. This inquiry will naturally be directed to the book that professes to give us an account of the life and doctrines of this new teacher. If the statements of the writers appear, on examination, impartial and consistent; if the internal evidence of the narrative itself be credible and unsuspecting; and if it be elucidated and confirmed by such external testimony, as we have no sufficient reason for calling in question, and which would be readily admitted on similar occasions; we cannot be justified in withholding our assent from that which carries with it such strong and distinguishing characteristics of truth. But should it, on the other hand, be found incapable of withstanding so severe a scrutiny; should it appear to have been erected on the basis of deception; and for no better purpose, than the advancement of private interest or ambition; we may then, and then only, reject it with safety, as fabulous and unfounded.’
p. 140.

The inquiry into these points is conducted, as before, by examining the history given of our Saviour, and his doctrine in the New Testament, under its separate heads of Gospels, Acts, Epistles, and the book of Revelation. To each of the Gospels, as also to the Acts, is allotted an appropriate chapter, in which the author offers a concise account of the writer, and the nature of his work. A similar chapter is given to each writer of the epistles, and one of far too much brevity, to the very important but neglected book of the Revelations. The canon of the New Testament is then investigated, and the genuineness and authenticity of the whole established. We have thus an authentic history of the sacred writings: that they are credible, the author proves from the knowledge and character of the writers, and the sacred influence by which they were guided. The divine inspiration is asserted, but with a modification which does credit to our author’s judgement,

who does not run into the extreme of regarding every tittle in every book as possessed of equal authority.

• A divine influence was not only claimed, but readily admitted, in the earliest ages of the Christian church. In regard, however, to its nature and extent, it is sufficient to observe, that we must be careful to confine it to the ministerial writings and discourses of the apostles. It is not to be supposed, that it affected their personal conduct as men, or their ordinary concerns as private individuals. Paul, we are informed, "withstood Peter to the face, because he was blamed;" and whenever he spoke of private business, prudential advice, or the circumstances of his travels, he makes use of terms which plainly indicate, that he did not apprehend that he was, in all instances, under an infallible direction. These particular exceptions form, indeed, an argument highly in favour of the general rule; for if he never had been inspired, there could have been no propriety in such exceptions. We may, therefore, conclude, that the apostles were under the infallible guidance of the spirit of truth, as to every religious sentiment which they taught; every sentiment that constitutes a part of Christian doctrine or Christian duty; and that the New Testament contains a true and perfect account of the whole will of God; of every thing that is necessary for us to know, believe, or practise, "in working out our salvation." p. 226.

It having been proved that the writings of the New Testament contain a divine revelation, a consideration of the intrinsic excellence of its matter necessarily follows; but the author evinces also its divine origin, from the superiority of its doctrines, precepts, and motives, as well as from the prophecies, miracles, virtues, and particularly the resurrection of the founder of our religion. The wonderful propagation of this religion, with its beneficial consequences to society, and the dispersion and preservation of the Jews, are introduced as additional arguments; and the Scriptures are shown to have been transmitted to us without any material corruption or alteration. But, if the books of the Scriptures be thus excellent and important, whence is it that they are so much neglected, and in what manner are they to be most profitably studied? Upon the latter point the author recommends—and we join strenuously in the recommendation—diligence and humility: both are necessary, and, with both, the meanest capacity cannot fail of acquiring the truest wisdom.

• No quality is of greater use, or more indispensably necessary in any study, than that of diligence; nor can any one hope to make a proficiency in scriptural knowledge, without some degree of labour and exertion. The surest method of interpreting any thing obscure or difficult in the sacred writings, is to compare one passage or expression with another. To do this with the greatest effect, we must be able to refer to different places, for terms of similar import and expression;

a facility which can be attained by diligent application only. As the sense of Scripture cannot be understood but by understanding the force of scriptural language, we must carefully distinguish figurative expressions from those which are literal. We must consider that the eastern figures of speech are uncommonly bold; and essentially different from those in use amongst ourselves. We must take every sentence as it stands in connection with the rest of the discourse; and carefully attend to the occasion, scope, and coherence of the whole. We should be previously acquainted with the several articles, which are absolutely necessary for understanding and explaining the sacred writers. We should have a general knowledge of the times and countries in which they lived; of their language and character; and of the religion, manners, customs, and history of those whom they addressed. We must go back, as it were, to the times and countries in which they wrote. These things, and many more, are necessary for reading the Scriptures with the greatest effect; and these things require a considerable degree of assiduity and attention. But in this, as in every other duty, the variety of human circumstances and conditions must be duly regarded. To whom much hath been given, of them will much be required. They who have been exempted by the bounty of Providence from the necessity of constant labour and exertion in other occupations, have the more leisure to bestow upon this. But even the most engaged may find time sufficient for this important study. One day in seven has been appointed for a season of general rest; on that day, the lowest and most necessitous have a respite from their labours, and may easily attain the whole of the knowledge for which they can have occasion. The character of diligence cannot, therefore, be determined by any general rule. He only deserves it, who carefully embraces every opportunity, which his life and education afford him, of attending to and learning his duty. Every man, on this point, must decide for himself; as his own conscience will not fail to inform him, whether he is justly to be classed amongst the remiss or diligent. Serious reflexion will shew him the necessity of repeated application to those writings, which are the rule and measure of human actions; he will think no time too long, no labour too great, to make himself acquainted with these unerring guides to eternal life. Like the psalmist, "The law of the Lord will be his delight, and all the day long his study will be in it." p. 292.

The work concludes with a judicious recapitulation, and may be made a useful companion to the Bible by those who have not an opportunity of consulting more voluminous publications on the same subject.

ART. VIII.—*Poems.* By John Lowe, Jun. of Manchester, 12mo. Boards. No Publisher's Name. 1803.

MR. John Lowe, junior, is a bold man. He rejects the astronomical system of Newton; and he has written an epic poem. As a philosopher, we are not now called upon to ex-

amine his merits: but, as an epic poet, we are bound to suggest a few hints to Mr. John Lowe, junior.

First, we would observe to him, that, if he do not choose to endite in blank verse, he must write rhyme. *Lune and down—auriculus and laurestinās—despair and Shakspeare—pearls and beryls—seen and Parnassian—Urania and gay*—are not rhymes.

Secondly, we would suggest the propriety of writing grammar. *Him or I—writing of it—thou speaks—thou painteth—speaks thou, mij wife?—I love he'd lived!*—are not grammar.

Thirdly, we would hint that it would be an improvement, if he would write sense.

‘—————Has the marauding Pict,
Down from the mountains of the barren north,
Pour'd forth fresh numbers.—By this knobbed crook,
But I'll to battle——In fact 'tis shepherd true;
We murmur needless—at a senseless goat.
If *all* is urged *thus*—may be't *our* wives!
For oft' I've heard, “That in the war agon,
Nor Mercy (which *my sire* doth call a star
That looks—a pattern from the silver moon)
E'er by them's minded——but with savage shock
They seize the infant—as its shrieking mam
Is forc'd and murder'd;—poor fool it laughs!
That, they rip herds—unheeding that the kine
Must filter Winter's sorrows by its use,
Milk for the aged.” P. 15.

If we be asked whether this be sense, we must, like the said shepherd,—

‘————— smile,
And shake the head negative.’ P. 16.

But, to allow Mr. Lowe his due praise, he understands Latin.

‘Alas to me!—to me!’

No one would have written this, unless he could construe *hei mihi*.

He understands astronomy.

“From Aldebaran,”
“From Cassiopeia,” “from th' golden pole,”
“From Pollux,” “from Cepheus,” and “from Mars.”
“From silver Venus,” “from Olympian Jove,”
“From Saturn,” and “from Mercury,” “The Sun,”
“Arcturus,” “from Pegasus,” “Procyon,”
“Alcair,” and “Hydra,” “Rigel,” “Ophiuchus,”
“Fomalhaut,” “Zagaye,” th' “Crossiers,” “Toncan,”
“Andromeda,” “from Lyra,” “from the Swan,”

" From th' Pleiades," " th' Hyades," " Achernar,"
 " Bootes," " Sagittæ," " Libra," " Capella,"
 " Auriga," " Aries," " Delphini," *there*
 " Aquila," " Perseo," " Herc'les," " Pavo,"
 " Mirach," " Algenib," " Menkar," " Bellatrix,"
 " Alphard," " Regulus," " Aliath," " Virgo,"
 " Antares," " Algethi," " From Rastaben,"
 " Makab," and " Castor." P. 102.

He understands chemistry.

————— Enter life,
 Where man is mortal, clothed be with gas,
 And view th' efficient cause in th' effect!
 Seeds develope of life, *be* oxygene!
 Shun vegetation, with such creatures dwell
 As are half vital,—half, too animal:
 Or be ye nitrogene, presaging death!
 Writhe the expiring mortal! him confine
 To air Italic, Asia's air, or thine,
 Serenest Lesbos, (isle of love and verse,
 Tuned by Apollo to his trancing lyre;)
 Hang on the lungs, o'erburden'd, till th' soul
 Abhorring servile slavery, doth fly
 Upward, exulting, to its heavenly Sire!
 Exchange equilibrium with the gas,
 Of spirits reciproc', nor burden life
 With suffocation, sulphurous and hard
 Or be ye hydrogene, oxygene join'd,
 Feed on the ocean, till your lambent fires,
 Amaze, and petrify!' P. 141.

He understands mythology.

' Say, nor doth Bacchus, nor mad Momus, say,
 Nor Ate, Achille's,—fur'ous Alecto,
 Acidalia, Juno, Laverna,
 Busiris, Discordia, Sthenobesa,
 Nor Silenus, approves, th' eternal mind!
 Learn thence, they hate them, (as almighty Jove,
 Nor smiles propitious at abused power,)
 But Aglaia loves (*be*) Agenoria,
 Apollo, Bolina, Calliope,
 Joyful Cerealia, and Maturna,
 Mellæ and Mellona, Occator,
 Orpheus, loves *be*, and Penelope,
 And Pomona, and Rhadamanthus, *be*,
 Auspic'ous Terpsichore and Vitula.' P. 113.

And he understands his own verses, which we confess we
 have not always understood. How, indeed, should we,
 without his own explanation?

‘ It has been well asserted, “ that no poet can be read in all his ideas, unless the reader has a similar view of abstract perspective to the writer;” this may be the true reason why our great Milton was so long neglected, and why I thought much of what you thought little. I am certain the solemn dirge, would have more interest, if you saw and heard the funeral as I did (in imagination), pass before me in the witching hour of night, when I was writing of it, therefore I will relate you of the scene :—“ With my pen in my hand, seated near the table, and my head upheld by the left hand, with eyes fixed towards the floor, and absorbed in melancholy thought, at the death of my friend’s wife, I imagined I saw the beauteous pageantry of happy death! As thus,—midnight seemed to reign in sable grandeur, for not a twinkling star was to be seen; the knell of death struck at intervals from the hollow pile of a cathedral not far off; a multitude of torches borne by men upon the top of black staves, decorated as themselves in black, became a long file of flambeaux opposed to each other; in the centre of which and preceding, were twelve virgins of most beautiful symmetry, clad in white, which clasped their fine limbs; their hair encircled with chaplets of black roses; they walked in threes, and each held up a festoon of black flowers; there followed them, twelve youths dressed in white European short dresses, bound deep and faced with black, with hats after the manner of Spain, and to the front a small hanging cypress branch; each was a musician, and each played upon some instrument, from the mournful cylinder drum, to the plaintive flute; the assembled concord breathed in tones of exquisite melancholy, the soul-thrilling sadness of Pleyel’s German hymn, in such woe that mine eyes weeped, and mine heart sobbed with the weakness of a child. There followed these in pairs the husband’s friends, dressed in black, and enveloped in crape; afterwards twenty boys in the long flowing robes of the Greeks, white as Alpine snow, with their heads uncovered, and their eyes lift up to heaven, joining the music with such metred voice, on singing forth the stanzas of the dirge, that deep attention, with most holy thoughts, possessed me, and elevated all my mind. After these came eight infant girls, with cinctures and wreaths, and baskets of green flowers, themselves in white; then halberdiers; and then the bier. Four milk-white steeds, with studs and trappings of crape and cypress plumes, drew a double cart, entirely overspread with white, embossed with green sprigs of the season, and decorated with black types; on it, in a velvet coffin uncover’d, was placed the remains of our friend; her ghastly visage appearing alternate to the gleams of light; over was a canopy open at three sides, and festooned round with fringe of black, and bugle beads and foil, from the centre was suspended a star of costly jewels. After these, supported by two friends, came the image of past hours!—the drooping, pale and hopeless husband of her heart! In order followed groups of silent friends.” P. vii.

Gentle reader! is it wonderful that we have seen none of these black roses, Spanish hats, Greek robes, cypress plumes, and bugle beads, in these stanzas?

A SOLEMN DIRGE,

On the Death of Mrs. F. supposed to be wrote by her Husband;

Alas she's gone! her spirit's fled!

And I, alone, among the dead,

Do now seek my Vestal vow,—

Tell me, angels!—tell me now!

Whether's Phebe?—mighty powers!—

Fair as Hebe,—on your shores?

There! I see, I see her fly!

Fairest Virtue!—thither hie!

Angels, tell it, in the spheres,

What her virtues, what my tears;

Sister spirits! bear her higher!

Earth nor holds, her soul's desire.

Say she was love, as when a bride,—

Say she was friendship, 'twas her pride!—

Say maternal,—say sincere,—

Say relenting, as her prayer!

Wond'rous Providence—my sire!

Why 'midst darkness—doth thine ire,

Mysterious wound me?—Father!—Jove!

Heal my grievings—fount of love!

Alas 'tis so,—so wills it Heaven

For me to mourn:—To her is given

High in seraphic bliss to dwell,

Far from sickness, earth and hell!! P. 43.

ART. IX.—*The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek; and with the former Translations diligently compared and revised, by His Majesty's special Command. Appointed to be read in Churches. Published for John Reeves, Esq. one of the Patentees of the Office of King's Printer. 2 Vols. 8vo. G. and W. Nicol. 1802.*

THIS work is dedicated, by the king's printer, to his majesty, as a specimen of the edition of the Bible now printing under the royal patronage. Hence we examined it in two views; first, as the work of his majesty's printer, and next, as that of a man of acknowledged learning and erudition. The typography soon excited our approbation: we admired the blackness of the letters, the accuracy of their form, the regularity of the lines, and paid a voluntary homage to the excellence of the royal press, and the propriety of the royal appointment. But, on examining more closely, nothing could exceed our astonishment, when we

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discovered, by a signature at the bottom of one of the pages, that this work was not printed by John Reeves, esq. a patentee of the office of king's printer, but by T. Bensley, printer, Bolt-court, Fleet-street, London. By the author's assumption, in the title-page, of the office of king's printer, many persons besides ourselves, however, will be deceived upon this point, and will naturally conjecture that the present Bible is possess of superior value, as proceeding from the royal press. It is truly strange, indeed, that John Reeves, esq. the king's printer, should offer to his sovereign the specimen of a work, to be published under his auspices, printed, not at the royal, but a foreign printing-house!!

The title-page of this Testament corresponds with that of the Testament published by authority. It is moreover said to have been translated by *his majesty's special command*, and appointed to be read in churches. But, although the mere words of the apostles are the same in this book as in the book published by authority, the two publications are of a very different texture, and offered in a very different form and manner. The authorised Testament is divided into chapters and verses, each chapter having the prefix of a title. The present is separated into sections: the original division is indeed hinted at by figures, where every chapter or verse begins: but the whole of this is subordinate to the editor's own plan, while the authorised titles are altogether suppressed, and new ones of his own creation are given in their stead. There is also a chronology of his own, and marginal remarks, of which he is the sole deviser. In what light this variation may be viewed by the heads of our church, we know not; but certain we are that the public ought to be on their guard against such innovation, and to be cautious not to attribute to the church itself any of the maxims found in the titles, notes, or margin, of this composition: it should carefully distinguish between king James's Testament, and John Reeves's Testament: the former is appointed to be read in churches; the latter, the church would assuredly not put into the hands of either people or ministers.

We shall not here compare together Mr. Reeves's continued comment in the margin, with the plain account of the contents of each chapter, as given in the authorised Testament. One of his notes will thoroughly explain our meaning, and give a sufficient reason for the caution we have recommended. On ch. xi, v. 3, of St. Paul's first Epistle to the Corinthians, we have this remark:—'There is a subordination of Christ to God, not only in respect of his humanity, but his divinity; as God the Son to God the Father.' Now this assertion is in express contradiction to the doctrine of the church, which declares Christ to be equal to the Father,

as touching his Godhead, but inferior to the Father, as touching his manhood. This private opinion of Mr. Reeves appears also in another place; and, though no one ought to object to his right of declaring his private opinion in a private manner, yet, as one of the parties authorised to print the Bible, he should have taken the greatest care that nothing was foisted into a work that assumes the appearance of authority, which has not been recognised by that authority, and by the rulers of the church. The title-page declares that the work before us is appointed to be read in churches; but the archdeacon would very much neglect his duty, who should permit it to be introduced into the reading-desk, or, finding it on any such reading-desk within his jurisdiction, should not forthwith order it to be removed out of the church. The title-page ought to have pointed out the distinction between the present and the authorised Testament, and to have informed the purchaser, that the divisions into sections, the chronology, the chapters, the titles, the marginal readings, and the notes, have not the authority of the established church, but are the voluntary contributions of John Reeves, esq.

ART. X.—*A Treatise on the Law of Insurance. By Samuel Marshall. (Continued from p. 92 of our preceding Volume.)*

OBSTACLES unexpected and unavoidable have long diverted our attention from this useful work, which a sense of duty to our commercial readers impels us to resume.

In a former article we examined the plan and *general arrangement* of the first book, on '*Marine Insurances*.' We hasten to discharge our promise, and to terminate our remarks on this division of the work by selecting passages, as specimens, from an essential topic of insurance.

The *adjustment of losses* has frequently perplexed, not lawyers alone, but merchants themselves. Serjeant Marshall seems less embarrassed than preceding writers. We shall endeavour to delineate, by extracts, a sketch of this important subject.

'A loss, in insurance, is the injury or damage sustained by the insured in consequence of the happening of one or more of the accidents or misfortunes against which the insurer, in consideration of the premium, has undertaken to indemnify the insured.' P. 414.

'Every loss is either total or partial. The term *total loss* is understood in two different senses; natural and legal. In its natural sense, it signifies the absolute destruction of the thing insured. In its legal

sense, it means not only the total destruction, but likewise such damage, to the thing insured, though it may specifically remain, as renders it of little or no value to the owner. So a loss is said to be total, if, in consequence of the misfortune that has happened, the voyage be lost, or not worth pursuing, and the projected adventure frustrated; or if the value of what is saved be less than the freight, &c.

‘A *partial loss* is any loss or damage short of, or not amounting to, a total loss; for if it be not the latter, it must be the former.’ P. 414.

‘Partial losses are sometimes denominated *average losses*, because they are often of the nature of those losses which are the subject of average contributions; and they are distinguished into *general* and *particular averages*.’ P. 415.

These definitions are accompanied by an explanation of the nature and kinds of losses—whether by *perils of the sea, running foul of other vessels, fire, capture, arrest and detention of princes, barratry, average contributions or expenses of salvage*—and are followed by an elaborate discussion of the doctrine of *abandonment*.

‘The adjustment of a loss is the settling and ascertaining the amount of the indemnity which the insured, after all allowances and deductions are made, is entitled to receive under the policy, and the fixing the proportion of this, which each underwriter is liable to pay.’ P. 529.

‘The insurer ought never to pay less, nor the insured receive more, than that which a fair indemnity demands.’ P. 529.

The mode of ascertaining and appreciating the *quantity of damage* is thus elucidated.

‘When the loss is admitted to be total, and the policy is a *valued* one, the insured is entitled to receive the whole sum insured, subject to such deductions as may have been agreed by the policy to be made in case of loss. For the insured, by allowing the value to be inserted in the policy, agrees that it shall be taken as there stated; and it is the same as if he had admitted it at the trial of the cause.

‘It is only in the case of a total loss that there is any difference between an open and a valued policy. Upon the latter, the value is admitted, and the insured has only to prove, if the insurance was on goods, that the goods valued were on board. Upon an open policy, it is not only necessary to prove that the goods were on board, but also the value of them; which value, not exceeding the sum insured, is the sum the insurers are bound to pay.

‘But in the case of a partial loss, the like inquiry is to be made into the amount of the loss, whether the policy be of the one sort or of the other. The indemnity secured by either sort of policy is, that if the thing insured do not come safe to the port of destination, but is lessened in value by damage received in the voyage, the loss shall be borne by the insurer.’ P. 530.

‘ Upon the subject of the valuation of the goods insured there has always been a great diversity of opinion, not only among speculative writers, but also among merchants themselves. Some contending for the prime cost, others for the current price at the time of the loss; some insisting on the price at the time and place where the goods are shipped, others on the price at the port of discharge.’ P. 533.

‘ In England, if the policy be an open one, it is an invariable rule to estimate a total loss, not by any supposed price which the goods might have been deemed worth at the time of the loss, or for which they might have been sold, had they reached the market for which they were destined; but according to the prime cost; that is, the invoice price, and all duties and expenses till they are put on board, together with the premium of insurance. This is the only true, at least the only legal, mode of estimating a loss, whether total or partial, on goods; and therefore, whether the goods would have arrived at a good or a bad market is always immaterial. Neither is the difference of exchange to be at all regarded in the adjustment; for the underwriter does not insure against any loss arising from such causes.’ P. 534.

‘ A ship is valued at the sum she is worth, at the time she sails on the voyage insured, including the expences of repairs, the value of her furniture, provisions and stores, the money advanced to the sailors, and, in general, every expence of the outfit, to which is added the premium of insurance.

‘ A partial loss upon either ship or goods, is that proportion of the prime cost, which is equal to the diminution in value occasioned by the damage.’ P. 535.

The opinion of the celebrated lord Mansfield, in the case of ‘ *Lewis v. Rucker*,’ appears, in the language of lawyers, to be fully abstracted by the serjeant.

‘ The nature of the contract is that the goods shall come safe to the port of delivery; or if not, that the insurer will indemnify the insured to the amount of the prime cost. If they arrive, but lessened in value by damage received at sea, the nature of an indemnity speaks demonstrably, that it must be, by putting the insured in the same situation, (relation being had to the prime cost, or value in the policy), which he would have been in, if the goods had arrived free from damage; that is, by paying such proportion, or aliquot part, of the prime cost, or value in the policy, as corresponds with the proportion, or aliquot part, of the diminution in value occasioned by the damage. The duty accrues upon the ship’s arrival and landing her cargo at the port of delivery; and the insured has then a right to demand satisfaction. The adjustment can never depend upon future events or speculations: How long is he to wait; a week, a month, or a year?—In this case, the price rose; but, if peace had been made, the price would have fallen: But the defendant did not insure that there should be no peace.’ P. 539.

'No private scheme or project of trade of the insured can affect the insurer.' P. 540.

We are led by this case of '*Lewis v. Rucker*' to extend our inquiry into *partial losses*.

'The insurance was on goods which were valued in the policy, but whose real value depended, at the time the insurance was effected, on a fluctuating market. The goods which were damaged in the voyage, came to a fallen market, where the price was less than the value in the policy. The insured insisted on being paid the difference between the price for which the goods were sold in the port of delivery, and the value in the policy. But it was determined that he was only entitled to the proportion of the value in the policy which their diminution in value bore to the price of sound goods, of the same sort, in the port of delivery; thus using the relative prices of the sound and damaged goods at the port of delivery as the means of ascertaining the proportion of the prime cost which the insurer was bound to pay.' P. 540.

In the case of '*Le Cras v. Hughes*,'

'which came before the court of King's Bench many years afterwards, there was a partial loss upon a valued policy, but the value in the policy exceeded the interest of the insured. There, lord Mansfield and the other judges of the court declared, that it was the constant usage in such cases, to adjust a partial loss in the same manner as if the policy were an open one; and that the computation must therefore be by the real interest on board, and not by the value in the policy.

'That was an insurance on a ship and goods on board,—“At and from Onca to London; valued at the sum insured.” There was no value mentioned in the body of the policy, but only the sums wrote against the different names on the back. There were other policies on the same ship and goods, amounting in the whole to 99,500*l.* which exceeded the amount of the interest of the insured. The ship and a great part of the cargo were lost, about one tenth only of the goods being saved. One question at the trial of this cause was, how the loss, which was considered as a partial one, should be adjusted. The broker swore that, on such policies as this, where a total loss happened, the whole sum was paid: But where it was only a partial loss, they considered it as an open policy, and paid a proportion, not of the sum insured, but of the value of the goods.—The court of King's Bench, when this came before them, thought it, at first, like the case of *Lewis v. Rucker*. But the interest of the insured, in the ship and goods, being less in value than the sum insured, the court held, that this case differed from that of *Lewis v. Rucker*, and that the constant usage in such cases was, upon a total loss, to pay the whole; but, upon a partial loss, to consider it as an open policy. The court were therefore of opinion that the computation in this case must be by the real interest of the insured on board, and not by the value in the policy.' P. 540.

An endeavour to render completely intelligible the manner of adjusting a partial loss, according to our ideas of the practice, will not perhaps be unacceptable.

A. ships for Malaga, on sale, for his own account, goods costing or fairly estimated at 1000*l*.

The goods arrive damaged, and sell for 800*l*.

1. If, on arriving sound, they would have produced 1000*l*. the assured demands from the insurer 200*l*.

2. The goods arrive damaged, and sell, as already supposed, for 800*l*.—Had they been sound, they would have sold for 1200*l*.—The assured now claims from the insurer, neither 200*l*. nor 400*l*., but the following proportion:—

If 1200*l*. lose 400*l*., what will 1000*l*., the sum insured, lose?

The answer is 333*l*.; and this sum the assured demands.

3. The goods arrive damaged: if sound, they would have produced 800*l*.; being damaged, they sell only for 600*l*.

If 800*l*. lose 200*l*., what will 1000*l*. lose?

The answer is 250*l*.—a sum which forms the claim of the assured on the insurer.

From book I, on '*Marine Insurance*,' our quotations have been already abundant. We lament that the contracted space in which we move forbids an accumulation of extracts. The systematic distribution of this work might have supplied many titles (among others, the important and comprehensive chapter on '*Warranties*') of peculiar utility, at a period of war.

Three books remain unexamined. We must content ourselves with a cursory view of their principal objects.

The nature and form of the contract of '*Bottomry and Respondentia*' is clearly defined.

'Bottomry is a contract in nature of a mortgage of a ship, on which the owner borrows money to enable him to fit out the ship, or to purchase a cargo for a voyage proposed; and he pledges the keel or bottom of the ship, *pari pro toto*, as a security for the repayment: And it is stipulated that if the ship should be lost, in the course of the voyage, by any of the perils enumerated in the contract, the lender also shall lose his money; but if the ship should arrive in safety, then he shall receive back his principal, and also the interest agreed upon, which is generally called the *marine interest*, however this may exceed the legal rate of interest. Not only the ship and tackle, if they arrive safe, but also the person of the borrower, is liable for the money lent and the marine interest.

'When the loan is not on the ship, but on goods laden on board, which, from their nature, must be sold or exchanged in the course of the voyage, the borrower's personal responsibility is then the principal security for the performance of the contract, which is therefore called

respondentia. In this consists the principal difference between bottomry and respondentia. The one is a loan upon the ship, the other upon the goods. In the former, the ship and tackle, being hypothecated, are liable, as well as the person of the borrower; in the latter, the lender has, in general, only the personal security of the borrower. But the personal responsibility of the borrower is not, in all cases, the only security of the lender. Where the money is lent for the outward and homeward voyage, the goods of the borrower on board, and the returns for them, whether in money, or in other goods purchased abroad with the proceeds of them, are liable to the lender. The money is to be repaid to the lender, with the marine interest, upon the safe arrival of the ship, in the one case, and of the goods, in the other. In all other respects, these contracts are nearly the same, and are governed by the same principles.' p. 632.

'It is of the essence of this contract that the sum lent be put in risk; and it does not, in truth, become a bottomry or respondentia contract, till the risk commences.' p. 647.

'If, when the sea-risk is ended, the borrower delays payment, the common interest begins to run, *ipso jure*, without any demand. *Discurso, periculo in jus legitimè usura non debetur*. But this interest runs only on the principal, not on the marine interest; for this would be interest upon interest: *Accessio accessionis non est*.' p. 650.

The contract—the parties—the 'thing hypothecated'—the principal and marine interest—the perils of the lender, whether he be liable to general average, or be entitled to the benefit of salvage—are titles discussed at large in seven chapters, which compose the second book.

A dissertation on the nature and utility of '*Insurance upon Lives*' introduces the third division.

'The insurance of a life is a contract whereby the insurer, in consideration of a certain premium, either in a gross sum, or by annual payments, undertakes to pay the person for whose benefit the insurance is made, a stipulated sum of money, or an annuity equivalent, upon the death of the person whose life is insured, whenever this shall happen, if the insurance be for the whole life, or in case this shall happen within a certain period, if the insurance be for a limited time.

'The precarious dependence of a numerous family upon the life of a single person, naturally suggests the idea of seeking some protection against a calamity, which sooner or later must befall them; and this, probably, suggested the first idea of insurances upon lives, as an expedient by which a pecuniary indemnity, at least, might be secured to the sufferers, sufficient to rescue them from the poverty and distress with which they were threatened.

'Upon this principle rests the utility of insurances upon lives. Persons having incomes determinable upon their own lives, or the lives of others, arising from landed property, from church livings, from pub-

lic employments, pensions, annuities, &c. by paying such an annual premium as they can spare from their present necessities, may secure to their widows, their children, or other dependants, an adequate sum of money, or an equivalent annuity, payable upon their deaths. By such insurances; also, may the sums to be paid upon the renewal of leases, or upon the descent of copyholds, be provided for. So, where a person, having only a life income, wants to borrow money, but can only give his own personal security for it; he may, by insuring his life, secure to the lender the repayment of his money, though he should die before he is enabled to discharge the debt.' p. 664.

Insurances on lives—in England strictly legal—are scarcely sanctioned by other states of Europe; and, in France, have never been tolerated.

Four chapters complete this book. Their contents relate to the contract of insurance—the warranty of the health and age of the life insured—the interest of the person insuring in the life insured—and the risks to which the insurers are liable.

A short historical account is given of the successive establishments of chartered companies for life-insurance, of which each seems distinct in its constitution—the Amicable Society, the Royal Exchange and London Assurance Companies, the Society for Equitable Assurance, the Westminster Society, and the Pelican Company. We have enumerated these associations, as the learned serjeant bestows on them a liberal and merited eulogy, which we have pleasure in extracting.

‘Considering the great multiplicity of insurances which have of late years been made upon lives, the number of litigated cases that have arisen upon them is extremely small. One principal reason is, that the happening of the event insured against is always a fact of easy proof, which can scarcely ever afford any subject of dispute. Another is the great difficulty of practising any fraud in such insurances. But to no cause is this fortunate circumstance more to be ascribed than to the honour, integrity, and liberality of the several companies engaged in this branch of insurance.’ p. 679.

‘Insurance against Fire’ is treated in the fourth book. This indemnity, so well understood and so generally resorted to in our own country, is encouraged by no other European government.

After preliminary observations on the advantages and disadvantages of a practice here almost universal, and an enumeration of the principal fire-offices, the author proceeds to consider, particularly, the interest of the insured—the risk which the insurers undertake—the assignable nature of the policy, according to the usages of the different offices—and the proof of loss.

The *Appendix* of precedents contains a policy of insurance on ship and goods by private underwriters and by different assurance-companies—a bill of bottomry—a respondentia bond—an insurance upon a life—and an insurance against fire.

The principles which govern various subjects of insurance are developed without confusion, supported by appropriate cases, elucidated by industrious research, and often strengthened by ingenious argument and acute observation.

It must be admitted, however, that the labours of serjeant Marshall have been facilitated by numerous writers, whose authorities adorn his notes; as well as by the masterly publications of Millar and of Park. To the latter, as the serjeant's obligations seem unbounded, his acknowledgements might have been more profuse.

We have thus examined, with no common diligence, a work which will be interesting to that important class of our countrymen, whose commercial talents and exemplary faith have increased our opulence and extended our power; whose spirited exertions, compatible with the welfare of neighbouring states, have neither disgraced morals nor endangered liberty.

'C'est le peuple du monde qui a le mieux su se prévaloir à la fois de ces trois grandes choses, *la religion, le commerce, et la liberté* *.' These are applauses offered to our nation by the reflecting Montesquieu.

This distinction which we have gloriously acquired, we shall proudly maintain, in defiance of the puerile menace of an *inebriated ruler*, and undismayed by the vast but inapplicable force of his *bloated empire*.

ART. XI. — *Poems, lyrical and miscellaneous. By the late Rev. Henry Moore, of Liskeard. 4to 10s. 6d. Boards. Johnson. 1803.*

In these poetical effusions, we discern a gentle, pious, and benevolent spirit; but we can scarcely acquit Dr. Aikin of flattery, when he entitles it a '*splendid genius*, capable of shining in the highest ranks of literature.'

A biographical memoir, by the editor, introduces to the public Henry Moore, the son of a dissenting minister, born, in 1732, at Plymouth, where he received his early education. In 1749, he resided at the academy of Dr. Doddridge,

Northampton, until the death of that distinguished preceptor; and completed his academical studies under Dr. Ashworth. In 1756, he officiated as minister to a dissenting congregation, at Dulverton, in Somerset; in 1757, at Modbury, in Devon; and finally removed to Liskeard, in Cornwall, in the year 1787. During these long intervals, his talents were known only to a few of his fellow-ministers. Oppressed by bodily infirmities, he bore his evils with exemplary composure; and, preferring the serenity of a retired life, passed seventy years almost unnoticed. In 1795, his nephew, a surgeon at Plymouth, prevailed on Mr. Moore to publish the *moral rhapsody*, entitled 'Private Life,' which excited no considerable attention. To the same friend, during the last summer, was entrusted the MS. of these poems. It became the province of Dr. Aikin 'to judge of their fitness for the public eye;' and he assures us, that he 'scarcely ever experienced a greater and more agreeable surprise, than on the discovery of so rich a mine of poetry.' The persons to whom the verses were communicated, became impatient to reward their author. A subscription was warmly encouraged; and Dr. Aikin had generously undertaken the duty of editorship, when the death of Mr. Moore, in November, 1802, by a palsy, frustrated the liberal endeavours of his friends. Among his literary occupations, Mr. Moore contributed to the 'Commentaries and Essays,' published by the Society for promoting the Knowledge of the Scriptures. His critical observations on parts of the sacred writings acquired for the author the approbation of Dr. Geddes and Mr. Michael Dodson. A lively anonymous letter, on the doctrines of Madan's Thelyphthora, was also the production of Mr. Moore.

The words of the editor will best explain the motives to which we owe the present publication.

'As he lived in celibacy, and had no dependent relatives, no other object remained for a subscription than that of bringing forward his posthumous work in an advantageous manner, secure both from loss and neglect. It is now committed to a liberal and discerning public, in the confidence that the author will obtain no mean place among those who have contributed to elevate the minds, purify the morals, and gratify the noblest tastes of their countrymen.' P. vi.

Among the miscellaneous contents of this volume, are *odes, lyric and moral rhapsodies, elegies, epistles, sonnets, and hymns.*

The first poem, '*A Vernal Ode*,' inculcates the lesson of rendering the passions accordant with the cheerful harmony of spring, and contains pleasing passages.

' — in the secret shadowy glade,
 When from yon mountain's azure head
 The ling'ring gleams of parting day
 Glimmer, faint, and fade away.
 Sweet Philomel! thou bidst to flow,
 Thy musical, thy melting woe.
 Suspended o'er the sparkling stream,
 Where plays the pale moon's ever-trembling beam,
 Attention stands with mute surprise,
 With folded arms, and half-clos'd eyes,
 And listens into ecstasies.' P. 3.

' But when of dawn the rosy dyes
 Brighten o'er the blushing skies,
 And the gray clouds their robes unfold,
 Streak'd with purple, edg'd with gold,
 And their blended colours throw
 On the glitt'ring lake below.' P. 4.

We cannot forbear observing, that both in the present and many other poems we have met with too many glaring imitations from Milton, Gray, and poets of inferior celebrity. The rhymes, moreover, too often terminate inharmoniously—a carelessness, in minor compositions, unpardonable.

The *Ode on Contentment* unites poetry with morals.

' In Pleasure's blooming walks and fragrant bow'rs,
 Where Venus waves her golden hair,
 Beneath the shades, among the flow'rs
 Lurks the sly deceiver Care:
 While Admiration gazing counts
 The trophies in long triumph borne,
 Aloft the Victor's gilded car she mounts,
 And with the wreathing laurel twines her thorn;
 And while "a God! a God!"—resound the skies,
 The sighing heart the loud acclaim belies.' P. 13.

' A humble pilgrim here I plod my way,
 May no ambitious dreams delude my mind,
 Impatience hence be far—and far be Pride;
 Whate'er my lot, on Heav'n's kind care reclin'd,
 Be Piety my comfort—Faith my guide.

' Let others rise by guilt and meanness great,
 Riot in luxury, and stalk in state
 Their short-liv'd days, 'till Death, relentless foe,
 Strike their vain grandeur to the gulf below;

The godlike soul regards with just disdain .
 The passing pageant of the proud and vain :
 Her wish she wings beyond the bounds of time
 To joys more pure, to glories more sublime.
 Her bold ambition, of no mortal size,
 Does like some Colossean statue rise,
 And hide its tow'ring forehead in the skies.' } P. 15.

Fortune and Virtue contrasted form the subject of an attractive composition. The old maxim, that 'gems and gold are inefficacious to solace care,' is poetically elucidated.

'The freezing wretch might genial warmth as soon
 Draw from the frigid gleamings of the moon.'

In the *Ode to divine Love*, and the *Fall of Zion*, the author assumes a sublimer pencil, with forcible imagery describing the carnage and desolation of war.

'For mad Ambition see—with Hell combin'd ;
 To crush the rights and freedom of mankind
 In dread array she ranks her furious host.
 As when the fierce tornado sweeps
 The Carribbean deeps,
 And strews a thousand keels along the foaming coast,
 Heav'n thunders—bellows ocean—shakes the shore,
 From isle to isle resounds the loud rough roar,
 Wild Desolation rushes o'er the land,
 And giant Horror strides from strand to strand.

'Thus rushing onward on her clatt'ring car,
 She sounds aloud the rage-inciting song,
 And leads the Fiends along.
 Rapine, with harpy fangs, wide-wasting War,
 That lets her bloodhounds loose to range before,
 On human flesh to feed, and lap the gore,
 Despotic sway, relentless as the storms,
 And ghastly Death, in all his thousand forms.
 At her approach the beams of Science fade,
 Freedom, and Honour fall, and Virtue hides her head.
 See her red banners blazing to the sky !
 Embattled legions round them bleed and die.

'See, see her flaming sword display'd !
 O'er the green land she waves the blade,
 And o'er the silver flood ;
 With horrid devastation wide
 Blasts all the champain's blooming pride,
 And turns the stream to blood.

'How waste and desolate that fair domain,
 Where golden Plenty smil'd upon the plain,
 And Peace and Freedom held their social reign !

How mute the chearing music of the groves,
 The shepherd's whistle wild, and rustic loves,
 To his coy damsel caroll'd without art,
 Yet warm, and guiltless from a guileless heart!
 Now silent treads the swain, with list'ning ears,
 In ev'ry brake a lurking foe he fears;
 Starts the pale trembling maid
 At burnish'd lances glitt'ring in the shade!

• Hark! the loud war-whoop howls from yonder wood,
 Shakes ev'ry nerve, and chills the freezing blood!
 From distant villages the flames aspire,
 Glare on the streams, and set the skies on fire.

Swift as the panting deer
 From the keen hound, and ruthless hunter's spear,
 The wretched relics of the slaughter fly,
 Rushing thro' driving snow-storms, wing'd with fear,
 To woods and deserts drear,

Beneath the fury of the wintry sky,
 There houseless, shiv'ring to the frozen air,
 Pine the slow prey of hunger, and despair.
 'Tis solitude—'tis terror all around!

Grim-visag'd Murder stalks along the ground,
 And dying groans are heard, and savage yells resound! }
 Revenge, in woody glooms conceal'd from day,
 Couch'd, like a tiger, waits the unwary prey,
 Then sudden springing with his brandish'd dart
 Tears from the mangled breast the quiv'ring heart.

• Nor blameless Youth's fair-blooming years,
 Nor palsied Age can pity find,
 Nor female Grace, nor Beauty's pleading tears
 To ought of mercy melt the savage mind,
 Stern stands the dire assassin;—"Spare, O spare
 That infant innocence!"—in vain the pray'r!
 In vain the mother's pangs, and piercing cries!
 Fixt on the bloody point it writhes, and dies!" P. 58.

Neither agitated by ambition, nor tainted by avarice, this writer is ever earnest and eloquent in his exhortations to awaken and cherish the *milder* virtues: but *we* are re-called to the turbulent scene of our worldly duties, and can no longer indulge the soothing lyre. A few closing strains must satisfy our readers,

From stanzas which are incorrectly entitled *Sonnets*, we select—

• FIRST BEAUTY.

• Light as the breeze, and frolic as the May,
 My careless Muse her idle ditties sung;
 To mortal Beauty trill'd her airy lay,
 Round Folly's shrine her flow'ry garland hung;

'Till Grace, kind cherub, lighting from the sphere,
To the First Beauty rais'd my fervid mind,
Stamp'd the bright image of his glory there,
Parent of hallow'd fires, and joys refin'd.

'Still, sov'reign fair! th' idea deep imprest,
Cheers my lone musings, elevates my breast,
Rules o'er my numbers, and my rapture warms;
There let the sacred passion ever glow,
Sweet as thy living streams of pleasure flow,
Bright as thy beams, immortal as thy charms!' P. 128.

The rhapsody of *Private Life*, now re-printed, concludes the volume with these lines:—

'Smile ye not, Angels? when in scorn ye scan
The serious follies of your mimic man;
His boasted reason, dupe to ev'ry lust;
His high ambition grov'ling in the dust;
A fool with knowledge and with foresight blind,
Perplex'd between his matter and his mind,
Where great and mean, where mortal and divine,
Heav'n, earth, brute, angel, in confusion join;
Like jarring atoms in one chaos hurl'd,
Which well arrang'd would form a beauteous world,
Ye smile to see the puny godhead rave;
Great lord of earth, his meanest passion's slave!
Drunk at the banquet, glorious on the throne,
And now an Ammon's, now a Philip's son!
Nor ye, the great, like erring mortals, name
Ambition's madmen or the fools of fame;
Nor those court-pageants, starr'd and titled things,
The gilded tools of ministers and kings;
Nor those, the wolves and harpies of their race,
Who rise by wicked arts to pow'r and place;
But mark, where poor, unnotic'd or unknown,
Neglected Virtue smiles at Fortune's frown;
Or blest by Fortune in a private state,
By worth ennobled and by goodness great;
Bright on whose gen'rous breast those splendors glow
Of sacred honour, kings could ne'er bestow;
The FRIEND OF MAN! who can in life confess
No joy worth living, but the joy to bless.' P. 152.

To the occasional inaccuracies we have already pointed out, a fastidious critic might add, that the writer's epithets are too frequently interwoven; and that, amidst his most ornamented verses, he has too frequently introduced prosaic and colloquial expressions: these errors, however, are fully counterbalanced by the general merit of the work.

In strains usually pleasing, often elegant, and occasionally

elevated, the lyre of Mr. Moore encourages benevolence of heart, and excites the purest emotions of delight, by an amiable morality, and an unaffected devotion.

ART. XII.—*The Divine Inspiration of the Jewish Scriptures, or Old Testament, asserted by St. Paul, 2 Timothy, iii. 16. and Dr. Geddes's Reasons against this Sense of his Words examined, By Robert Findlay, D.D. &c. 8vo, 3s. Boards. Cadell and Davies. 1803.*

THE divine inspiration of the Hebrew Scriptures has afforded much ground for controversy. While some have contended for it in the fullest sense of the word, and ascribed every Masoretic point and tittle, in the law, the historical books, and the prophets, to the actual interposition of providence, others have been contented with a general superintendence alone by the divine Spirit: while a third party have, moreover, been found, who, professing a belief in Christianity, deny a divine origin to the Scriptures of the Jews. Among the latter, the late Dr. Geddes holds a distinguished place; and against his attacks on inspiration this work is directed. The question is rested on too narrow a ground—the interpretation of a passage in St. Paul's Epistle to Timothy—in which the apostle is supposed to have given a decisive opinion on this head, and to have declared that every part of the Scriptures is divinely inspired. Had St. Paul explained, in a satisfactory manner, what was intended by his words *all Scripture*, and had he declared that he expressly included in the phrase the books of the Old Testament, as they appear at present in the Bible, much of the difficulty before us would have been removed; but, allowing every thing to the advocates for a plenary inspiration which they can desire in this subject, still the mind does not rest satisfied that the apostle argued for the inspiration of every word in the Proverbs, Ecclesiastes, and Song of Solomon, in the historical books of the Kings, and the repetition of the histories in the book of Chronicles. The general maxim—on the impropriety of introducing a superior being, *nisi dignus vindice nodus*—cannot be overthrown but by very strong authority; and they who confine themselves to a general belief of every thing which is said, by others, to have been immediately performed by God himself, are not to be treated with asperity because they attribute to the actions of man events to which human power was of itself sufficiently competent.

The passage in St. Paul admits of little dispute, as to the

mere words, *πᾶσα γράφη θεοπνεύστος (καὶ) ὠφελίμος πρὸς διδασκαλίαν, &c.* is equally read by all its interpreters in the same manner, with the exception of the particle *καὶ* (*and*), the rejection of which is scarcely admissible, since it is to be found in every Greek manuscript, and in the greater number of the authors by whom the passage is quoted. The hypothesis of Dr. Geddes required its rejection; but sufficient proof is given in this work, that his reasons are not satisfactory: indeed, the entire subject is here scrutinised with great accuracy. But, allowing the particle to have been inserted by St. Paul, the rendering of the phrase is even then not without its difficulties: if translated word for word, the passage would run thus:—‘All scripture inspired by God, and useful for instruction, &c. . . . that the man of God may be perfect.’ If we make *inspired by God* the predicate to the term *scripture*, it would seem to convey an opinion in which Timothy required no information: he had read the holy writings from his childhood; and the perpetual perusal of them, for certain purposes, was recommended by the apostle. The sense is complete, if we merely understand a general exhortation to a constant perusal of the Scriptures: it is weakened by the introduction of a subject apparently foreign, if we conceive it to mean that *all* scripture is inspired by God. The question then is, whether there be any impropriety in rendering the words as follows?—‘All scripture, inspired by God, is *also* profitable for instruction, &c. . . . that the man of God may be perfect.’ In this sense, the passage runs, at least, clear; and St. Paul, like most theologians of the present day, speaks generally, without meaning to convey any such sentiment, as that every passage in the canonical writings has been dictated by the holy spirit. Against this mode of rendering the passage, strong arguments are nevertheless given in the work before us; but they are not such as to set aside a version, which the context seems most naturally to require.

If *inspired by God* be the predicate to *all scripture*, another difficulty occurs—*viz.* what is meant by all scripture? The writings of the Old Testament, it is well known, consisted of several rolls, of which one was always appropriated to the law. This roll was held in the highest estimation by the Jews. To the others, different degrees of veneration were assigned. They were, at different æras, introduced into their synagogues; but the law or Pentateuch was, from the time of their entrance into the holy land, the object of their highest reverence. Now the apostle might very justly ascribe to the holy Scriptures the last quality expressed in the disputed passage; but it seems by no means natural that he should have departed so far from the general opinion, as to have ascribed to every roll, indiscriminately, the same de-

gree of merit; since, by such a conception, the prudential maxims in the Proverbs would be made to possess the same import as the most solemn denunciations of the Creator in other parts of the Bible. The opinions of Austin, Jerom, and others, are here of no consequence, they may have conceived rightly or erroneously on St. Paul's meaning; and the words are equally open to our comprehension and determination as to those of former times.

But it was scarcely necessary to contend against Dr. Geddes so vehemently upon a single passage of scripture. His disbelief of inspiration was notorious in passages where no one, who believes that the Scriptures are faithful records of revelation, doubts that they are inspired. Where God is expressly said to have uttered certain commands, we must either believe that he uttered them—that is, we must believe the inspiration of those passages, or disbelieve the historian. Wherever the peculiar agency of the Deity is introduced, and subjects are related which could not be known to man by his natural reason, and commands are given in the divine name, we cannot doubt of inspiration in its true and legitimate sense, the facts that are related being throughout handed down to us by eye-witnesses, or by those who were competent, from the personal and authentic testimony of others, to deliver them to us. Hence the Scriptures are sacred, in the strictest sense of the word: they are legitimately inspired, although, in some places, rules of mere morality are introduced, and histories related, in which the peculiar agency of the Supreme Being was not necessary.

ART. XIII.—*The Works of the English Poets. With Prefaces, biographical and critical, by Samuel Johnson, LL.D. Re-edited, with new biographical and critical Matter, by J. Aikin, M.D. 12mo. Kearsley. 1803.*

DR. Johnson's edition of the English poets was a noble monument, raised to the poetic genius of our isle, by those who have been styled 'not the worst patrons of literature,' the booksellers. It was not one of the least of its advantages, that it called forth the matured sentiments of Johnson on a variety of subjects of literature and taste, that it brought together a body of biographic information, scattered in various volumes, and of critical disquisition, to which few besides himself were equal. Johnson was, however, often deficient in judgement; and possessed little taste for the more delicate beauties of literary composition. His vast and vigorous mind could not feel the lighter touches,

which would exalt acuter sensibilities into rapture, and pass unnoticed the minuter and almost venial negligences, which to verbal critics would be still highly disgusting. Numerous prejudices, connected with his religious or political opinions, gave also a brighter or more gloomy hue to his criticisms, than the real merit or defects of the works in question demanded; and, on the whole, though we should greatly regret the loss of his prefaces, there are few in which his opinions will be exclusively or implicitly adopted.

The choice of the works published in that collection is supposed, by the editor of this new edition, not to have been his own; because, for the insertion of Watts and some others, he professes himself responsible. We cannot therefore blame him for having omitted some authors of character, or having inserted a few who were scarcely writers of notice. The collection seems to have been formed by other hands; and he was called on for the lives of those destined to compose it. We have no clue to determine the motives of the choice; and, in the present introduction, we are not informed of the principle on which the edition, now before us, will be conducted, what authors will be degraded from their rank, or what new deities are to be admitted into this Pantheon.

The edition appears in an elegant form: the type, the paper, and the ornaments, are of the best kind; and the choice of the editor is fully justified by the specimen before us. Why Spenser was formerly omitted, cannot now be ascertained; that he ought to form a part of such a collection, will be very generally allowed. Though not the earliest poet in the list—for we presume that Chaucer will not be excluded—he is probably preferred, as affording a better specimen of the editor's talents, than could be obtained by a mere re-publication.

To the works of the poets that are retained, Johnson's prefaces are to be preserved, without alteration. Dr. Aikin claims, however, the privilege of adding his own remarks in a separate form. This we readily allow, and for the reasons already assigned, which are generally the same with those on which our editor rests his claim.

The biography of Spenser is written with great neatness and discrimination of criticism. The events of his life can receive no addition, but from that laborious research, which would correct the day of his birth, or the letters of his ancestors' name. Such minute criticism does not suit the editor; and we are truly glad that it has not added to the bulk, as it would have done to the dulness, of the work. We shall copy the introduction, as singularly neat and appropriate.

‘ The early efforts in poetry of all nations are necessarily rude and

imperfect. Many attempts must be made, before a barbarous language can be so disciplined into correctness of diction, and melody of sound, as to afford a material which even genius itself can work into any thing truly excellent. And when improvement has proceeded so far that lines and passages are to be found deserving of real admiration, these will long be of rare occurrence, like specks of gold in a matrix of brute earth. Productions of such a period, however interesting they may be to the critical enquirer into the history of national literature, will give more disgust than pleasure to one who reads for amusement only, and who has already formed his taste upon the best models of different ages and countries.

‘It might be difficult to determine with whom of the English poets commences that degree of masterly execution which is capable of satisfying a cultivated taste; but that Spenser is within this limit, will hardly be questioned by any one who has sufficiently familiarised himself with his writings to disregard the uncouthness of an antiquated diction. His name, too, by long possession, has obtained a permanent rank among the major poets of the nation; so that the student of English verse cannot, even through regard to his reputation, safely remain unacquainted with the works of one who fills such a space in the history of his art. As the undoubted head of a peculiar class of writers, Spenser, too, claims the notice of literary curiosity; for no adequate idea can be formed of the extent to which personification and allegory may be carried, without a perusal of the ‘*Faery Queene*.’ On all these accounts, it is presumed that the admission of Spenser’s works into a collection of the principal English poets will appear much less extraordinary, than the former rejection of them.’ P. i.

We have remarked, that little can be added to the events of his life. The editor justly rejects, as incredible, the story of Sidney’s having increased his bounty, on reading each additional stanza of the allegory of Despair, and having ordered the money to be immediately paid, lest he should give away his whole estate. It is well known, however, that Sidney was a liberal patron. The forfeited estates, presented to Spenser, were lost with the changing political circumstances of the times; and Spenser, in prosperity or adversity, is still the *sombre* poet whom Melancholy marked for her own. In the midst of his good fortune he was banished; in his more evil day destitute; at all times lamenting his inconstant Rosalind. The following remarks are too judicious to be overlooked; and we copy them with less scruple, as this specimen of the editor’s abilities cannot be too generally known.

‘His works breathe a fervent spirit of piety and morality; and it would be difficult to conceive of any thing base or dissolute in conduct, in conjunction with the dignity of sentiment which is uniformly supported in the productions of his muse. A querulous disposition, however, occasionally breaks forth; nor does he seem to have been contented under a fortune more affluent than usually falls to the lot of a poet. He paid considerable court to the great, but without that extravagance of adulation which was not uncommon even among the

eminent persons of that age. He possessed friends as well as patrons, and his death was lamented as a public loss to the literature of his country.

‘ We are now to speak of Spenser in his poetical capacity. Fraught with the stores of ancient learning and of the school-philosophy of his time, and conversant with the poets of Italy, and the tales of popular romance, he came fully prepared for the execution of any plan of poetical invention which his genius, modelled by the taste of the age, might suggest; and he found his native language sufficiently cultivated to serve as a vehicle of poetical conceptions of any class. The revival of letters had not as yet produced in Europe the revival of that pure and natural taste which distinguished the best periods of Greece and Rome. A passion for marvellous adventure, carried to the limits of the absurd and burlesque, and a disposition to veil truth under the disguise of allegory, characterised the writers who were the favourites of the day. Spenser did not possess that rare elevation of genius which places a man above the level of the age; but he had the richness of invention, and the warmth of feeling, which present the manner of the age in its happiest form. His first performance, however, did not indicate a marked superiority over the contemporary poets of his country.

‘ The Shepherd’s Calendar is a series of pastorals, formed upon no uniform plan, but in general lowered down to that rustic standard which is supposed appropriate to this species of composition. The gradation of rural scenery according to the changes of the year, which the title of the piece would lead the reader to expect, forms but a small, and by no means a striking, part of the design, which is rather moral than descriptive. The shepherd’s character is borrowed chiefly for the purpose of giving grave lectures on the conduct of life; of panegyrising a sovereign, or lamenting a lost friend: it is even made the allegorical vehicle of reflections concerning the state of religion. Spenser, at this period, seems to have joined that party which was most zealous for ecclesiastical reform, and which viewed with the greatest displeasure the corruptions introduced by the worldly pomp and dominion of popery. How adverse such topics are to the simplicity and amenity of genuine pastoral, needs not now be pointed out. It seems generally agreed, that the description of the grand and beautiful objects of nature, with well-selected scenes of rural life, real, but not coarse, constitute the only proper materials of pastoral poetry. To these, Spenser has made small additions; and, therefore, the Shepherd’s Calendar, though it obtained the applause of Sidney, and seems immediately to have given its author a rank among the esteemed poets of the time, would probably, in the progression of critical taste, have been consigned to oblivion, had it not been borne up by the fame of the Faery Queene. It is not, however, void of passages marked with the writer’s peculiar strength and liveliness of painting. The description of the aged oak, in the moral fable of February, may be pointed out as an instance of this kind; as well as the whole fable of the kid and wolf, under May. The rustic and antiquated language of the greater part of these pieces was, doubtless, intended to correspond with the character annexed to pastoral poetry; but its simplicity is

often carried to rudeness and vulgarity. The alliteration, which is also meant as a character of antiquity, will scarcely please a modern ear.' P. xviii.

Of the plan of the Faery Queene, and its defects, enough has been said: we shall pass on to the more particular remarks.

Of Spenser's allegorical figures it may be observed, that some are merely the natural representations of a human being under the influence of the passion or quality intended to be personified; some are wholly emblematical, expressing their character by means of types and symbols; and in some, both these modes of painting are combined. Examples of the first, or natural mode, may be found in the picture of *Fear* in the Masque of Cupid (B. iii. c. 12.); in that of *Despair* already mentioned; and in those of *Heavenly Contemplation* (B. i. c. 10.), and of *Hypocrisy* (B. i. c. 1.):—of the second, or emblematical mode, in the figure of *Fancy* in the Masque of Cupid; and in that of *Faith* (B. i. c. 10.);—of the third, or mixed mode, in *Disdain* (B. vi. c. 7.); *Pride* and her counsellors (B. i. c. 4.); *Care* (B. iv. c. 5.); and *Suspicion* (B. iii. c. 12.). It may readily be conceived, that this variety of delineation will produce occasional inconsistencies; that action and passion will often be confounded; and that the manner in which these fancy-formed beings are employed, will frequently be unsuitable to their nature. These are defects from which complex and continued allegory can never be free. To create a new system of things is too great an effort of the imagination to be long and uniformly supported; and Spenser, as the most copious of allegorists, is perhaps the most exuberant in faults. His forms are often grotesque and disgusting, sometimes impossible; and he not unfrequently makes a breach in the personification, by intermixing the ideas of reality with those of fiction. In a critical commentary it might be proper to point out all these imperfections; but in a preliminary essay it is sufficient to apprise the reader of taste that they exist, and leave the detection of them to his own attentive research. He will find them exemplified not only in Spenser, but in every other writer who has ventured far into the perilous regions of allegory.

Though there is a large fund of original matter in the Faery Queene, there is also much imitation, and even translation. Various passages from the classics, and still more from the Italian poets, are closely copied. The stores of ancient mythology are freely ransacked; nor is Spenser more careful than his Italian masters in avoiding the incongruity of mixing heathen with Christian ideas. To confess the truth, he wrote too much, to write with uniform attention and judgment. His plan was vast; and to fill it up, required great industry as well as invention. He could not afford to be nice in selection; and, like all other composers of very long poems, he was obliged to be contented with such matter as occurred, rather than with such as he would deliberately have approved. Most readers will think he too much abounds in prolix descriptions of single combats, which he found ready drawn to his hand in Bojardo, Ariosto, and Tasso. In-

deed, his device of making all the virtues knights-errant, necessarily renders their contests with the opposite vices, so many battles.

‘The form of stanza he adopted (to proceed to the subject of versification) favoured redundancy of style; and that, not merely in words, but in ideas. Dryden observes of himself, that a rhyme often helped him to a thought. Spenser’s *versé*, requiring in each stanza four and three similar rhyming terminations, put him upon a perpetual effort to bring in words of a certain sound, however unconnected in their meaning with the current subject. This gave rise to distant associations, which sometimes produced images that really enriched the diction; though more frequently it flattened and debased it by impertinent additions. It likewise often compelled the poet to employ expedients that indicate the cruelty of the yoke to which he had injudiciously subjected himself. Expletives, tautologies, and circumlocutions, occur in almost every stanza, and gross improprieties of speech are but too frequent. Vulgar and obsolete words are often mixed with those of a higher order; and when all these licences fail in producing the requisite tale of rhyme, the writer does not scruple to mis-spell words, and so satisfy the eye at the expence of the ear. Yet the stanza of Spenser, when well executed, has a fulness of melody, and a sonorous majesty, scarcely equalled by any other English measure; and some later poets, who have bestowed due pains upon their versification, have copied it with great success. The concluding Alexandrine, which Spenser added to the eight-line stanza of the Italians, produces a fine effect when it accords with the subject; but in a long piece such a coincidence must frequently be wanting. Every elaborate measure, indeed, has the inconvenience of being ill adapted to the variety of epic composition. It with difficulty admits of quick changes and rapid movements, and is apt to produce languor and prolixity. Its frequent recurrence tires the ear; and its marked closes check the flow of eloquence. It has therefore been with true judgment that the best modern heroic poets have deserted the forms of versification which prevailed at the first revival of letters, and have recurred to the simpler models of Greece and Rome.’ P. xxxiv.

The remarks on his smaller works are not equally important; and it may be suspected that we have already copied enough. If, however, what we have said should contribute to raise the character of the editor and his work, we shall be amply satisfied; for such encouragement he truly deserves.

MONTHLY CATALOGUE,

POLITICS.

ART. 14.—*Remarks on the late War in St. Domingo. With Observations on the relative Situation of Jamaica, and other interesting Subjects. By Colonel Chalmers, late Inspector-General of Colonial Troops in St. Domingo. 8vo. 2s. 6d, Rivingtons. 1803.*

THE misfortunes in the English and French campaigns in St. Domingo have been generally attributed to the insalubrity of the climate ; and the strength of the blacks has, by some, been considered as too formidable to be subdued by forces from Europe. Against both positions the present author contends, and advances strong arguments to support his own cause. The negro forces he regards as very inefficient ; while the disagreeable effects of the climate are to be overcome by proper attention to dietetics and discipline. The English campaign to this unfortunate island is scarcely known, but from the enormous expenditure, in men and money, which it occasioned ; and, from the short account here given of it, an inquiry into the conduct of those who planned and were entrusted with the expedition seems necessary, to establish properly the causes of its failure.

If this author be right in his conclusions, St. Domingo may become an easy conquest to the British arms ; and its inhabitants would be happy under the mild government of this country. Our former ill success was entirely owing to our own misconduct, not to the magnitude of the force with which we had to contend, or a want of attachment on the part of those who solicited the protection of Britain.

ART. 15.—*An Obstacle to the Ambition of France : or, Thoughts on the Expediency of Improving the political Condition of His Majesty's Irish Roman-Catholic Subjects. By Thomas Newenham, Esq. 8vo, 1s. 6d, C. and R. Baldwin. 1803.*

' It is with great pleasure we peruse such publications as the present from the western part of the United Kingdom, as they show that the Irish in general begin to breathe the spirit of conciliation, and entertain the justest ideas of true policy with respect to our catholic fellow-subjects. The experience of ages has discovered the folly of a different conduct ; and, so far from injuring the kingdom, the amelioration of the state of the catholics would not only tend to make us an united and invincible nation, but bring the former, by degrees, to a better mode of faith and worship. The influence of the catholics could send but a few members to parliament ; and, if the whole number were of that persuasion, no danger need to be apprehended. They would, by degrees, assimilate themselves with the English catholics ; and the higher classes among ourselves are

scarcely a remove from protestantism. Every thing conspires, at present, to encourage the government in making the trial; and, when all civil distinctions founded on religious sentiments are removed, the variety of opinions in this island, greater than in any other part of the world of the same extent, will only tend to keep the mind in a proper and innocent degree of activity, and promote the discovery of truth. A fatal blow was given to popery, by the establishment of catholic seminaries at home; for the youth educated in England, and who intermix with protestant boys, will inevitably imbibe protestant sentiments; and, when no more inquiry is made, whether a man go to mass, to church, to a synagogue, or to a meeting-house, than to what club he belongs in a country-town, the true spirit of Christian charity will be embraced by all, and the faith of each will be improved. That no danger can result from ameliorating the condition of the catholics, is here demonstratively proved; and the address, with which the work is concluded, deserves the serious attention of all parties.

‘ I could wish to impress on the minds of both catholics and protestants, that religious dissensions were the primary causes of that national poverty, that comparative barbarism, that political impotence and internal misery, which have long distinguished their country; confessedly one of the fairest portions of the habitable globe, and designated by nature to be the centre of wealth and the seat of happiness. I could wish to recal to their minds the striking contrast, in every particular, exhibited by the year 1784, when religious harmony prevailed, and the year 1798, when religious discord had almost reached its utmost height. I could wish to impress deeply on their minds that neither sect can, in the nature of things, exterminate the other; that they are destined to dwell together in the same island; to have one common national interest; and to exercise amongst each other the different relative duties of social life; and that consequently almost every individual must, in a greater or less degree, experience either the happy effects of religious harmony, or the sad ones of religious discord. That if liberal sentiments be cultivated, mutual intercourse and association will gradually wear down the asperities of each sect, and finally extinguish their respective prejudices, antipathies, and misconceptions. I could wish to impress on their minds, that as human opinions evidently result from accidental combinations of circumstances, and accidental associations of ideas, a diversity of opinions, on all subjects of a disputable nature, must necessarily prevail amongst mankind: that truth is produced by the collision of adverse opinions; and that had it not been for such collision, which may be ascribed directly to the will of the Deity, the human race would have continued strangers to true learning and civilization. That the belief of a man is perfectly involuntary on his part; and evidently uncontrollable by others. That it is not more unreasonable to hate a man on account of his pursuits, his inclinations, his tastes, or even his complexion, than on account of his belief. That in no case is compulsion so thoroughly unwarrantable as in the case of religion. “Religionis non est,” says Tertullian, “cogere religionem, quæ sponte suscipi debet, non vi.” That the speculative articles of religion have no connexion whatever with the affairs of social life. That they are not calculated to

make a man either a better or worse kinsman, friend, landlord, tenant, citizen, or subject. That practical maxims of a hostile nature have arisen from the luckless conjunction of religion and politics, and are no part of Christianity, as the actions and precepts of our blessed Redeemer most amply evince. That there is a much greater affinity between the rival sects, than the majority of the individuals of either suppose. That they both adore, and rely on the mediation of the same divine Author of peace and charity. And that they are equally required to follow his glorious example.

‘ These are truths which every genuine Christian and true patriot will sedulously endeavour to inculcate; as on their universal reception, the happiness of private life, and the prosperity of Ireland, do, beyond all contradiction, depend. And I confess I entertain the consolatory persuasion, that many of them have already begun to take deep root in the minds of Irishmen: that the long night of delusion is drawing to a close: that my countrymen are beginning to open their eyes to their true interests: and that Ireland will henceforth, instead of exhausting, infuse resistless vigor into that truly great nation with which it is now indissolubly united.’ p. 39.

ART. 16.—*Essays on the Population of Ireland, and the Characters of the Irish.* By a Member of the last Irish Parliament. 8vo. 2s. C. and R. Baldwin. 1803.

The population of Ireland is shown to have been and to be increasing in a much greater ratio than is supposed in this part of the united kingdom; and, if our fellow-subjects in the western island have been conspicuous for some vices and propensities, they are proved to be capable of great virtues, and to possess great excellence of character. Their evil qualities have originated from an evil government, and may therefore fairly be presumed to die away with the present generation; while the next, educated in the enjoyment of all the rights of Englishmen, will learn to appreciate better their place in civil society, and quit the slavish character with which their fathers had been stigmatised. The lower class—

‘ are certainly, for the most part, thievish, lawless, dishonest and destitute of a sense of equity. They are almost uniformly quarrelsome when drunk: but neither irritable nor phlegmatic when sober. They are very bigotted; but, I think, not more superstitious than other people of the same rank. They are restless and licentious; but destitute of a true spirit of liberty, except in some of the northern counties: rebellious; but, with the same exception, regardless about the nature of their government.’ p. 48.

Already the middle class has corrected many of its vices.

‘ Unbecoming pride, consummate effrontery, captiousness, ferocity, tyranny, sensuality, vulgar boisterous mirth, and inconsiderate prodigality pregnant with dishonesty, though not yet perfectly obliterated, can, however, be no longer deemed the predominant qualities of its character.’ p. 51.

The middle and lower classes must be benefited by the union: with

respect to the higher, in some points, less indeed is to be expected ; for—

‘ the chief faults of this class, which, however, are certainly very far from being so universal as the amiable qualities I have just mentioned, seem to be, an almost total want of public spirit and disinterestedness ; a high degree of venality ; supineness and partiality in the exercise of all public functions, especially those of the magistracy ; and an unbecoming and imprudent propensity to intolerance on the score of religion, unaccompanied by a due veneration for the religion they profess : faults to which many are disposed to ascribe several of the bad qualities discoverable in the characters of the lowest class of the Irish.’ p. 55.

England seems to be but an indifferent place to correct the class here referred to, as to a spirit of venality ; yet it may learn, from the respect paid to our country-gentlemen in the exercise of the office of magistrates, to exert the same powers with cheerfulness in its own country, and thus increase its own happiness and that of its neighbours. Bad as the picture is in several places, the hopes held out of future improvement are encouraging ; and we recommend the perusal of the work to the Irish part of our legislators.

ART. 17.—*The Possession of Louisiana by the French, considered, as it affects the Interests of those Nations more immediately considered, viz. Great Britain, America, Spain, and Portugal. By George Orr, Esq. 8vo. 1s. Ginger. 1803.*

Most dreadful effects were apprehended, by our author, during the prospect that the French were about to take possession of Louisiana—no less, indeed, than the total subjugation of America. It is fortunate that the author's fears are now set at rest, as the French have ceded this territory to the American states ; but, blinded by his apprehensions, he is as little able to look into futurity as to judge of the past, when he asserts that ‘ the situation of a people is worse, instead of being better,’ because the articles of life have become dearer. Strange, that he could not look around him, and mark the improvement of his own country, notwithstanding the advance in the price of every article of consumption.

ART. 18.—*Considerations on the Necessity and Expediency of supporting the Dignity of the Crown and Royal Family in the same Degree of Splendour as heretofore ; on the due Proportion of Income between the Possessor and Heir Apparent of the Crown ; on the Claim of Right in the Heir Apparent to such Rents and Proceeds of the Estates vested in him at his Birth, as were collected during the Minority of his Royal Highness, and stand yet unaccounted for. 8vo. 2s. Debrett. 1802.*

The supposed right of the prince of Wales to certain arrears from the duchy of Cornwall is maintained with great vehemence and much asperity against the ‘ wicked ministers,’ who advised ‘ the king to retain them for one-and-twenty years together, and to refuse ac-

counting for them for twenty years more.' The nation has heard too much of these unfounded pretensions. The right of the prince of Wales to the revenues of the duchy cannot be doubted; but these revenues were set apart for his maintenance; and the simple question is, whether his maintenance did not cost more than the amount of these revenues? The writer makes two statements, by one of which there is due to the prince 1,470,058*l.*, by the other 1,195,230*l.* In the latter statement, the expense of maintenance is deducted at the rate of 100*l.* a-year for the first six years, 200*l.* a-year for the next six years, 400*l.* for the next three years, 500*l.* for the three years ensuing; after which, all the revenues, he calculates, were applied to his maintenance. We apprehend, that, if a real bill of debtor and creditor were detailed, instead of being entitled to arrears, the prince is now indebted to his royal father for much of his maintenance during his minority.

RELIGION.

ART. 19.—*Remarks on a Pamphlet by Thomas Kipling, D. D. &c., entitled 'The Articles of the Church of England proved not to be Calvinistic.' By Academicus. 8vo. 1s. Mawman. 1802.*

The virulence of Dr. Kipling's pamphlet was calculated to injure, rather than support, the cause which he undertook to defend; and it has excited an antagonist of better temper and greater powers of reasoning. The contest, indeed, is of too insignificant a nature to engage the attention of the public; and to reconcile or contrast the Thirty-nine Articles with the writings of Calvin, is a task for which few people of the present day will find either inclination or leisure. The simple and plain question is, can the Articles, or can they not, be maintained on the foundation of the Holy Scriptures?—the support of, or opposition to, them, by such an abusive bigot as Calvin, being in itself of no importance. Academicus has indicated several points, in which his adversary, by opposing Calvin, has opposed the Scripture; and he is advised, in case of another address to the public, to attend to the following necessary particulars:—

'That to charge opponents with holding opinions which they expressly disavow, is a violation of the established rules of literary controversy;—that to revile their characters has no tendency either to convince or to conciliate them;—that to attribute their sentiments or actions to *mental derangement* is not consistent with humanity or common decency;—and that it is the extreme of rashness to stigmatize their doctrines as *blasphemous*, without first enquiring whether they are not expressly affirmed in the word of God.' p. 32.

ART. 20.—*A Sermon on the Superintendence of Providence discernible in the calamitous Events of the late War: preached in the Chapel of the British Factory, St. Petersburg, Thursday, 3 (15) July, 1802, on Occasion of the Peace. By the Rev. L. K. Pitt, A.M., &c. 8vo. 1s. Cadell and Davies. 1802.*

Providence, it seems, has interfered in checking the gigantic strides of

innovation; in proving, that, without an acknowledged dependence on the Almighty, no check can exist on the ambition of rulers, or the turbulence of factious spirits; in weakening the influence of popery; so that the deference to the priest being diminished, religion will be supported by reason, and conviction will take place of doubt and superstition. Very great compliments are paid to the reigning sovereigns of Britain and Russia; and mutual integrity, mutual benevolence, and mutual piety—the brightest ornament of man, the highest excellence of Christianity—are said to regulate the lives and direct each action of the sovereigns, to whom the preacher and his audience owe allegiance and submission.

ART. 21.—*A Sermon on the Depravity of the Human Heart; exemplified generally in the Conduct of the Jews, and particularly in that of Lieut. Colonel Despard, previous to his Execution. Preached at St. George's, Hanover-Square, February 27, 1803, by the Rev. William Leigh, LL.B., &c.* 8vo. 1s. Hatchard.

The history of this depravity is traced from Adam to colonel Despard, who is termed 'one bold apostate, traitor to his God as well as to his king, to his religion as well as to his country.'

ART. 22.—*Hints on the Ordinance of a Gospel Ministry, &c. By a Friend to Order in the Church.* 12mo. 1s. Ogle.

A system of what is called lay-preaching is much encouraged in Scotland. It arises from the principles of late inculcated, of a deficiency in the legal establishment; and the author, who is a friend to what is termed evangelical preaching, wishes to keep it within some bounds, and to make it subordinate to regularity and discipline.

ART. 23.—*A Sermon; preached at the Chapel in St. Saviour-gate, York, on Sunday, December 26, 1802, on Occasion of the much lamented Death of Robert Cappe, M. D. With an Appendix, containing brief Memoirs of his Life. By Charles Wellbeloved.* 8vo. 1s. 6d. Johnson. 1803.

A just tribute of respect to the worthy son of a worthy father. Dr. Cappe died on board a vessel in his way to Italy, for the recovery of his health. His two sisters accompanied him; and his father's congregation, as well as every one in his profession, were highly interested in his recovery. In treating such a subject, the preacher has naturally expatiated, with great success, on the mysterious ways of providence, and advanced arguments of support, which the death of a beloved friend both needs and excites.

ART. 24.—*A Sermon, in behalf of those useful and benevolent Institutions, called Friendly Societies; preached at Nave-stock, Essex, August, 1802. By John Filkes, B.D., &c.* 8vo. 1s. Rivingtons. 1802.

A judicious recommendation, from the pulpit, of friendly societies; which cannot be too much encouraged by landholders, who regard

their own interests, as well as those of the industrious classes here referred to.

ART. 25.—*A Saint indeed: or, the great Work of a Christian opened and pressed. Being a seasonable and proper Expedient for the Recovery of the much decayed Power of Godliness among the Professors of these Times. By John Flavel. Small 8vo. 1s. 6d. Jones. 1803.*

This is a re-publication of a work containing many excellent rules of advice; but, from its prolixity, not likely to have, in the present times, many readers. An abridgement might be made with great advantage to publisher and purchaser.

ART. 26.—*A New Year's Gift for the Children of Charity and Sunday Schools. By John Townsend. 12mo. 3d. Williams. 1803.*

With some good exhortations, we here find intermixed many things savouring of methodism and mysticism, by which the young mind may be ensnared, and embrace fanciful raptures for the sober truths of the Gospel.

ART. 27.—*The Christian Faith: or, the Catechism of the united Church of England and Ireland, briefly proved and explained from Scripture: addressed principally to Parents, Masters of Families, and Instructors of Youth. By the Rev. Samuel Turner, A.M., &c. 12mo. 1s. Cadell and Davies. 1803.*

This explanation is properly addressed to parents, masters, and instructors, of youth; for it is far beyond the capacity of young persons. The first period, or the first question, is contained in twenty-one lines; and, in the next, the term *qualified* is made plainer by the word *capacitated*. The good intentions of the writer would have been forwarded, if he had lowered his explanation to a more accurate level with common comprehensions.

ART. 28.—*The Advantages of Female Friendly Societies considered.—A Sermon, preached at the Anniversary Meeting of the Female Friendly Society, at Campsall, on Thursday, November 11th, 1802. By the Rev. John Lowe, M. A., &c. 8vo. 1s. Rivingtons.*

The miss Franks, ladies near Doncaster, have reared an institution, in which the daughters of their poorer neighbours are instructed, and brought up to habits of industry. About eighty of them are formed into a friendly society; and it is found that several of the poor girls are enabled, even at an early age, to gain a subsistence, while paying their stated contributions. The institution cannot be too much commended; and the author of this sermon has, with the best intentions, yielded to the request of his hearers, that he would print it, to show the daughters of affluence, in various parts of the kingdom, how much good may be produced by following so laudable an example. We could

have wished that the sermon had been accompanied with the rules and other particulars of the institution.

MEDICINE.

ART. 29.—*Observations on the epidemical Diseases now prevailing in London; with their Divisions, Method of Treatment, Prevention, &c. By Robert Hooper, M.D. &c.* 8vo. 1s. 6d. Murray. 1803.

These diseases are true and bastard peripneumony, catarrh, and rheumatic fever. The three former are perhaps forms of the same disorder; and the latter, if not the same, greatly resembles it. In reality, as usual, during the prevalence of a general epidemic, every disease approximates it in appearance, and requires remedies of nearly the same nature.

The epidemic catarrh, in our author's opinion, is not infectious. The question is perhaps unimportant, and incapable of decision; yet, when we find that those who are most particularly and assiduously attentive to persons affected, suffering more certainly or more violently, infection must be at least suspected. If, in the late catarrh, there were any thing more peculiarly discriminative, it was the very singular pain in the head, properly described among the symptoms in the catalogue before us. It was very often confined to the forehead, and felt particularly over the eyes. The cough, in young strong habits, became peripneumony; in old debilitated constitutions, peripneumonia notha. The true peripneumony our author seems to consider as having occurred previous to the catarrh: to us it has appeared a part of the epidemic; and bleeding has not succeeded, indeed, not been tried, in our own practice.

The peripneumonia notha of our author is not the disease above noticed: it is rather a rheumatic affection of the containing parts, and was attacked, like the former disease, by bleeding in plethoric habits. We would enter our protest against this remedy being recommended so freely, and often so indiscriminately. We have seen it tried, during the late epidemic, in robust and apparently strong persons, with manifest advantage. What we have called the peripneumonia notha, is, perhaps, more properly, the catarrhus senilis; in the appropriation of which term, however, authors are not very consistent.

The catarrh itself required very little particular attention. We did not find wine, even in the early stages, injurious; and, in the latter part of the disease, it appeared advantageous. The weakness was often so considerable, that wine was frequently, with other cordials, indeed necessary. We at times even thought of ordering the bark, as we knew it not injurious in checking the sputum in putrid peripneumonies, but were never reduced to the necessity. The rheumatism of this period, in our practice, required no particular attention, but bleeding is here again mentioned. The appearances on dissection, which are chiefly those which attend catarrh and peripneumony, do not merit particular notice; and the prophylaxis, either 'general' or 'special,' as well as the remote causes, have little or no connexion with the epidemic.

ART. 30.—*Observations on the epidemic catarrhal Fever, or Influenza, of 1803. To which are subjoined, historical Abstracts concerning the catarrhal Fevers of 1762, 1775, and 1782, and Communications from various Correspondents. By Richard Pearson, M.D. &c. 8vo. 1s. 6d. Baldwins. 1803.*

Dr. Pearson's observations are very judicious and satisfactory. The epidemic catarrh which lately prevailed, is, he tells us, very similar to the former epidemics of 1762, 1775, and 1782; and the remedies are nearly the same. The cough has, on the whole, we think, been more troublesome, than in former epidemics; and it often continued with peculiar obstinacy. Our author did not find the bark so useful as in other cases of febrile debility. In the beginning, he remarks the doses of opium should be small: large doses are hurtful; and bleeding appeared injurious, even where marks of local inflammation existed. Dr. Pearson seems to think the epidemic catarrh occasionally infectious, and that the infection comes sooner into action, than those of other complaints; sometimes so early as the third day. We suspected, in one case, that the disease had appeared within sixteen hours after it was received. Various communications on this subject, from practitioners in different situations, follow. On the whole, we think this by far the most judicious account of the disease that we have seen; and the second edition, which we have examined in this article, is greatly enlarged, and much more valuable than the former.

ART. 31.—*A plain Discourse, on the Causes, Symptoms, Nature, and Cure, of the prevailing epidemical Disease, termed Influenza. By John Herdman, M.D. &c. 8vo. 2s. Longman and Rees. 1803.*

Instead of 'A plain Discourse,' we find much recondite discussion. As the catarrh was epidemic, attended with fever, we have a long disquisition on each, and on the respective causes of the two diseases. In short, we lose the peculiar disorder, in pursuit of these *ignes fatui*, and find it again, almost by accident, at the end. The drift of the author is to show that bleeding and evacuates are improper, and that the disease must be cured by diaphoretics:—he might have told us as much in three lines.

With respect to the causes, Dr Herdman attributes it to variations of temperature; yet the singular phrase of 'atmospherial influence' occasionally occurs, which seems to imply something more.

ART. 32.—*Medical Directions for the Use of Navigators and Settlers in hot Climates. By Thomas M. Winterbottom, M.D. &c. 12mo. 2s. 6d. Boards. Phillips. 1803.*

These plain practical directions are calculated, not for the experienced practitioner, but for the settler who cannot obtain regular assistance. The whole is obvious, judicious, and useful. To sailors, also, in hot climates, it will be an equally serviceable assistant, and even many sea-surgeons may profit from the directions it contains.

COW-POX.

ART. 33.—*Five Common Sense Arguments, to evince the Efficacy, and enforce the Duty, of Inoculation by the Small-Pox; and to obviate existing Prejudices and Objections. Most respectfully dedicated to the Board of Directors, and the medical Council, of 'The Royal Jennerian Society.' By Joseph Simmons. 12mo. 1s. Higley. 1803.*

A plain persuasive tract in favour of the cow-pox. The pleonastic error in the title does not speak much in favour of the plainness of our author's persuasive powers; and indeed we at one time suspected the dedication to be ironical.

ART. 34.—*Facts decisive in Favour of the Cow-Pock: including the History of its Rise, Progress, and Advantages; and the Evidence given before the Honourable the Committee of the House of Commons, with their Report, and Remarks on the Same. By Robert John Thornton, M. D. &c. 8vo. The Fourth Edition. 7s. Boards. Symonds. 1803.*

In this fourth edition, Dr. Thornton has continued what may be styled the history of the cow-pox, to the present time, adding the evidence given before the committee of the house of commons, and their report, with remarks. Indeed, the subject seems fully completed. Two plates of the cow-pox pustule, with comparative representations of the small-pox and spurious pustules, are subjoined.

ART. 35.—*An Address, to Parents and Guardians of Children, and others, on variolous and vaccine Inoculations. By John Coakley Lettson, M. D. &c. 8vo. 1s. Mawman. 1803.*

Charity covereth a multitude of sins; and the good design of this address will excuse the pompous inflated language in which our author's very trifling observations are conveyed.—Verily the spirit is a violent spirit, and waxeth warm on the most insignificant occasions! The dog-days, too, approach! Bonaparte threatens, and Dr. Lettson already darts his lightnings, the harbingers of dreadful devastation! Ecce signum!

* Preparing for publication.

* **An Appeal to the sober Reflection of the Authors of the Critical Review; on**

1. Espionage and Detraction.
2. Literary Ambiguity and Embarrassment.
3. The Jennerian Discovery.
4. Abusive Language in Controversy; with Letters to the Authors of the Monthly Review and British Critic. p. 16.

What warm work will ensue! presses will groan, and cannons rattle! The meek spirit, that *should* offer the other cheek also, must shrink appalled. We must arm ourselves: but our panoply shall be.

good-humour, for we will not be angry in turn*. Yet, when we recollect Dr. Lettson's sneers in his first letter, his charging the reviewer with inebriety, and alluding to some observations as its effect, we would advise the author, *as a friend*,—Be persuaded, my dear sir! if only for the sake of a little consistency, to omit the fourth part.

EDUCATION.

ART. 36.—*The pretty Pilgrim: or, the marvellous Journey of Evelina Evans.* 12mo. 1s. Boards. Crosby and Co.

The idea of the latter part of this little volume is taken from Parnell's Hermit: the whole is calculated for the understanding of a child of four or five years' old.

ART. 37.—*A brief Epitome of the History of England, from the Conquest in 1066, to the Accession of our gracious Sovereign George the Third. Calculated to exercise the Memory of the Infant Readers of History, as well as to excite their Curiosity to the Perusal of the more enlarged Abridgements.* By S. Ziegenhirt. 2 Vols. 12mo. 4s. 6d. Boards. Bell. 1802.

We cannot discover any great merit in this little performance. An abstract of the History of England is given, only leaving out here and there a proper name, which the child is to insert from his memory, or from reading.

ART. 38.—*The Key to the Blanks contained in the Reigns of the Kings of England, from the Conquest in 1066 to the Year 1760.*

This is a collection of the words omitted in the former article.

ART. 39.—*Moderna Conversazione, &c.*

Modern Conversation in eighteen Dialogues upon various Subjects, by Cajetan Polidori, with a Selection of Proverbs and proverbial Phrases by the same Author. 12mo. 2s. sewed. Dulau and Co. 1802.

Of the style or the subjects of these eighteen dialogues, we can say nothing commendatory. The author observes, that, to understand a modern language, without being able to speak it, is to know how to use it only by halves. This truth, it is presumed, is what the logicians would call self-evident. We wish we could demonstrate another, that the readers of this volume would learn from it the other half: but, alas! this is not in our power.

POETRY.

ART. 40.—*Wallace; or, the Vale of Ellerslie. With other Poems.* 12mo. 5s. Boards. Vernor and Hood. 1802.

This volume is evidently the work of a young man, and it possesses

* We adopt this plan, from recollecting a passage in a non-conformist's sermon very early in the last century. He was observing, that Michael did not answer his antagonist's railing, with railing.—And why, my brethren, did he not?—He knew that the—would be too hard for him.*

all that can be expected from a young man : the conceptions and the language are vague and indefinite : but there is a lofty and sonorous versification, and occasional passages of originality and genius, which promise much hereafter. We select the following stanza, as the best.

' When faint he felt the sultry summer hour,
The day-star flaming in the noontide sky,
Loit'ring, he wander'd to his shadowy bow'r,
Where, brawling, flow'd the shelvy streamlet by:
There, lull'd in slumbers, would the infant lie,
And, deep in solitary trances, seem
To roam thro' armed courts, and castles high ;—
So bright in visionary pomp they gleam,
That, when he woke, he thought his waking was a dream.'

P. 12.

There are a few trifling inaccuracies in the poem.

' Hark ! old Libānus 'mid his cedars rings.'

This is wrongly accented. Wallace the Wight, or the Wallace Wight, are unmeaning and foolish phrases ; and the prophecy has not been fulfilled, which is made to Scotland—that, in consequence of Wallace's victories,

' Perpetual smile her fields, perpetual smile her skies.'

ART. 41.—*Poetry by the Author of Gebir.* 8vo. 2s. 6d.
Rivingtons. 1802.

We know not the *age* of this gentleman ; but we can easily perceive that his *wisdom*, at least, is on *the wane*. He tells us, that he had some time ago ' begun to write a poem, connected, in some degree, with the early history of Spain ;' but that he became shortly afterwards doubtful whether he should ever finish it, and hence grew every hour more indifferent towards his undertaking.—It was a friendly spirit who whispered him to forbear ; and he showed his *inspiration* rather by listening to such advice, and becoming silent, than by persevering in his poetry. Much of his *epic* was written, however ; and, being a man of tender feelings, he had not the heart to commit it to the flames, where, nevertheless, it would have made a much brighter *blaze*, than it is calculated to make in any other quarter. The author's crudities are now, therefore, thrown upon the public, in the form of extracts, from this unfinished poem ; and he waits the judgement of this impartial tribunal, before he determines to *tack* together the different pieces of his poetic loom, and make a regular beginning, a middle, and an end. To assist the decision, we shall offer a specimen from the opening of one of the fragments before us.

' Heroes of old would I commemorate.
Those heroes, who obeyed the high decree
To leave Phocæa, and erect in Gaul
Empire, the fairest heaven had e'er design'd ;
And, borne amidst them, I would dedicate
To thee O Liberty the golden spoils.
For, Liberty, 'tis thou whose voice awakes
Their sons, from slumber in the setting beams

Of scepter'd Power, and banish'd from Earth
 Tho' tardier than hell's heaviest cloud she move,
 And leave behind the wizard cup and sword—
 Cerean soul-dissolving Monarchy.

' Say, daughters of Mnemosyne and Jove,
 Speak, hearts of harmony ! what sacred cause
 United, 'so long sever'd, in debate,
 Pallas and Neptune? 'twas when every god
 Flew shuddering from the royal feast accurst,
 With Ceres, most offended, these ordain
 Th' eternal terror of proud thrones to rise :
 Such among eastern states Phœcea stood,
 Such, amid Europe's oaken groves retired.' P. 12.

To this forlorn wanderer, in pursuit of the Muses, the world, to whom he appeals, will perhaps, in reply, be induced to say, in his own language,—

' Ah! what resistless madness made *him* roam
 From cheerful friends and hospitable home?' P. 56.

DRAMA.

ART. 42.—*The Marriage Promise: a Comedy in five Acts, as performed at the Theatre-Royal, Drury Lane. By John Till Allingham. 8vo. 2s. 6d. Ridgway. 1803.*

The main plot of this play is, that Consols, a rich stock-jobber, tired of getting money, is determined to spend some part of it in purchasing the smiles of the poor. In this laudable resolution, and the consequent practice of it, he discovers a lost daughter, and makes her son his heir. As this son is the offspring of a private marriage, the engagement, by which the wife is bound to keep the ceremony a secret, gives name to the piece—'The Marriage Promise.'

We think, on the whole, this drama deserves to be better spoken of than many of our modern performances; yet it certainly pleases more in reading than in acting: the reason is, because the incidents are detached. The slipping away of Emma, and her leaving Margery with Sidney, is a proof of this: it makes the gallery laugh: but it is only a temporary laughter, for it leads to nothing; therefore had better been omitted.

Like most of our latter pieces, it has a dedication to the abilities of the performers. Perhaps, as Mr. Allingham is a young author, he will tell the world, with the candour of juvenile years, whether this circumstance be required from the play-wrights of our days. Without such a stipulation, one would hardly think the absurdity could be so general.

ART. 43.—*The Voice of Nature: a Play, in three Acts. As performed at the Theatre Royal, Haymarket. By James Boaden. 8vo. 2s. Ridgway. 1803.*

Very much blame could not be bestowed on the translation of a play, nor very much praise be lavished on the imitation of one, what-

ever might be the desert of the original. Happily, the Voice of Nature is entitled to neither one nor the other.

If Mr. Boaden, however, be but an imitator in his drama, he has all the worth of an original in his dedication. It was said of the Pursuits of Literature, that 'the work appeared but as a peg to hang the notes on.' We could almost say of this play, that it is printed for the sake of what goes before it. Mr. Colman and his company have it laid on them as thick as heart could wish. The flattery is almost too gross for the stomach of even a player.

NOVELS, &c.

ART. 44.—*The Convent of St. Michael, a Tale: taken from a German MS. of the Seventeenth Century.* 2 Vols. 12mo. 7s. Boards. Hurst. 1803.

'The world, I am convinced,' says the editor of this novel, 'is already overstocked with those trifling productions which go under the denomination of novels, the generality of which cannot be considered as merely innocent amusements. They are not only impertinent, to say no worse of them, but often pernicious. Impertinent, as they intrude upon that time, which might and ought to be better employed;—pernicious, by being frequently immoral, and dangerous in their consequences, particularly when they fall into the hands of the young, the idle, the thoughtless, and the ignorant; and most assuredly, amongst these, must be included the majority of novel-readers.'

After we had finished a preface, which is continued with some more of these sensible and very proper remarks, we expected to find a work of at least tolerable merit; but we have been disappointed. The tale is that of a young man who falls in love with his cousin's wife. The incidents contained in it are too unimportant, and the language too careless, to permit us to say that they do not 'intrude upon that time, which might and ought to be better employed:' and, though there is nothing very 'dangerous' or 'immoral' in the consequences of these volumes, yet poetical justice ought not to have allowed a passion, thus guiltily begun, to be rewarded by marriage, at the death of the former husband.

ART. 45.—*Lucy Osmond. A Story.* 12mo. 3s. 6d. Boards. Robinsons. 1803.

The drift of this novel is to point out the folly of suffering the passion of love to take too strong a possession of our feelings. Lucy might have been blessed with a deserving man, who doated on her, had she consented to become the wife of any other than him on whom she had placed her first fond wishes, and with whom she could not be united, because he not only was not equally enamoured of her, but actually died in his visit to the West Indies.

ART. 46.—*The American. A Novel.* By W. Higgins. 2 Vols. 12mo. 8s. Boards. Ridgway. 1803.

Mr. Higgins, in these volumes, has quitted the modern tract of writers in this department, and neither made his heroine much in love,

nor rewarded her, at the conclusion, by marriage. Before each chapter, is prefixed a table of contents, in the manner of those novels which were the offspring of former days.

A bill of fare of this sort, we confess, is an advantage in our opinion; nor do we think the contents of it always unworthy of notice, in the production before us; but we must caution the author to be more correct in his expressions, and less turgid in his diction, if he appear again before the public.

MISCELLANEOUS LIST.

ART. 47.—*Invincible Standard.—Falsehood and Malignity detected and exposed, in a Vindication of the Forty-Second Royal Highland Regiment, against the Pretensions of Mr. William Cobbett, and the Claims of Anthony Lutz.* 8vo. 2s. Ginger. 1803.

This standard has occasioned almost as much controversy, as its acquisition required valour. The question was a point of honour; the character of a highly respectable regiment has been involved, and the decision of course became important. It appears probable from this account, which is apparently as violent on one side, as Mr. Cobbett's statement was on the other, that the invincible standard—of which a representation is prefixed to the Abridgement of Sir Robert Wilson's Narrative—was taken by a field-officer of the forty-second, and given to serjeant Sinclair, or, if the reader pleases, was taken by the serjeant himself. Sinclair was afterwards wounded, and the standard lost. It was re-taken by the French, and again taken by Lutz, or else found by Lutz, by the side of Sinclair, while he lay insensible. As there is no reason to doubt the narrative of Lutz, especially since it is corroborated by some of his comrades, we conclude the latter to have been the case; and, as the honour of the forty-second is no longer committed, this view of the subject will seemingly satisfy the author, who has laboured his point with no common ability and zeal. Should there be another edition, a view of the standard should be annexed.

ART. 48.—*The Voice of Truth: or Thoughts on the Destruction of a great City. To which are annexed, Observations on some remarkable Extracts from Prophetic Warnings, published in the Year 1707. By a Layman.* 8vo. 1s. Baynes. 1802.

A republication of an invective against Louis the XIVth, who is styled a poltroon, a wretch, a pitiful scoundrel, &c. He is sent to the Devil, and The Voice of Truth speaks a language that was not worth repeating in this century.

ART. 49.—*The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death; exemplified in the Testimonies and Experience of Persons distinguished by their Greatness, Learning, or Virtue. By Lindley Murray.* The Tenth Edition, 12mo. 3s. 6d. Bound. Longman and Rees.

In an age like the present, when Infidelity seems to have thrown

away her mask, as no longer being ashamed to disclose her daring front;—when a laxity of morals prevails even among believers, and men stick not to insinuate that an indulgence in crimes, expressly forbidden by our holy religion, will find excuse in the eye of that Being, who knows he formed us *frail creatures*;—at such a season, it is of the highest importance to recur to the piety of those comparatively few bright examples, who will be of singular efficacy to excite in us a love of God and goodness.

Mr. Murray, with much commendable zeal, has, in the volume before us, provided the reader with an assemblage of virtuous and religious characters. The conduct of the greater part of them, at the approach of death, affords a lesson which all are concerned to learn—that ‘the fear of the Lord’ alone ‘is wisdom, and to depart from evil’ the only ‘understanding.’

ART. 50.—*Audinaudon*.—*An Astronomical Twelfth Cake, for the Year 1803.* 4to. 1s. Debrett.

A foolish title to a foolish and unintelligible performance.

CORRESPONDENCE.

‘To the Editors of the Critical Review.

* GENTLEMEN;

‘IN the fourth number of your 37th volume, p. 454, you have done me the honour of noticing a work of mine, and have advanced some objections which I am not disposed to combat, being still as desirous, as when I wrote the book, to leave the main question undecided. You will, however, I am persuaded, have the candour to allow me to point out a misrepresentation which affects the whole character of my work. In your critique, it is stated that my object was “to search the Scriptures for a resolution of all the doubts respecting a plurality of worlds; and that I not only conceive that I have discovered an accurate answer to all such questions, but have become thereby acquainted with a very material part of the Creator’s economy, in respect to the inhabitants of those remote spheres.”—I should be very sorry, if I could have been so unguarded, as to make any such pretensions: but, upon reference to my book, I am happy to find there is nothing I more frequently or more pointedly disavow. In the very front of my remarks on the expressions of the Old and New Testament—“I earnestly beg to be understood as designing nothing *less* than to find any direct *proof* in Scripture for the doctrine in question:” but the very design of the work is totally different from the one imputed to me in your Review. In one place, indeed, you have in terms expressed my true design: but still the passage requires a few corrections, which I flatter myself you will permit me to offer.—“TO ONE PART of our author’s hypothesis,” you are pleased to say, “you most fully assent, and readily allow that the doctrine of a plurality of worlds is not contradicted by any passage in the Scriptures.”—Now, gentlemen, what you represent as no more than ONE PART of my hypothesis, I must beg leave to say, is the sole object of my work. The philosophical notion of a plurality of worlds has been urged, not only as an

objection to the Mosaic records, but to the interposition and divinity of our Saviour. To such objections, my book is meant to be a reply, and the whole purport of it is to show, that, supposing the notion just, and that those remota orba are other worlds, there is not only nothing in the Holy Scriptures to contradict such a supposition; but that the interposition of our blessed Lord, for what we know, may have extended to those other worlds. I do not pretend to say that either Moses, or the inspired writers of the New Testament, meant to inform us directly of more than regards our own globe and our own race: but I venture to affirm, that such is the peculiar latitude of expression upon all such points throughout the sacred writings, that no new discoveries in this branch of philosophy, nor yet any objections as to the insignificance of our earth and its inhabitants, should be allowed to stand in the way of the doctrines of the church of England. I forbear to trouble you with references; but am certain, that whoever would take the pains to examine my book after this explanation, would allow, that, however unintentionally it may have happened, your critique has misrepresented me, and given a character of the work which does not fairly belong to it.

‘I am, Gentlemen,

‘Biddenden, Kent,
June 16, 1803.

‘Your humble Servant,

‘EDWARD NARES.’

We meant precisely what Mr. Nares allows to have been *one* object of his work in the letter before us, though we still cannot think it to have been his sole object; namely, that the doctrine of the plurality of worlds is not contradicted by any passage in the Scripture. The very title of the work—*de universis*—led us to the opinion in our critique, that the other great object of it was to show the probability of a mediatorial dispensation, with which he was become acquainted, from examining the Scriptures extending to the remote spheres. The language of the writer seems conclusive in our favour:—‘When I first turned to the Scriptures,’ he says, ‘I had it not so much in view to seek for the general notion of a plurality of worlds, as, supposing this notion to be just, to examine whether the mediatorial dispensation could be in any manner, and with any propriety, so extended by analogy, as to be brought to correspond with such enlarged notions of the visible creation.’ The texts introduced confirm this opinion; and the probability of this mediatorial dispensation is the discovery the author thinks he has made of the Creator’s economy, to which we are not inclined to give our assent, however pleased we may be with his ingenuity in support of his hypothesis. We should be extremely sorry to have misrepresented the author; and, if we have done so, it must be without intention: but, on a further perusal of this work, the idea of *de universis* still seems to us to have been the uppermost in his mind; and, consequently, we do not see any grounds for altering our opinion, that he conceived himself to have become acquainted with some material part of the Creator’s economy, with respect to the inhabitants of distant worlds.

THE
CRITICAL REVIEW.

JULY, 1803.

ART. I.—*The Argonautics of Apollonius Rhodius, translated into English Verse. With Notes critical, historical, and explanatory, and Dissertations. By William Preston, Esq. M.B.I.A. 3 Vols. 12mo. 1l. 1s. sewed. Payne and Mackinlay. 1803.*

NOTWITHSTANDING two prior English versions of the Argonautics, Apollonius Rhodius has not acquired that celebrity in our country to which he is justly entitled. He had the good fortune to be born at Alexandria, during the brilliant æra of the Ptolemies; was, in all probability, educated under that excellent master Callimachus, many of whose lyric effusions have descended to the present day, though we have lost his Ibis; and is generally supposed to have formed one of the seven contemporary poets in that celebrated city, who, from the splendor of their genius, were elegantly denominated *the Pleiades*. Like most other young men, and especially those who are conscious of the existence of some portion of superior talent, Apollonius, when in the prime of life, became too confident in his own powers, and evinced a vanity, which for many years afterwards he severely repented of. Following the example of Orpheus and other early poets of Greece, he had selected, as the basis of an elaborate epic, the story of the voyage of Jason to the Colchian coast, in pursuit of the golden fleece; and upon this poem he was determined to build his hopes of immortality. But he was in too much haste to obtain his reward; and the speed with which he composed did not allow him time enough for that arrangement of matter, and polish of style, which were necessary to insure him success: in consequence of which, when, flushed with the expectation of unmingled applause, he obtained leave to recite certain portions of his poem before his compatriots, he found his labours received by that elegant people with contempt and ridicule: he had, indeed, already recited the same passages before Callimachus, and deserved the mortification he experienced, for not having attended to his advice, and bestowed more pains upon his versification, before he ventured to appear in public. If, however, the humiliation to which his vanity thus exposed him be a useful example to the too confident and sanguine of the

present day—the lesson he learned from it—the conduct he afterwards pursued, and the deserved success with which he was eventually crowned, may afford an instruction of equal importance to the timid and the unfortunate scholar. Apollonius, after his discomfiture, immediately retired from Alexandria, and migrated to Rhodes, where he supported himself, for many years, by reading lectures on logic and rhetoric, devoting, nevertheless, his leisure hours to a close and careful correction of his ill-fated poem, which the manly spirit he possessed did not allow him to relinquish, notwithstanding the defeat he had sustained; and it was from his long residence in this city that he acquired the surname of Rhodius. Beneath his revising hand, his *Argonautics* now gradually advanced towards that positive perfection, which he had vainly conceived the poem to possess when he first offered it to his countrymen; and, having at length given it all the finish of which his powers were capable, he returned to Alexandria, about twelve or fourteen years after he had quitted it, and had the happiness to find that his laboured performance was now received with universal admiration and applause. Nor were the honours, which were at this time heaped upon him, altogether empty and unsatisfying; for he was appointed, by Ptolemy Euergetes, to the important care of the celebrated Alexandrian library—a post which seems to have been set apart as the reward of merit, and which had been uniformly bestowed on men of the first talents and literary eminence.

As to the poem of the *Argonautics* itself, its excellence is very considerable, though it certainly possesses prominent blemishes. No painter ever beheld nature with a more curious eye, or delineated the characteristic features of the landscape before him with more spirit and truth, than Apollonius has done in this admirable epic: but, with a view of giving a kind of picturesque representation of the whole, he often enters too much into detail, and becomes tediously minute. In displaying the passions, he succeeds better in the softer than the more harsh: his *fort* is tenderness, rather than sublimity; and, when love and beauty, distress and sorrow, become the theme of his song, he is always exquisite, and frequently unrivalled. His imagination is unbounded; and hence he exhibits too great an inclination for the marvellous. His language is studiously select; and, as may naturally be expected, from the repulse he at first met with, and the time afterwards bestowed upon the poem, his versification is polished to the utmost degree of splendor; though, from its numerous revisals, it not unfrequently evinces strong marks of affectation and parade, while the epithets employed are far too redundant and pleonastic. Instructed in all the learning of the East, he exhibits at times an unnecessary and pedantic display of it; and his si-

miles and illustrations, though generally most apposite and precise, are, from this very circumstance, occasionally recondite and obscure. It is, however, no slender praise of Apollonius, that Virgil has copied him almost as much as he has Homer; and we have only to reflect upon this fact, to be sensible that the writer of the *Argonautics* has scarcely received, in any age, the full measure of the applause to which he is fairly entitled.

Having offered these few remarks concerning the life and merits of the original poet, we now hasten to the general views and merits of the present translator. We have already observed, that, independently of those who have rendered particular and select parts of the *Argonautics* into English, Mr. Preston has been preceded by two gentlemen, who have given English versions of the entire poem (Mr. Fawkes and Mr. Greene), whose rival efforts were both offered to the public about twenty years ago. Of these two anterior translations, we shall only observe, that the former has been generally esteemed the best: it partakes of Mr. Fawkes's common beauties and blemishes, and labours under the misfortune of not having been completed by himself, the translator dying before he had finished his version, and the remaining part being supplied by an anonymous friend, who, it is but just to observe, has executed his task in a manner of which Mr. Fawkes himself could not have been ashamed.—Of other translations of the *Argonautics* into living languages, Mr. Preston shall speak for himself.

There are two modern Italian versions—the first, by the well known Salvini. The latest translation of the *Argonautics*, is that by cardinal Filangieri, an author well known, by his productions on economic subjects, which appeared at Rome—the first volume in the year 1791. It is printed, together with the original Greek text, in two volumes in quarto, with the title of '*L'Argonautica di Apollonio Rhodio tradotta ed illustrata.*'—An ample preface, treating of the fable of the poem, and the design and scope of the author, is prefixed. This translator, while he aims at too scrupulous and exact fidelity, and labours to render all the epithets of his author into Italian, becomes verbose and enervate; and smothers all the elegance of the original, in a mass of words. It frequently happens too, that he mistakes and perverts the sense of his author. There are short notes subjoined, at the bottom of each page, and larger notes thrown together, at the end of each book. In these latter, we are presented with a confused and injudicious mass of good and bad—trite and recondite.—There is also a German version, in hexameter verse, by Jo. Jac. Bodmer, printed in octavo, Turici, 1779.—See *Fabr. Thesau. a Harl.* Such are the marks of attention, which Apollonius has hitherto received, from the literary world.

I shall not presume to say, how the English translators of Apollonius, who have gone before me, have succeeded in their task. It would ill become me, to speak in degrading terms of those gentlemen,

whose taste led them, to precede me, in the meritorious province of endeavouring to do justice to this delightful, and too much neglected writer. Their performances are before the public; and it is the privilege of the public, to appreciate the labours of writers. It may appear to many, that a new translation of an author, who has been twice translated, might well be spared—yet, in one point of view, I hope my attempt will appear allowable, and free from the imputation of vanity. Whatever may be the demerits of the present translation; I flatter myself they will find indulgence and pardon from the candid reader; for the sake of the concomitants, of which this version is introductory. He will find large extracts from the Greek scholia, which deserve to be well known to the classical reader—a variety of hints, critical, historical, and explanatory, some few of them extracted from those of Fawkes, and the Oxford editor, but, for the most part, wholly new, of which some may not be altogether unacceptable, even to those, who read Apollonius, in the original text.—And lastly, certain essays, which if they shall succeed in making the reader an admirer of this delightful poet, they will have contributed to an act of justice.

‘It is but fair, to apprize the reader, with respect to the translation, which I now, with much diffidence, offer to his hand; that he will find it, in general, rather paraphrastic than strict; in many places, more redundant than I could wish. I must own, that I have endeavoured, to follow rather the spirit, than the letter of the original. But, I hope, I have not been unfaithful to the general sense, to the substance of what the Greek text meant to say.—Shall I own it?—I sometimes had the vanity of aiming at another sort of translation—a kind of portrait translation:—a version, not of the matter merely, but of the style and manner of my original. How I may have succeeded in this—alas, I fear—I feel—but the reader, who is capable of comparing the version with the text, must judge for himself.—And, in judging, the test is, if the version reads, in English, like an original work.’ Vol. i. P. xxviii.

‘Had I consulted my own judgment, I should have subjoined the notes incidental to my translation, at the bottom of each page, as I went along. It was the old practice; and I have a great respect for old practices; they are generally reasonable, and founded in convenience. By subjoining the notes, where notes are necessary, at the bottom of the page, much trouble is saved to the reader; and the danger of much misapprehension avoided by the writer. However, the reigning taste of the present day, which seems to consider books, rather as things of ornament than use, as matters designed to please the eyes, rather than to inform the understanding, has thought fit to consult the beauty of the page, at the expence of many more important considerations; and, with this view, has consigned the notes, to the end of the volume, or to a separate volume. This practice is now so generally established, that it would appear an ungracious affectation of singularity, were I to contend for a disposition generally exploded. With the exception of a very few short ones, I have, therefore, consigned the notes, to a separate station, in my second volume; according to the received form of book-making.

' Such is the outline of the present work. A consideration, which disposed the author, to employ himself in the present translation, may also induce some readers, to bestow a little time, on the perusal. This undertaking was commenced, in a season of gloom and turbulence, amidst a variety of alarming phantasms, and fearful apprehensions. The dismal prospect, has in some measure cleared up; yet still the horizon of social sympathy is contracting itself; and blackening into clouds, and heavy darkness. Happy is he, who can find within his closet a temporary retreat, from the tumult, and the sorrows of the busy crowd; and lose himself in literary amusements, and unambitious cares. This is an innocent and moral resource, which does not banish feeling, or unfit the mind for exertion; it is a resource, which is not a satire, on the individual, who adopts it; or an insult, on the sufferings, and the apprehensions, of the many who suffer around him. The Muses come, like divine comforters, to the restless couch of pain, privation, and despondency.—Not with the obtrusive declamation of a vain philosophy; not, with the stale professions of consolation, which ever fail of their end; but with soothing variations from painful and immediate cares, with welcome abstractions from importunate and besieging thoughts, with innocent resources, and alleviating arts, that insensibly steal us from ourselves. Hard indeed it is, to obtain that respite. The unpleasing sense of what we are, and what we may be, will still recur. The patriotic feelings, that remind us we have a country, become sources of fear. All the dear surrounding pledges, which to the moral man, in times of perfect serenity, are sources of the most pure and virtuous delight, in times of doubt and dismay, are armed with poniards, to stab the feeling heart.—But I know, that I shall too frequently have occasion to request the indulgence of my reader.—Let me not trespass on his patience, unnecessarily, and at the very threshold, by a querulous display of the feelings and forebodings of an individual. Many cannot understand me, and those who can, feel too much already.' Vol. i. p. xxxiii.

Mr. Preston admits that he has been in some degree *paraphrastic* and *redundant* in his version; and our readers will give him credit for the assertion, when they are told, that, while the original poem consists of less than six thousand lines, he has swelled out his own translation to nearly nine thousand, although the English Iambic verse, when dextrously managed, will contain very nearly as many ideas as the Greek hexameter; and, in a variety of exercises which we have seen written to ascertain the fact, has been made to run line for line, through several pages, without the omission of a single epithet, or turn of expression. Upon the exact length of the translated poem, however, we cannot be quite certain, without the trouble of reckoning the individual lines for ourselves—a trouble which we are by no means disposed to take; for never surely has there been a work published since the invention of printing so replete with numerical blunders. In book i, at the distance of ten lines alone from that marked 750, we are carried to 830; and

this error in calculation is suffered to continue to the end of the book, without correction. In the advance of the work, we have observed many misprints of a similar kind, of which some are rectified, and some are not, in the succeeding numerals.

The version, however, being avowedly paraphrastic, it is impossible to institute any thing like a verbal comparison between it and the original: the translator's object is to follow his prototype in spirit, rather than in words; and it is in general only by reading passage with passage, and page with page, that we can calculate the merit of which he is possessed. The following description of two of the companions of Jason is equally elegant and animated.

‘ Calais and Zetes, the wing’d brothers came,
Offspring of Boreas, by a mortal dame.
Amid her equals, as the beauteous maid,
Eretheus’ daughter, Orithyia play’d,
The stormy god beheld with wild desire;
Far from her native land and weeping sire,
Far from her lov’d Cecropia’s sunny hills,
Flow’rs of Hymettus, cool Ilyseus’ rills,
The shrieking maid the tyrant lover bore,
To Thracian wilds, where winds eternal roar,
Where drifted snows o’erwhelm the distant plains,
And winter scowls, and desolation reigns,
Where rifted rocks, in frightful crags arise,
And foggy damps involve th’ inclement skies.
Around his bride impervious clouds he spread,
And mists and vapours were their nuptial bed.
An airy pinion from each heel display’d
O’er their light footsteps cast a plumy shade,
Sky-tinctur’d pinions, wond’rous to behold
Transparent plumage all bedropt with gold;
And on their shoulders mantling broad behind
Their raven tresses wanton’d with the wind.’ Vol. i. p. 13.

The verb *beheld*, in the fifth line of this extract, requires an object after it, of which it is strangely curtailed. The supply might be given, by rendering the third line thus:—

‘ *Her* ’mid her equals, as the beauteous maid,’ &c.

The last six lines, however, are truly excellent; and, notwithstanding the highly elaborate and very harmonious fluency of the original, need not shrink from a comparison.

Τῷ μὲν ἑπ’ ἀκροτάτοις ποδῶν ἱκατέρῃν ἑρμῆας
Στοιὶ ἀμφοτέρῃσι πτερύγας, μέγα θαμβὸς ἰδοῦναι,
Χρυσῆαις φολιδίσσι διαγυῖας· ἀμφὶ δὲ ἰστούς
Κραατὸς ἐξ ἱκατέου καὶ αὐχμὸς ἰθα καὶ ἰθα
ῤῥαῖαι δονοῦτο μετὰ πλοῦσι ἰθίραι.

The sailing of the Argo (the first vessel, according to tradition, that ever dared the dangers of the sea), from the shores

of Iolcus—the gods looking down from heaven, with astonishment, upon the glorious spectacle—the thronging of the maids of Iolcus upon mount Pelion, to take a final farewell of the undaunted adventurers—and the distant presentation of the young Achilles to his father Peleus, who was one of the Argonauts, by the centaur Chiron and his wife, to whose care the infant was entrusted—are thus finely conceived, and ably translated. We have never heard till now, however, of *manning* oars, as in line six of the extract, although we have often been told of *manning a ship*, its *decks*, and its *sails*.

‘ With radiant eyes the glorious dawn advanc’d,
And o’er the crags of lofty Pelion glanc’d.
In the smooth swell propitious breezes lave
Their sportive wings, and gently curl the wave.
Then, Tiphys rousing calls along the shores
“ Embark, my gallant friends, and *man your oars*.”
—Loud as he calls, the winding shores resound.
The gulph of Pagasæ rebellows round :
But speech portentous soon impell’d the crowd,
The vessel spoke with human voice endow’d ;
For Pallas had enclos’d within its frame,
The vocal wood, that from Dodona came.
The heroes spring on board, and crouding find
The stations at their oars by lot assign’d.
Train’d to the task they lay their arms aside,
And all prepare to sweep the sounding tide.
Anceus occupied the central post,
Alcides near him, in himself an host.
The dread of monsters, and misfortune’s aid,
His mighty club was near the hero laid.
The lab’ring keel confest the god-like freight,
And deeper plung’d, and groan’d beneath his weight.
The cables now within the ship they drew,
And o’er the waves their last libations threw.
The shores retire in mist, the hills recede.
Then, o’er his native roof, and parent mead,
An eager parting look as Jason gave
He swell’d the breeze with sighs, with tears he swell’d the
wave.

The nervous rowers, like some youthful choir,
That dance in cadence round the mystic fire,
(In Delphi, and Ortygia the divine,
And where thy silver streams, Ismenus, shine,
Their nimble feet, in cadence, to the sound
Of lyre and voices, lightly beat the ground ;)
While Orpheus thro’ the vocal strings explores
The soul of music, ply th’ harmonious oars.
At ev’ry stroke, in foam the brine arose.
The hoarse wave murmurs, as the vessel goes.
As rising on their oars, the vigorous throng
Plough the dark waves, the vessel shoots along.

Their polish'd arms-repel the dazzling beam,
 And o'er the waters dart a fiery gleam.
 Behind the ship an hoary track succeeds,
 As pathways whiten thro' the verdant meads.
 That signal day, from all th' abodes on high,
 The blest immortals cast a wond'ring eye;
 And saw the vessel, with her god-like crew,
 Thro' paths untried the glorious course pursue.
 ' On Pelion's heights, and ev'ry summit stood
 Th' assembled nymphs of mountain, dale, and wood.
 They gaz'd entranc'd—amazement and delight
 Possesst their souls, at the stupendous sight,
 The fabric of Itonian Pallas' hand
 Mov'd o'er the deep, by that heroic band.
 And he, whom Phillira to Saturn bore,
 From steepy mountains seeks the sounding shore,
 Where the white breakers o'er the pebbles rave,
 Amid the foam advancing through the wave,
 With hauds uprais'd, he hail'd the parting train,
 " Safe may ye sail, and safe your homes regain."
 Near him his consort Chariclo appears,
 The young Achilles in her arms she bears.
 And holds him forward, as the vessel flies
 With one last look to glad a father's eyes.' Vol. i. r. 25.

We have said, that, when love and beauty become the theme of the poet's song, he appears to peculiar advantage, and his numbers flow with an almost unrivaled sweetness of melody, as well as luxuriance of imagination. The following is the introduction of his hero to Hypsipyle, the young and captivating queen of Lemnos, termed, by the translator, 'the royal maid,' notwithstanding her prior marriage.

' Now, Jason seeks the city, beaming bright,
 As that resplendent star, that darts his light,
 At close of day, the messenger of Love.
 With throbbing breast the virgin sees him move,
 Blest harbinger of Hymen's nuptial blaze,
 To gild the bridal roof, with festive rays.
 Like her own blushes sweet she sees him rise,
 With happiest auguries to glad her eyes,
 To tell her that the youth shall soon appear,
 Hope of her heart, yet object of her fear,
 Whom stern Necessity too long detains,
 Indignant of delay, on distant plains,
 Lord of her wishes, for whose longing arms,
 Parental care reserves her virgin charms.—
 Thus Jason mov'd, like a celestial light,
 To joyful crowds so welcome and so bright.
 Tumultuous at the city gates they throng.
 With downcast eyes the hero moves along.
 Eager delight among the crowd prevail'd,
 And cries of joy the graceful stranger hail'd.
 He reach'd the palace of the royal maid,
 The folding gates th' attendants wide display'd,

The gates with skill the builder had dispos'd;
And polish'd bolts the pervious passage clos'd.
Swift through the porch her guest Iphineë led,
And plac'd him, where a splendid couch was spread.
Full opposite was set the youthful queen,
Her glowing cheeks, and her disorder'd mien,
Betray'd th' emotions of her throbbing breast.
With soothing speech the stranger she address.' Vol. i. p. 37.

This passage is happily translated throughout: but there is a beauty of versification in the opening of the original, which is perhaps not possible to be transfused.

Βη ὕμιναι προτι αὐτῇ, φαίνῃ αὐτῇ ἰσος,
Ὅτι καὶ τὴ νηγετησὶν ἐργασίαι καλεῖσθαι
Νυμφαὶ δῆσαστο δόμῳ ὑπεραγέλλοντα,
Καὶ σφίσι κυανέῳ δ' ἦρος οὐμῶτα θάλασσας,
Καλὸν ἰριδομένης γαυνταὶ δὲ τὴ κῆδος
Παρθένος ἡμῖν ἔσται μετ' ἀλλοδαπῶσιν ἰστος
Ἀνδρῶσιν, ὃ καὶ μὴ μῆστον κομῶσι ταχὺς, δῖος.

The exquisite and well-known picture of night, in book iii, 743, of the original, is thus rendered by Mr. Preston.

' Now, Night o'er earth her ample veil display'd;
And sailors, from the deep, the stars survey'd,
Orion, and the greater Bear; that guide
The nightly path of vessels, thro' the tide.
Sleep on the weary trav'lers' senses crept.
Ev'n in the tow'r the careful warder slept.
Subdued by rest the mother ceas'd to mourn
Her darling infants, clos'd within their urn.
The busy hum of crowded streets was still;
And still the watch-dog's larum loud and shrill.
The queen of darkness trod her awful round;
Her ears untroubled, by a vagrant sound.—
Medea's couch refus'd the soft controul;
For love and Jason agoniz'd her soul.—' Vol. i. p. 149.

As a specimen of the powers of the Grecian bard in the sublime and terrible, we select the following description of the apparition of Hecate. In the original, it commences at book iii, v. 1200.

' As o'er the flames the mix'd libation falls,
On Brimo Hecaté the votary calls.—
" Tremendous pow'r, assist my future toil." —
With backward steps he slowly trod the soil.
From deep recesses, awful pow'r, she heard;
And rising, at the potent call appear'd.
Envenom'd snakes with oaken boughs entwin'd,
Terrific wreath, her awful temples bind.
A mighty glare of torches framed around;
And dogs of hell were heard, with piercing sound.

The meadows trembled, as she mov'd along ;
 The Naiads wail'd, the lakes and rills among.
 Loud shriek'd the nymphs, that in the marshes lave,
 Where Amarantian Phasis seeks the wave.
 Amaze and fear the soul of Jason felt ;
 Yet, in his thoughts Medea's warning dwelt.
 With firm resolve he backward trod the plain ;
 Nor turn'd him, ere he reach'd the social train.' Vol. i. p. 169

We must close our extracts with the following pathetic description of Medea's flight from the royal palace, which is deeply pathetic in the original, but given, we think, more tamely and prosaically by our translator, than many other passages.

—————She kist her bed,
 And parting tears with eager passion shed.—
 Her fond embraces both the door-posts clasp'd ;
 And all around th' accustom'd walls she grasp'd ;—
 A token, then, to the maternal fair,
 Tore from her beauteous head a tress of hair,
 Sad, sad memorial of her virgin hours,
 Offering to duty's violated pow'rs.—

' She calls her mother's name, with heartfelt sighs.
 " And oh farewell, my parent dear," (she cries)
 Far, when I fly, may health and peace be thine,
 This lock alone remain, of what was mine.—
 Farewell, my sister ; farewell household train ;
 Farewell the parent walls, the native plain.—
 Had billows circled o'er that stranger's head,
 Ere to these shores in evil hour he sped !
 Bane of my virtue !"——Thus, her grief she told,
 While bursting tears in ceaseless torrents roll'd.

' When cruel fate bids some fair captive roam,
 Reluctant slow she leaves her splendid home ;
 To grief unbroken, new to pain and toil,
 She goes to meet them, on a distant soil ;
 In soft indulgence nurst, the darling child,
 Of pride parental, and affection mild ;
 Sad change, to prove on some ungenial land,
 The task degrading, and the stern command ;
 Thus, driven by tyrant-Love, and Fortune's hate,
 The royal virgin goes to meet her fate.

' The bolts and bars obey the magic song ;
 And ope spontaneous, as she past along.
 Th' expanded barriers own'd enchanted sway.
 Thro' narrow paths she took her stealthy way.
 Her feet are naked ; on her gracious brows,
 And blooming cheek, the veil her left hand throws.
 The border of her robe the right sustains,
 With darkling pace the city wall she gains.
 Thro' the vast city borne in wild affright,
 No warder from the turrets mark'd her flight.

To seek the fane her eager thoughts were bent,
By paths frequented oft with dire intent.
Where slept the dead within the heaving ground,
And noxious herbs, and potent drugs, were found.
Here had she sought materials for her charms,
And torn the lingering roots replete with harms.
As now she wander'd, thro' the confines drear,
Her conscious bosom throb'd, with guilty fear.'

Vol. i. p. 181.

' Each nerve in flight, meantime, the virgin strain'd.
Oh, with what joy the river's bank she gain'd!
Led, by the fires, that, thro' the festive night,
Gleam'd clear, in honour of the prosperous fight.
As round the flame the gallant train rejoice,
Roll'd through the gloom, they hear a plaintive voice.
For, as Medea climb'd the rising ground,
On Phrontis' name she call'd, with shrilly sound,
Of Phryxus youngest born; thro' darkness drear,
The well-known accents vibrate on his ear.—
His brothers knew the voice; and Jason knew;
Then, silent wonder seiz'd the youthful crew,
Thrice call'd the princess.—Urg'd by all the crowd,
The son of Phryxus answer'd thrice aloud.
Nor yet their halbers on the bank were laid;
With eager oars they press to reach the maid.
From the high deck the youthful leader darts;
With all the fire, that sanguine hope imparts.
With Argus, Phrontis, springing to the shore,
The kindred mourner thro' the gloom explore.

' The brothers stood th' afflicted maid beside.
She clasp'd their knees; and supplicating cried.—
" Save me, lov'd youths; preserve yourselves and me,
From stern *Æetes*, and perdition free.—
All is betray'd.—No hope for us remains,
Save in some vessel, and the wat'ry plains.—
Swift let us fly, ere he ascends his car,
With rapid steeds to chace us from afar.—
The golden fleece, fruit of my bounty, take.
My filtres shall subdue that watchful snake.—
But, stranger, raise to heav'n thy pious hand;
And join the gods to this assembled band.—
Call them, in witness of thy plighted word.—
Bid them, thy oaths, thy promises record.
Should I for thee forsake my friends and home,
For thee to distant climes an exile roam.
Swear, thou wilt not such confidence betray;
Thou wilt not leave me, to contempt a prey.—
Swear, that of kindred, home, and friends bereft,
I shall not be a wretched outcast left."——

' Plaintive she spoke, while piteous tears distill'd;
But secret joy the soul of Jason fill'd.—

He gently rais'd her, as his knees she grasp'd;
 And, soothing mild, in fond embraces clasp'd.—
 "Hear me, my fairest.—In this awful hour,
 I call on Jove, and every heav'nly pow'r;
 On Juno chief, the spouse of ruling Jove,
 The sacred arbitress of wedded love.—
 Within my native home thou shalt preside.
 Queen of my heart, my darling, and my bride."—
 Then, for assurance of the mutual breast,
 The virgin's hand, with plighted hand, he prest."

Vol. i. p. 183.

The entire poem is concluded in the first volume: the second is devoted to notes upon it; and the third to literary essays connected with its story. The notes are less critical than explanatory, occasionally derived from Mr. Stephens and Mr. Fawkes, but far more frequently from the very valuable Oxford edition. To these notes we have two objections to offer, in their present state: the first is, that they possess no reference, either of page or verse, to the poem itself, whence we often find great difficulty in connecting them; and the next (by which this difficulty becomes very considerably increased) that they refer to another, and probably an anterior and less correct copy, of the writer's translation; in consequence of which, the text quoted in the second volume does not always correspond with the text in the first. Thus, p. 10 of the notes cites—

'Apheidas' *happy reign*.]

while, in p. 10 of the poem itself, it is written—

'Apheidas' *happy realm*—————

So again, in the notes, p. 19, we have—

'Acastas————*adventurous youth*.]

while, in the corresponding passage, in the poem, p. 18, we have no such expression as *adventurous youth*, nor even any thing that will match with it.

Thus, once more, in p. 47 of the notes, we have—

'*Idæi Dactyli*.]

although, in the passage of the translation to which this note refers, the English reader, for whose benefit, we presume, the note is written, will not only find neither of these words, but nothing that in the remotest manner alludes to them. We might select innumerable instances of the same inattention and want of adjustment; but the present are sufficient.

Independently of these blemishes, which we hope to see corrected in a second edition, the notes are generally perti-

nent and useful, though bearing too frequently the marks of carelessness in composition, and at times too trivial, as well as pleonastic. They were probably a juvenile performance. We meet, as we have already remarked, with no display of recondite criticism, or elaborate philology: but they are designed for the English reader, rather than for the scholar; and we observe, that, for the *benefit* of the former, the Greek quotations are occasionally printed in Roman characters. This must, unquestionably, prove a prodigious source of instruction and entertainment. As our author has given numerous instances of parallel passages and imitations, both in Greek and Latin, we would suggest the propriety, in the event of a second edition, of accompanying them with an English version; and, if we have not already prepared for him too much labour, it would be a convenience to have the portions of the original poem, which are either cited or referred to, arithmetically specified by the number of the line from which they are brought.

‘*Deep revolved.*’ The word, in the original, is *porpburesken*, which comes from *porpura*, a kind of fish, which is found in the *most profound depths* of the sea.’ Vol. ii. p. 23.

What the author here means by a *kind of fish*, we know not:—as for the rest, never having sounded the sea in its *most profound depths*, we cannot speak as to the accuracy of the *gauge*. We apprehend, however, that this *kind of fish* is the *naurex*, so celebrated by ancient writers for the brilliancy and durability of its dye—*purpureus colos conchyli*—and which, instead of being dragged from the *most profound depths of the sea*, was originally discovered on the Tyrian coasts, and continued, while it was in use, to be a source of considerable wealth to that industrious island. We cannot forbear to observe, that the inaccuracy we have just noticed, of quoting from a passage which does not exist in the translated poem, is here equally manifest. In the copy of the version before us, there is no such term as *deep revolved*. We apprehend it alludes to v. 743, in which we meet with—

‘*Much he revolved the perils of the way:*’

but we cannot be certain. In reality, although not *at the bottom of the sea*, we are quite *out at sea*, and that without a compass to direct us throughout the whole of this and the anterior page; in which not half the references correspond with the English version of the poem.

‘*Cyanea's rocks.*’ These rocks were called the *Symplegades*.—They had *this* name from their colour.—See a *preceding* note. Book i.’ Vol. ii. p. 93.

Never, perhaps, did so short a note contain so many proofs

of inaccuracy and want of precision. The English reader, having perused it, has still to inquire—what *note*? what *name*? what *colour*? and the Greek scholar, *who*, or *what*, is Cyanea? If the former be a grammarian, he will necessarily suppose, from the construction of the sentence, that the rocks were denominated *Symplegades* from their *colour*: but he will here be mistaken—*Symplegades* alluding merely to their reciprocal projection, or overhanging prominences: from their colour, they were termed *Cyanea*, or the *Black rocks*. But who or what *Cyanea* was, we have yet to learn.

‘*Now behind earth.*] He means here, that the sun sunk beneath the horizon.—The poet seems to suppose, that the confines of Ethiopia bounded the two hemispheres.—The ignorance of the ancients in geography, was very extraordinary.—It appears, that Herodotus did not believe that the earth was of a globular form.’ Vol. ii. p. 177.

Herodotus was not the only man of learning who accredited this error. The spherical figure of the earth, and the existence of antipodes, was not generally admitted, till the bold adventure of Velasco de Gama into the Indian Ocean, by the Cape of Good Hope; and the tenet, even at this last period, was regarded as heretical. The stoics were the only philosophers of ancient times who allowed to the earth a spheroidal configuration: they had no idea, however, of antipodal nations; and only admitted the former, from the conceit that the universe itself was globular, and that the earth and planets partook of the same form consecutively. The more general, and indeed almost universal, opinion was that of the Epicureans, who imagined that the earth towards its basis became gradually more attenuate and symphoneous with the nature of the air, on whose bosom it was supposed to rest. Thus Epicurus, in his epistle to Herodotus, *τη γη τε αερα παρχιστοβαί, ως συγγη.* So also Lucretius, pursuing the same doctrine, *Rer. Nat. v. 535.*

‘*Terraque ut in mediâ mundi regione quiescat,
Evanescere paullatim, et decrescere pondus
Convenit; atque aliam naturam subter habere,
Ex ineunte ævo conjunctam atque uniter aptam
Partibus aëris mundi, quibus insita vivit.*’

Had we not made the observation repeatedly before, we should be again tempted to remark, upon this note, that the reference which introduces it—*Now behind earth*—does not occur in the text of the translations.

But enough of the notes: we advance to the third volume, the contents of which, as our allotted space is more than occupied, we must reserve for future remark.

(*To be continued.*)

ART. II.—*Pharmacopœia Collegii Regii Medicorum Edinburgensis.* 8vo. 6s. Boards. Robinsons. 1803.

THE eighth edition of this Dispensary was published in 1792; and we noticed it, at some length, in the seventh volume of our new series. The Edinburgh college, it seems, purpose to re-publish their national Pharmacopœia every ten years—a practice which has its advantages and disadvantages. If the changes be considerable, if an innovating spirit be suffered to wander without restraint, the new lesson can be scarcely learnt, before another will succeed; and the practitioner will err, not only in the title, but the proportions. If the changes be slight, and new medicines only be introduced, still shorter intervals might be highly advantageous. We have an example, in our own college, which will explain our meaning. The changes in the last London Dispensary were so numerous, and sometimes so trifling, that they could not soon be comprehended, or were quickly disregarded. At this moment, among the older practitioners in the country, the new nomenclature is seldom employed. If then, at the end of ten years, the innovation was to be again complete, the directions would be little attended to. On the other hand, new medicines are introduced in practice, which have not the sanction of the college, and preparations, which have no certain standard. The tincture of digitalis, employed by Dr. Beddoes, varies from that recommended by different practitioners, who, in turn, vary from each other: and the preparation at Apothecaries'-Hall is not exactly the same with any of them. Though therefore, on the whole, we do not approve of this decennial system, yet we think an appendix should appear at even shorter intervals, and each succeeding appendix include the foregoing. The changes, in these, should be the essential ones only, and the additions such as experience seems to have sanctioned. The expense could be no objection, for a single sheet would often contain them: it should be published, at the same time, in quarto and duodecimo.—To return to the present work: we shall select a passage or two from the preface.

* Nova quædam, vel propriâ experientiâ vel gravissimis clarorum virorum testimoniis, nobis commendata, in numerum medicamentorum accepimus. Nonnulla, majorum credulitate, forsitan et substitutione, invecta, rescuimus. Si quid vero hujusmodi adhuc supersit, id posteris delendum reliquimus; præstat enim, ut nobis videtur, copiâ quam penuriâ premi.

• Multorum medicamentorum nomina antiqua et vulgaria, monentibus botanice et chemiâ nuper adeo feliciter cultis, cum aliis commutavimus; quo facilius et promptius ex ipsis nominibus vera eorum natura et compositio innotescant.

• In hoc opere, consilium nobis et quasi lex fuit, animalia et vege-

tabilia, quæ simplicia medicamenta præbent, iis solis nominibus indicare, quibus appellantur ab optimis historiæ naturalis et botanicæ scriptoribus: quâ in re scripta summi Linnæi nobis maximæ fuerunt auctoritatis. Ubicunque aliis scriptoribus fidere oportebat, auctores sædulò indicavimus. Tamdiu verò sub prelo versatus est hic liber, ut non mirum fuerit si quædam ad hanc operis nostri partem spectantia detecta sint, postquam catalogus *Materiæ Medicæ* typis fuit totus impressus. Hoc, ut accepimus, jam factum est de *ipecacuanhâ*; quam clarus felix Avellar Brotero, botanicæ in academiâ Coimbreusi professor, accuratè descripsit nomine *callicocca ipecacuanhâ*, et icone illustravit. Si fortè idem acciderit de aliis quorum notitia nondum huc pervenerit, auctores speramus nos habituros esse excusatos, qui non aliam ob causam eos non ut decuisset citavimus.

Gravior autem labor nos haud parum moratus est in describendis variis præparatis et compositis quæ inter medicamenta recensentur. Hæc omnia propositum fuit iis solis nominibus definire quæ jam apud optimos hujus sæculi chemicos invaluerunt. Horum sermo novus et quasi proprius, etsi nondum omnibus suis numeris et partibus absolutus, tamen ad scientiæ usus videtur accommodatissimus; et adeo necessarius, ut non dubitemus eum, ut jam a junioribus receptus est, ita ob omnibus medicis et medicamentariis brevi receptum iri. Horum sermo in re medicamentariâ olim receptus, non alius erat quàm vetus chemicus: igitur, ut nobis videtur, æquum est eum medicinâ exulare, qui jam in chemiâ prorsus obsolevit.

Metuentes vero ne quorundam medicamentorum tituli nimis verbosi et incommodi forent, si omnes vel minutissimas partes denotarent quæ iis inessent, contenti sumus per titulos indicasse præcipuas tantum eorum partes, unde, ut nobis videtur, vires et usus compositionum pendunt. Ob eandem causam, simplicia quædam, in frequentissimo usu, et omnibus bene nota, præcepimus vulgaribus ipsorum nominibus; cujusmodi exempla sunt opium, moschus, castoreum, crocus Anglicus: sat esse rati indicasse, in catalogo *Materiæ Medicæ*, animalia et vegetabilia unde obtinentur. P. xiv.

We have quoted this passage, to introduce some remarks on the conduct of the college in respect to titles.—Pharmacy is indeed a branch of chemistry; but it is also a distinct science; nor can we allow that what may be proper in chemistry should be transferred to its scyons. A title of a preparation is a short designation of its nature; and, if custom have affixed a correct idea to a single word, why should it not be applied? and, if practitioners have entertained a just view of the nature of a medicine, the descriptive title is useless and tedious. *Crocus* is certainly an improper appellation, and *hepar* an indefinite one; yet they are short and commodious. *Antimonial powder* is a term not descriptive of the chemical nature of the medicine: but it is given with the same certainty and success, as *oxidum antimonii cum phosphate calcis*. The conduct of naturalists, in other branches of science, is very different. Linnæus rejected Bauhine's specific characters, and adopted trivial names, for which he has been universally commended. To

come nearer the point, Haüy, in mineralogy, has adopted short generic and specific appellations. The college, in their prescriptions, always preserve the trivial names of the plants; but this is equally tedious and improper. The *Materia Medica* is the proper place for pointing out the nature of the vegetable employed. The title there adopted says, explicitly, this species we mean to employ, and no other. The circuitous titles give the appearance of accuracy, without attaining the end, and disgust by their constant repetition. Let us copy, for a moment, the receipt for the spirit of lavender. It fills a page, very nearly, of the work.

• SPIRITUS LAVANDULÆ SPICÆ COMPOSITUS.

- ℞. Spiritus lavandulæ spicæ libras tres,
- Spiritus rosmarini officinalis libram unam,
- Corticis lauri cinnamomi unciam unam,
- Pericarpium immaturi caryophylli aromatici drachmas duas,
- Nucis myristicæ Moschatæ unciam dimidiam,
- Ligni pterocarpi Santalini drachmas tres.
- Macera per dies septem, et cola. P. 106.

The arguments, also, of Mr. Kirwan—and we perceive similar ones in the lectures of Dr. Black—deserve particular attention. If we learn only these new appellations, we shall have another task—*viz.* to acquire the old—or we must resign many of the old chemical works; so, in pharmacy, Hoffman, Valerius, Cordus, Mesne, and many others, will soon become unintelligible, without a glossary.

On turning to the list of the *Materia Medica*, we find a very striking inconvenience from these innovations. It is a puzzle to try the ingenuity of the reader; for he must look at other works to discover what medicines are included in this Dispensatory. We thought that the common axunge was omitted, and we could not find it in the list; the index afforded no assistance, and it at last occurred under *sus scrofa*. Few know that mastiche is taken from the pistachia lentiscus, that the oleum cajeput is from the malaleuca leucadendron, manna from the fraxinus ornus, the palm-oil from *cocos butyracea*, &c. &c.; yet all this must be discovered before we can find whether the medicine be ordered, by the college, to be kept in the shops. In short, a good principle, carried to its utmost extent, has produced the greatest inconvenience, and destroyed, in a considerable degree, the merit of an excellent work. The same error pervades the prescriptions; and the old name is not always subjoined, to clear the difficulty. It is time, however, to examine more particularly the execution.

In the *Materia Medica*, many articles are omitted, and but few added. We shall first notice the omissions; but must pre-

mise, that, in this account, we may not be perfectly correct, as some medicines we had first supposed to be among the rejected ones have occasionally occurred under very unexpected titles. We believe, however, the abrotanum, angelica sylvestris, aristolochia tenius, Artemisia vulgaris, *arum*, asarum, atriplex foetida, bryonia alba, convallaria polygonatum, *cubabæ*, *cuminum*, curcuma, cuscuta, dictamnus albus, flammula Jovis, fœnum Græcum, fuligo, fumaria, *ginseng*, *hedera terrestris*, *enula campana*, imperatoria, iris palustris, *lichen Islandicum*, ligusticum, lilium album, lujula, mentha sativa, millefolium, millepedæ, parietaria, plantago, pulsatilla nigricans, radix Indica lopeziana, salix fragilis, santalum citrinum, satyrium, scolopendrium, scordium, thymus vulgaris, trichomanes, vipera, urtica, and *zedoria*, are rejected from the list of the ninth edition. The new articles are only the *rhus toxicodendron*, the Swietenia febrifuga et mahogani, and the vervain. Of the former, we have marked in Italics what we suspect might have been retained without injury. The *arum*, the ground ivy, the elecampane, the zedoary, and perhaps the lichen, we know to be useful. Among the latter, we have had no experience of the toxicodendron. The second species of Swietenia are probably powerful astringents, as they rank in the natural order of contortæ with the Peruvian bark. Of the virtues of the vervain, we are quite ignorant. Dr. Morley, we know, hung it about the neck for the cure of scrofula.

Of the preparations, the order is the same as in the ninth edition, which we formerly remarked to be not the most perfectly natural one. One section is added, viz. succi spissati, as well as extracta, including the juices only inspissated, while the other contains inspissated tinctures or decoctions. It would be a refinement to observe, that, in all our pharmaceutical works, there is no natural arrangement. Among the metallica, for instance, there are salina. The extracts, the oils, &c. are decompositions; the pills, electuaries, &c. merely mechanical unions. What, however, has never been objected to as a fault in other Dispensatories, cannot be blamed in this before us.

Among the more simple preparations, we find many of the oxids and carbonats, with directions to free them from impurities. The 'oxidum zinci impurum præparatum' is the tutty; 'carbonas zinci impurus præparatus' the calaminaris:—how much more easy and impressive is a single word.

It is with regret that we find, among the conserves, the omission of the conserves of mint, oranges, and sloes. The two first are excellent vehicles, when the stomach is weak; the last, a very efficacious astringent.

The inspissated juices are brought to their proper consistence, by evaporating them in a bath saturated with sea-salt;

and the direction of stirring them constantly, to avoid empyreuma, is omitted. The particular directions for inspissating the juice of hemlock are also very properly suppressed.

Among the expressed oils, the *ol. ricini* is omitted, probably because we receive it prepared from America. The seeds should not, therefore, have been retained among the articles of the *Materia Medica*.

In the '*infusum rosæ Gallicæ*,' one ounce of the leaves only is ordered instead of two; the crystals of tartar are omitted in the infusion of tamarinds with senna, and the proportion of tamarinds is reduced from an ounce to six drachms. The mucilages are very incorrectly arranged with the infusions; and, in the mucilage of gum-arabic, one part of the gum is added to two parts of water; formerly, the weights were equal. The reasons of all these alterations we do not perceive.

In the decoctions, syrups, wines, and vinegars, there is little change worthy remark. The solution of tartarised antimony, in wine, is carried to the metallic preparations, while, with the mucilages, it should have been reduced to a separate section, under the title of Solutions; as long as the title remains, however, the impropriety would have been less, had it been among the wines; but we have found much of the confusion we complained of in the *Materia Medica* produced from excess of refinement.

In the tinctures, there is a little refinement in directing water and proof spirit, instead of water and alcohol in different proportions. The preparations are, however, essentially the same, by retaining the same proportion of alcohol. We find, in this section, a great deficiency in the synonyms, which are only occasionally added. A tiro may not recollect, for instance, in the prescription for the *T. aloës æthereæ*, the old *elixir proprietatis vitriolicum*, the *T. aloës vitriolata* of the last edition; and, looking on it as new, might not think of consulting the index. In the volatile tincture of guaiacum, the oil of sassafras is properly omitted. Among the omissions, too, we perceive the sweet tincture of rhubarb, and the tincture of mosch, which we could readily spare: the loss of the volatile tincture of valerian is more considerable. We are greatly surprised that the tincture of galbanum has never found a place in the Edinburgh Dispensatory: if not too carefully filtered, it is a very useful preparation. The new tinctures are those of *digitalis* and *hyoscyamus*. In each, an ounce of the dry leaves is added to eight ounces of dilute alcohol.

The extracts are divided into those prepared by water only, and those where water and alcohol are separately employed. Of the former class, are the extracts of gentian, liquorice, black hellbore, rue, cassia, senna, chamomile flowers, poppy,

heads, and logwood : of the latter, bark and jalap. They are evaporated in a saturated salt-water bath.

Among the distilled waters, that of sage is omitted : among the volatile oils, that of spear-mint, and the animal oil. In the spirits, we observe no alteration.

As the class of oleosa is managed, they are external medicines, and should have been styled liniments. We believe the 'ol. sulphuratum' is now never given internally. The 'oleum lini cum calce' only is new, and made with equal parts of lime-water and linseed-oil.

The 'sales and salina' are an important class, and greatly improved. The acidum acetosum forte is the radical vinegar of the chemists, distilled from acetis plumbi. In making the muriatic and the nitrous acids, the proportion of the sulphuric is increased to sixteen ounces : it was formerly a pound. The nitric acid is now first introduced. The acidulated kali and soda waters are introduced under the titles of 'aqua supercarbonatis potassæ et sodæ.' The 'sulphuretum potassæ' is the old hepar sulphuris, now first introduced or restored ; the 'hydrosulphuretum ammoniæ' is the hepatic mineral-water. The directions for preparing the muriat of barytes and muriat of lime, we shall transcribe.

• MURIAS BARYTÆ.

• R. Sulphatis barytæ libras duas,

• Carbonis ligni in pulverem triti uncias quatuor.

• Igne torreatur sulphas, quo facilius teratur in pulverem tenuissimum, cui bene admiscendus est pulvis carbonis ligni. Indatur materies crucibulo, et, adaptato operculo, urgeatur igne forti per horas sex. Materia bene trita immittatur aquæ bullientis libris sex in vase vitreo vel figulino, et agitatione permisceatur, aëris aditu, quantum fieri possit, ocluso.

• Stet vas in balneo vaporis, donec subsederit pars non soluta ; dein effundatur liquor. Illi affundantur denuo aquæ bullientis libræ quatuor ; quæ post agitationem et subsidentiam priori liquori addantur. Liquori adhuc calido, vel si frigerit iterum calefacto, instilletur acidum muriaticum, quamdiu moverit effervescentiam. Dein coletur, et vaporet ut crystalli formentur.

• SOLUTIO MURIATIS BARYTÆ.

• R. Muriatis barytæ partem unam,

• Aquæ destillatæ partes tres.

• Solve.

• SOLUTIO MURIATIS CALCIS.

• R. Carbonatis calcis puri (nempe, marmoris albi) in frusta contusi uncias novem,

• Acidi muriatici uncias sexdecim,

• Aquæ uncias octo.

‘ *Misce acidum cum aqua, et adde paulatim frusta carbonatis calcis. Effervescentiâ finitâ, digere per horam. Liquorem effunde, et per vaporationem ad siccitatem redige. Residuum solve ex sesquialtero pondere aquæ; et demum cola.*’ P. 138.

In the metallic preparations, as well as in the salts, the changes of the titles are numerous—the titles, themselves, circuitous and inconvenient. We cannot give even a slight account of the innovations in these respects, without too great an extent of our article. The first important change is in the preparation of emetic tartar. Instead of the *pulvis algaroth*, the ‘*oxidum antimonii cum sulphure per nitratum potassæ*’ is employed:—to put our readers out of pain, it is only the *crocus antimonii*. Three parts of the *crocus* with four of the crystals of tartar are to be boiled in a glass vessel, with thirty-two parts of distilled water, for a quarter of an hour; the strained liquor to remain till the salt crystallises. The *aqua sapphirina* is omitted. The ‘*carbonas ferri præcipitatus*’ is the *ferrum præcipitatum*, formed extemporaneously in Griffith’s mixture, and very properly introduced. We shall add the formula, as well as that of the *tinctura muriatis ferri*, which is new.

‘ CARBONAS FERRI PRÆCIPITATUS.

- ‘ *R. Sulphatis ferri uncias quatuor,*
- ‘ *Carbonatis sodæ uncias quinque,*
- ‘ *Aquæ libras decem.*

‘ *Solve sulphatē ferri in aqua; dein adde carbonatē sodæ prius ex aquæ quantum satis sit solutum, et misce bene.*

‘ *Lavetur carbonas ferri, qui fundum petit, aquâ tepidâ, et postea siccetur.*’ P. 150.

‘ TINCTURA MURIATIS FERRI.

- ‘ *R. Ferri oxidi nigri purificati et in pulverem triti uncias tres,*
- ‘ *Acidi muriatici uncias circiter decem, vel quantum sufficiat ad solvendum pulverem.*
- ‘ *Digere leni calore, et, soluto pulvere, adde*
- ‘ *Alcoholis quantum sufficiat ut sint totius liquoris libræ duæ cum semisse.*’ P. 152.

This method of purifying mercury, by filings of iron, was not formerly directed; and this purified quicksilver is usually employed. The formula for the *acetis hydrargyri* is somewhat corrected. The heat of the water, in which the acetite of potash is to be dissolved, is directed to be boiling; and all the vessels are ordered to be of glass. In the preparation of corrosive sublimate, the vitriolated iron is omitted. Two pounds of quicksilver are to be added to two pounds and a half of sulphuric acid (formerly four ounces of each), and the whole to be boiled till dry. This is to be added to four pounds of dry common salt (formerly five ounces), and the rest of the process proceeds in

the usual way. In making the red precipitate—‘*oxidum hydrargyri rubrum per acidum nitricum*’—the proportion of the nitrous acid is increased. In the turpeth mineral, the proportion of sulphuric acid is reduced from eight to six ounces. We are sorry to see that inert useless preparation, the athiops mineral, continued. It is now ‘*sulphuretum hydrargyri nigrum*.’ The formula for the solution of acetite of zinc we shall add.

‘SOLUTIO ACETITIS ZINCI.

- ‘*R.* Sulphatis zinci drachmam unam,
- ‘*Aquæ destillatæ* uncias decem.
- ‘*Solve.*
- ‘*R.* Acetitis plumbi scrupulos quatuor,
- ‘*Aquæ destillatæ* uncias decem.
- ‘*Solve.*
- ‘*Misceantur solutiones; quiescant paulisper; dein coletur liquor.*’ *P.* 163.

The powders remain unchanged; the electuaries are very slightly altered. The chief variation is substituting the syrup of ginger for honey, in the electarium opiatum. No very important alterations occur in the pills. The ghost of Plummer will certainly haunt the college; for *his* pills, strange to tell! are omitted. We believe no one more effectual preparation is retained. In the *pilulæ aloëticæ*, soap is employed instead of the extract of gentian; and, in the *pil. hydrargyri*, conserve of roses is directed instead of manna, and starch instead of liquorice-powder. In the *pil. rhei C.* the *lixivia vitriolata* is omitted. A very convenient combination of *asa-fœtida* and *aloë*, of each equal parts, is introduced under the title of *pil. aloës cum asa-fœtida*.

The troches remain unchanged. Among the ointments, we find new formulæ of the *ung. oxidi hydrargyri cinerei, et rubri*, and of *ung. acidi nitrosi*, containing six drachms of the acid to a pound of axunge. The plasters have only the following addition.

‘EMPLASTRUM MELOES VESICATORII COMPOSITUM.

- ‘*R.* Resinæ pini laricis partes octodecim;
- ‘———— ‘*abietis*,
- ‘*Meloës vesicatorii, utriusque partes duodecim;*
- ‘*Ceræ flavæ partes quatuor;*
- ‘*Sub-acetitis cupri partes duas;*
- ‘*Seminum sinapis albæ,*
- ‘*Fructus piperis nigri, utriusque partem unam.*
- ‘*Liquefactis primò resinæ pini abietis et ceræ adde resinam pini laricis: his liquefactis, et adhuc fervidis, insperge cætera, in pulverem tenuem trita, et commixta; assiduè agitans, ut fiat emplastrum.*’

A table of doses, an index of new names with the old ones opposite, and in a contrary order, with a general index, follow. On the whole, we consider this as a truly scientific and most valuable work. We have been teased with the new names, and think, on the whole, that other formulæ might have been added; but those which are introduced are select, clearly described, and admirably adapted.

ART. III.—*Philosophical Transactions of the Royal Society of London. For the Year 1802. Part. II. (Continued from page 26.)*

‘XV. ON the Composition of Emery. By Smithson Tennant, Esq. F. R. S.’

Powder of emery is so useful in almost every art, where a hard body is required, either to give an edge to cutting instruments, or to cut glass itself—for what are called glazier’s diamonds, or diamond pencils, consist of little more than an atom of emery—that we might have expected, in this age of inquiry, to have obtained more accurate information on the substance of which it consists. It was supposed to be an iron ore; but no iron could be extracted from it with advantage; and native iron, in any proportion, could not have been so hard. Our author, on examining it chemically, found it, in relation to different bodies, very similar to the diamond spar; and his further trials confirmed the affinity. The emery, most free from iron, contained, in one hundred parts, eighty of argillaceous earth, three of flint, four of iron, and three unaccounted for. The emery most impregnated with iron contained 0.32 of that metal. This is another instance in which the hardness of the mass does not depend on the ingredients. The atom of emery in a diamond pencil cannot contain a perceptible particle of flint; and the whole is harder than flint, and possesses nearly the hardness of the diamond. The latter could not be scratched by the former.

‘All the emery which is used in England, is said to be brought from the islands of the Archipelago, and principally from Naxos. In those places, it is probably very abundant; as the price of it in London, which I was told was eight or ten shillings the hundred weight, appears little more than sufficient for the charges of carriage. Though I saw a very large quantity in one place. (more than a thousand hundred weight,) I could not find any pieces of a crystallized form; possibly the great proportion of iron usually mixed with it, may prevent its crystallization. The whole consisted of angular blocks incrustated with iron ore, sometimes of an octaedral form, with pyrites, and very often with mica. The latter frequently penetrates the whole substance of the mass, giving it, when broken, a silvery appearance, if seen in the direction in which the flat surfaces present themselves to

the eye. As these substances have no chemical relation to the emery itself, it is remarkable that they should also accompany the diamond spar from China; for Mr. Klaproth observes, "that its lateral facets are mostly coated with a firmly-adhering crust of micaceous scales, of a silvery lustre:" he also mentions, besides felspar, pyrites, and grains of magnetic iron ore.' p. 401.

'XVI. Quelques Remarques sur la Chaleur, et sur l'Action des Corps qui l'interceptent.'

Some Remarks on Heat, and on the Action of Bodies which intercept it. By P. Prevost, Professor of Philosophy at Geneva.

One great object of this author is an examination of Dr. Herschel's experiments, designed to estimate the quantity of light transmitted by different bodies, by which he appreciates the effects of a source of heat acting freely on one side, and passing through a coloured medium on the other. The law discovered by MM. Kraft and Richman is the foundation of our author's reasoning, *viz.* that, in a medium of a constant temperature, by which a body is warmed or cooled, the difference of its heat, compared with that of the medium, is in a geometrical progression, while the times of heating and cooling are in an arithmetical.

We cannot follow M. Prevost through his minute examination of Dr. Herschel's experiments, and his very ingenious calculations. In some instances, they agree exactly; in others, they differ from those of his predecessor, probably, at least in part, from the heat accumulated in the lamina through which the light is transmitted. A table of corrections is consequently added, in which it appears that the interception of the heat, calculated according to the foregoing law, is constantly less than the interception of light, of which it is a fraction which varies between one and seven tenths. M. Prevost next examines the source of the variations between the calculations and the experiments, and particularly between the experiments of Dr. Herschel and M. Pictet. Our author's explanations are supported by an experiment of M. Pictet, who found little heat reflected to the focus of a concave quicksilvered mirror, while, in the same situation, the focus of a metallic mirror was very much heated. In fact, the heat is reflected only from the coating; and consequently, passing twice through the thickness of the glass, almost the whole is lost. What then becomes of it? 'It contributes,' says M. Prevost, 'to heat the glass:' but is the glass hot? This should be ascertained; for we suspect that light only is lost. In these experiments, then, it is remarked, that the heat should, in the first instance, act, though feebly, as only a small portion which reached the lamina is transmitted. The plate is soon heated, and the thermometer is then exposed to a current of heat from it. When the heat has reach-

ed its maximum, the mercury remains steady. The plate will never attain the heat of the source, as it receives it by one surface, and transmits it by the other. To which must be added the loss, in consequence of some reflexion, from the surface exposed to the light. Some further illustrations of Dr. Herschel's experiments conclude the first part.

The second part of this ingenious paper contains our author's theory of heat, which has been before published. It does not, however, differ greatly from the doctrines of the English chemists. He premises some well-known facts, particularly M. Pictet's experiments, to show that cold is equally reflected into a focus by a mirror, and that heat runs through nearly seventy feet in an inconceivable instant. The experiment of concentrating cold is not indeed so extraordinary as it appears; for melting ice abstracts heat rapidly, as is evident from the freezing mixtures, in which different saline bodies are added to ice; for, when the cold is most violent, the ice is in a melting state. We shall add our author's theory in his own words, though in an English dress.—Indeed the whole paper should have been translated.

' Fire is a fluid, composed of particles in an agitated state: each molecule of fire, at liberty, is moved with great rapidity in different directions, so that a hot body sends forth calorific rays in every direction; and these molecules are so distant, that two or a greater number of currents may cross each other, like those of light, without interrupting their progress. When this constitution of fire is clearly understood, if we suppose two neighbouring spaces in which it abounds, it will appear, that, between them, there will be constant changes. If, in each, the fire is equally copious, the exchanges will be equal, and there will be an equilibrium. If one space contain more fire than another, the exchanges will be unequal: the least hot will receive more numerous particles than it imparts; and, after a time, these repeated changes will restore the equilibrium.'

We shall add only our author's own recapitulation.

' To recapitulate—I say, 1. That the effect of a constant source of heat on the thermometer, in a limited time, is not in proportion to the heat of the source: 2. That we have, however, a mean of determining the heat of the source from its effect on the thermometer, because we know the law that this effect follows in its successive increments: 3. That this method is the only one we should employ, when we compare two sources of heat, from their effects in a limited time, less than that which is required to produce the maximum: 4. That, when we consider transmitted heat, we must distinguish that which is immediately transmitted from that which the transmitting body adds while warming it: 5. That, when we neglect this distinction, the interception of heat attributed to the lamina is only a limit of smallness, so that it remains uncertain whether the interception have not been much greater, or even total: 6. That, in applying these principles to the experiments of Mr. Herschel, the appreciation becomes more ex-

act, but depends still on some accessory and undetermined circumstances: 7. That, in these experiments, the apparent difference between the interception of heat and that of light, by the same bodies, establishes no legitimate conclusion respecting the identity of heat and light: 8. That the law mentioned above (that of Kraft and Richman) is not only proved by direct experiment, but by its agreement with the true theory of heat: 9. That this theory is established on various facts wholly independent of this law, and particularly on the reflexion of cold, and is the only one which agrees with the general phenomena of nature.

‘XVII. Of the Rectification of the Conic Sections. By the Rev. John Hellins, B. D. F. R. S. and Vicar of Potter’s-Pury, in Northamptonshire.’

This is a most ingenious and elaborate article, whose continuation, in the rectification of the ellipse and other sections of the cone, we shall receive with much gratitude. We have nothing of analysis more clear, more accurate, and judicious. The investigations are at the same time acute and profound; the corollaries drawn with precision, and the examples well chosen. We shall transcribe some remarks from the conclusion.

‘The utility of hyperbolic and elliptic arches, in the solution of various problems, and particularly in the business of computing fluents, has been shown by those eminent mathematicians, M’Laurin, Simpson and Landen; the last of whom hath written a very ingenious paper on hyperbolic and elliptic arches, which was published in the first volume of his Mathematical Memoirs, in the year 1780. I have indeed heard, that some improvement in the rectification of the ellipsis and hyperbola had been produced, and some of the same theorems discovered, by a learned Italian, many years before Mr. Landen’s Mathematical Memoirs were published; but, as Mr. Landen has declared that he had never seen nor heard any thing of that work, and as various instances are to be found of different men discovering the same truth, without any knowledge of each other’s works, I see no reason for disbelieving him. But I have seen no writings on this subject which contain any thing more than what is very common, besides those of the three gentlemen above mentioned, and Dr. Waring’s “Meditationes Analyticæ;” and, while I have no inclination to detract from their merits, I may be allowed to say that I have borrowed nothing from their works.

‘With respect to Dr. Waring, (who was well known to be a profound mathematician, and I can testify that he was a good-natured man,) he has given, in page 470 of his “Meditationes Analyticæ,” (published in 1776,) these two series, as expressions of the length of an arch of an equilateral hyperbola; viz.

$$\begin{aligned} \text{“ Arcus hyperbolicus exprimi possit per seriem } & -\frac{1}{x} + \frac{1}{2 \times 3} x^3 \\ & -\frac{1}{2^3 \cdot 2 \times 7} x^7 + \frac{1 \cdot 3}{2^3 \cdot 2 \cdot 3 \times 11} x^{11} - \frac{1 \cdot 3 \cdot 5}{2^4 \cdot 2 \cdot 3 \cdot 4 \times 15} x^{15} + \\ & \frac{1 \cdot 3 \cdot 5 \cdot 7}{2^5 \cdot 2 \cdot 3 \cdot 4 \cdot 5 \times 19} x^{19}, \text{ \&c. ubi } x \text{ denotat abscissam ad asymptoton.”} \end{aligned}$$

“ Si vero requiratur descendens series, tum erit $x - \frac{1}{2 \times 3} x^{-3}$

+ $\frac{1}{2^2 \cdot 2 \times 7} x^{-7} - \frac{3}{2^3 \cdot 2 \cdot 3 \times 11} x^{-11}$; &c. quæ, quoad coefficientes attinet, prorsus eandem observat legem ac præcedens.”

‘ These series, as they now stand, are of little use. But, if proper corrections were applied to them, (which may easily be done from what has been shewn in this paper, and in my Mathematical Essays,) and the first of them were transformed into another series converging

by the powers of $\frac{x^4}{1+x^4}$, they would become very useful for computing any arch of an equilateral hyperbola, when the abscissa is taken on the asymptote. This I thought it might be proper to remark, that the less experienced readers of this paper might not be misled by so great an authority as that of Dr. Waring. Whether or not he ever corrected these oversights in any of his subsequent publications, I cannot ascertain, for want of books.’ P. 474.

‘ XVIII. Catalogue of 500 new Nebulæ, nebulous Stars, planetary Nebulæ, and Clusters of Stars; with Remarks on the Construction of the Heavens. By William Herschel, LL. D. F. R. S.’

Astronomers have hitherto been chiefly employed in investigating new celestial objects. It is time to arrange them; but the present is only an introductory attempt. Our author divides the heavenly bodies into twelve classes; viz. the insulated stars; the binary sidereal systems, or double stars; more complicated sidereal systems, or triple, quadruple, &c. stars; clustering stars, or the milky way; groups of stars; clusters of stars; nebulæ; stars with burs, or stellar nebulæ; milky nebulosities; nebulous stars; planetary nebulæ; planetary nebulæ with centres. Of each we shall give a short account.

Insulated stars are like our sun. Sirius and some others are similar. Other stars have no sensible influence on their motions, and round these alone is there any probability that a system of planetary bodies revolves. The binary systems contain two stars, which probably influence each other; and these may roll round a centre of gravity, as in fact our solar system revolves round a centre at a very little distance from the sun’s limb.

‘ That no insulated stars, of nearly an equal size and distance, can appear double to us, may be proved thus. Let Arcturus and Lyra be the stars: these, by the rule of insulation, which we must now suppose can only take place when their distance from each other is not less than that of Sirius from us, if very accurately placed, would be seen under an angle of 60 degrees from each other. They really are at about 59°. Now, in order to make these stars appear to us near enough to come under the denomination of a double star of the first

class, we should remove the earth from them at least 41253 times farther than Sirius is from us. But the space-penetrating power of a 7-feet reflector, by which my observations on double stars have been made, cannot intitle us to see stars at such an immense distance; for, even the 40-feet telescope, as has been shewn, can only reach stars of the 13rd magnitude. It follows, therefore, that these stars could not remain visible in a 7-feet reflector, if they were so far removed as to make their angular distance less than about $24\frac{1}{2}$ minutes; nor could even the 40-feet telescope, under the same circumstances of removal, shew them, unless they were to be seen at least $2\frac{1}{2}$ minutes asunder. Moreover, this calculation is made on a supposition that the stars of which a double star is composed, might be as small as any that can possibly be perceived; but if, on the contrary, they should still appear of a considerable size, it will then be so much the more evident that such stars cannot have any great real distance, and that, consequently, insulated stars cannot appear double, if they are situated at equal distances from us. If, however, their arrangement should be such as has been mentioned before, then, one of them being far behind the other, an apparent double star may certainly be produced; but here the appearance of proximity would be deceptive; and the object so circumstanced could not be classed in the list of binary systems. However, as we must grant, that in particular situations stars apparently double may be composed of such as are insulated, it cannot be improper to consult calculation, in order to see whether it be likely that the 700 double stars I have given in two catalogues, as well as many more I have since collected, should be of that kind. Such an inquiry, though not very material to our present purpose, will hereafter be of use to us, when we come to consider more complicated systems. For, if it can be shown that the odds are very much against the casual production of double stars, the same argument will be still more forcible, when applied to treble, quadruple, or multiple compositions.' P. 482.

It appears, from the calculation which follows, that the probability is very considerably in favour of this combination of ζ aquarii, which is taken for the instance. Some of these double stars have changed their situation with regard to each other, which shows a revolution round each other; and our knowledge of these systems may be increased, as their orbit subtends a visible angle. What we have said will sufficiently illustrate the more complicated sidereal systems; and, to pursue these further, will require the tables, which our author has added, to give a clearer idea of their mutual influence.

The fourth class contains very numerous stars. Between β and γ Cygni, for instance, where there is a kind of division in the clusters, the stars, within the space of 5° , amount to 331,000. If we admit that they cluster in two directions, there will be 165,000 in each mass. These clusters are brighter about the middle than on their undefined borders, which may arise from a greater depth of mass, and more numerous stars in the centre.

'A group of stars' is a collection of closely and almost equally compressed stars, without giving any clue to an imaginary centre. 'Clusters' are very beautiful collections of stars, with a suddenly-increased brightness about the middle. The stars are sufficiently compressed in the centre to afford almost the appearance of a nucleus. The whole that relates to nebulae is too curious to be passed over.

'Of Nebulae.'

'These curious objects, which, on account of their great distance, can only be seen by instruments of great space-penetrating power, are perhaps all to be resolved into the three last mentioned species. Clustering collections of stars, for instance, may easily be supposed sufficiently removed to present us with the appearance of a nebula of any shape, which, like the real object of which it is the miniature, will seem to be gradually brighter in the middle. Groups of stars also may, by distance, assume the semblance of nebulous patches; and real clusters of stars, for the same reason, when their composition is beyond the reach of our most powerful instruments to resolve them, will appear like round nebulae that are gradually much brighter in the middle. On this occasion I must remark, that with instruments of high space-penetrating powers, such as my 40-foot telescope, nebulae are the objects that may be perceived at the greatest distance. Clustering collections of stars, much less than those we have mentioned before, may easily contain 50000 of them; and, as that number has been chosen for an instance of calculating the distance at which one of the most remote objects might be still visible, I shall take notice of an evident consequence attending the result of the computation; which is, that a telescope with a power of penetrating into space, like my 40-foot one, has also, as it may be called, a power of penetrating into time past. To explain this, we must consider that, from the known velocity of light, it may be proved, that when we look at Sirius, the rays which enter the eye cannot have been less than 6 years and $4\frac{1}{2}$ months coming from that star to the observer. Hence it follows, that when we see an object of the calculated distance at which one of these very remote nebulae may still be perceived, the rays of light which convey its image to the eye, must have been more than nineteen hundred and ten thousand, that is, almost two millions of years on their way; and that, consequently, so many years ago, this object must already have had an existence in the sidereal heavens, in order to send out those rays by which we now perceive it.' P. 497.

Of the eighth class, Mr. Herschel gives no satisfactory account. 'Milky nebulousity' sometimes arises from the very great distance of clustering stars; but the cause of this appearance is, in a few instances, nearer us, as we can notice its changes, particularly in the milky nebulousity of Orion. The source of this light, which Huygens considered as a peep into heaven, our author does not attempt to explain. Of the source of the nebulae, in the next class, Mr. Herschel appears equally uncertain; but he seems assured that they are really fixed stars.

‘ Planetary Nebulæ.

‘ This seems to be a species of bodies that demands a particular attention. To investigate the planetary nature of these nebulæ, is not an easy undertaking. If we admit them to contain a great mass of matter, such as that of which our sun is composed, and that they are, like the sun, surrounded by dense luminous clouds, it appears evidently that the intrinsic brightness of these clouds must be far inferior to those of the sun. A part of the sun’s disk, equal to a circle of 15” in diameter, would far exceed the greatest lustre of the full moon; whereas, the light of a planetary nebula, of an equal size, is hardly equal to that of a star of the 8th or 9th magnitude. If, on the other hand, we should suppose them to be groups, or clusters of stars, at a distance sufficiently great to reduce them to so small an apparent diameter, we shall be at a loss to account for their uniform light, if clusters; or for their circular forms, if mere groups of stars.

‘ Perhaps they may be rather allied to nebulous stars. For, should the planetary nebulæ with lucid centres, of which the next article will give an account, be an intermediate step between planetary nebulæ and nebulous stars, the appearances of these different species, when all the individuals of them are fully examined, might throw a considerable light upon the subject.’ p. 501.

A fuller discussion of the last head is referred to a future period: two instances only occur. The catalogue follows; and this annual volume is concluded by the usual list of donors and presents.

ART. IV.—*Observations on a Tour through almost the whole of England, and a considerable Part of Scotland, in a Series of Letters, addressed to a large Number of intelligent and respectable Friends, by Mr. Dibdin. 2 Vols. 4to. 3l. 13s. 6d. Boards. Walker. 1802.*

IT is unreasonable to expect too much. Yet, when we saw the advertisement, we anticipated no very slight degree of entertainment from Mr. Dibdin’s Observations—observations, we suppose, suggested in his different tours through England. *Mores hominum multorum vidit et urbes*; so that of course his opportunities were favourable: abounding in stories and anecdotes, we supposed that these at least might not be wanting; an admirer of nature, an amateur, and somewhat of an artist, his descriptions would be necessarily picturesque, and his ornaments appropriate. With such prepossessions, we opened the work, but were soon undeceived. Much we found copied from ancient history in the library: the stories are often the gleanings of the jest-book; the descriptions few and imperfect; the beauties of nature illustrated by numerous plates, imperfectly executed. We looked with eager curiosity for the places which we knew, but soon closed the book with disappointment.

In the same parts of the volume, we looked at the plates, to catch the objects from recollection: in this, too, we failed. Mr. Dibdin professes to paint for wide and massy effect*. It may be for imposing objects and broad lights; but, in *characteristic* effect, he greatly fails. Let us take a single instance:—Dartmouth harbour, shut up between two hills, is singularly romantic, from its scenery, and from the town climbing up an almost inaccessible precipice, so that the houses in one street overlook the roofs of those below them. The whole scene, with the opposite village of King's Wear, is singularly picturesque; yet the point of view chosen is nearly opposite the outer point, where we look at the sea almost exclusively, and see the castle indeed, but thrown, for the sake of effect, we suppose, at the distance of some miles.—It could not be many yards from the spot where the author stood.—In fact, the bold projecting point was too tempting an object for effect to be overlooked; and the straight lines of the town could not be made picturesque. Mr. Dibdin must, however, speak for himself.

‘ This book will comprise two large and handsome quarto volumes, embellished with forty views and twenty vignettes. It is, however, published in portions rather than together, on account of the great difficulty in getting forward the various materials it will contain. So much mental and manual labour has rarely, perhaps never, been bestowed by one man on any production. Painting, which had been only my private amusement, out of devotion to the public, I have in this instance made one of my professions, and to those who love truth and strength of expression, I hope I have not tendered the appeal in vain. Beyond this, out of respect to my advice, a novice, as to the schools, but by no means as to genius, comes forward, blushing with apprehension of fancied censure and disapprobation, that nobody knows better than I do are only vizors of the mind, under which she will be sure to discover candour and indulgence.’ Vol. i. p. 3.

The boundaries of counties offer no inconsiderable portion of their ancient history. The different rivers, the biography of those famous men who have added celebrity to their districts, an account of some plants and minerals of different counties, with tables of distances, form the chief subjects of this singular production. It will be hence seen how much the compiler, and how much the traveler, has furnished. The descriptions are few and short, the anecdotes often the *recocta cramba* of former wits: though aiming at much, Mr. Dibdin sometimes succeeds; and but few of his witticisms are seemingly original.

* When he tells us, that they are not calculated to convey ‘a slavish portraiture of national or provincial peculiarity,’ what interpretation can be given to these words? that they are pictures, not resemblances, of the scenes? this may appear harsh; but we cannot find any other meaning.

The letters, in their order, refer to the following counties:—Kent, *Sussex, Dorsetshire, Devonshire, Cornwall, and the Scilly islands; Devonshire on the return, *Somersetshire, *Herefordshire, Bedfordshire, Northamptonshire, *Leicestershire, *Derbyshire, and Staffordshire, in a single letter of sixteen pages—though to the two former he returns in the second volume—*Lancashire, *Westmoreland, *Cumberland, *Scotland, Nottinghamshire, Lincolnshire, Norfolk, *Suffolk, and to London.* These are the contents of the first volume.—In the second are accounts of Wiltshire, Berkshire, Essex, Cambridgeshire, Huntingdonshire, Northumberland, Durham, Cheshire, Yorkshire, Shropshire, Monmouthshire, Warwickshire, Worcestershire, Hampshire, Surrey, Oxfordshire, Buckinghamshire, and Middlesex.

The miscellaneous letters are the introductory ones, those on 'roads,' 'tours,' 'inns,' a defence of 'Nature *versus* Art,' 'circulating libraries,' 'servants,' 'dogs,' 'English and Scotch,' 'watering places,' 'monopoly,' the 'poor,' 'boarding schools,' 'retirement,' 'omens,' 'dialects,' 'anonymous letters,' 'agriculture,' 'quack medicines,' 'amusements.'

When we reflect on these miscellaneous letters—when we take into the account the numerous digressions in the descriptive ones, the ancient history and biography—we shall find the space left for description greatly curtailed. They are truly observations *on* a tour: but was this the author's intention in his title? We suspect that it was rather a little inadvertency; and, as two volumes were to be filled, various subjects were collected for the purpose.

The difficulty, however, of giving an adequate specimen of so miscellaneous and unequal a work remains. The letters are addressed to different persons; and it is singular that some of these gentlemen seem to have furnished the principal materials thus addressed to them. The descriptions are in general interspersed with amusing anecdotes, sometimes original, but the greater number of which have been already in print, handed down by our ancestors, at which we have laughed even from our boyish days: yet they are well told, and we have sometimes laughed again. In the second volume, the descriptions are, we think, more interesting: the author's manner is more free, and the ancient history less extensive. We shall select two specimens, one of Derbyshire, and the other of the city of York.

Of the seven wonders of the Peak, as they are called, so much has been said and is known, that I the less regret the impossibility from my plan of going into the subject at large. The first wonder is Chataworth-house, if that can be called a wonder of nature that was fabricated by art. It is certainly a most extraordinary and magnificent

* The counties marked with an asterisk are noticed again in the second volume.

structure, and the astonishing number of objects in and about so challenge admiration, that though I cannot condescend to imitate the hyperbolical language of Cotton, who says:

* The pictures, sculptures, carvings, graving, gilding,
Would be as long describing as in building.

‘ Yet it is but the truth to say that this palace, which was built by William the first earl of Devonshire, and has undergone at various times most noble alterations and improvements, is a splendid proof of the spirit and taste of that illustrious family, and excites no expectation of pleasure but it abundantly gratifies.

‘ Mam-Tor is considered as the second wonder; why, I cannot really understand, for as to its height it is not above one third of Skiddaw; and, if it is from its second appellation of the shivering mountain, that circumstance is not so great a phenomenon as is pretended, for there are many instances of hills that moulder away at their summits and sides, in consequence of the influence of the different seasons on the particular quality of their strata. The fact in relation to Mam-Tor is no more than this. The stratum upon the face of this mountain is composed of shale and gritstone; and, after long frosts, heavy gales of wind, a long continuance of rain, and other natural causes, the shale is decomposed, which it is very subject to be by the action of the atmosphere, and large quantities of it leave the original stratum, and repose in the valley. A foreigner says in his account of Mam-Tor, “I understand, but I cannot declare it upon my own authority, that this mountain has been thundering down large stones in great plenty time out of mind, and yet it has never diminished in its size.” For my own part I have seen it three times and once sketched its form, but I never found it in a thundering humour. It has a purplish appearance towards the summit, which indicates something of the circumstance, but I have no doubt but that report which can make a mountain of a mole hill, has not in this instance gone out of its way.

‘ Eden-hole is the third wonder. Originally it was nothing more than a chasm in the earth; but a farmer, having lost two fat oxen that fell into it, he surrounded it with a stone wall. If a stone as large as a man can lift be thrown into this hole, as soon as it strikes the rock it will rebound from side to side, the sound gradually decreasing for a considerable time till it ends in a murmur. Mr. Cotton, who seems determined that truth if possible should be the basis of his poems, describes the depth to be something more than half a mile; but he cannot tell how much more, and therefore like the philosopher; he has left truth at the bottom.

‘ The fourth wonder is Buxton-Wells, and consists of a cold well, situated within six feet of a hot well; but there is certainly nothing wonderful in that, I have already related the same of two springs at Canterbury. It appears to me a much greater wonder that so many people meet together in the midst of summer in a place without the least shelter from the sun, which must lie intensely hot upon that rocky soil, especially as they cannot as at Brighton jump into the sea to cool themselves. The fifth wonder is Tides-Well, which is a spring that ebbs and flows, and this will happen twice or thrice in an hour at particular seasons. The cause of this is variously explained by differ-

rent authors, but not one has pretended to pass his arguments for truth. It is a very extraordinary phenomenon.

' Pool's-hole, about half a mile from Buxton, is the sixth wonder. The entrance to this extraordinary cave is at the foot of a mountain, called Cortmoss, and it is so low that those who have sufficient curiosity to explore it enter upon their hands and knees; after which it opens into a prodigious height not unlike the roof of a cathedral, and therefore like Wokey-hole in Somersetshire; but soon after this the roof is so very high as not to be discernable. On the right is a hollow cavern called Pool's-chamber, and further on you see the representation of most curious fret-work, and in other places the figures of a man, a lion, and a dog, and many other animals, which a pregnant fancy readily suggests. Advancing further you come to what is called the Pillar of Mary queen of Scots; and, beyond this, is a steep ascent about a quarter of a mile high, which terminates in a hollow called the Needle's Eye, in which when your guide places his candle, it represents a star in the firmament. Near the pillar it is usual to fire a pistol, the report of which so resounds, that it seems almost as loud as a cannon. Pool, who is supposed originally to have inhabited this place, you are informed was a notorious thief. Others think he was a hermit. At any rate they will have it that some man of that name made use of this place, for some reason or other, as an asylum, though they cannot give a single reason upon which to hitch a conjecture how this story came to be propagated.

' Peake's-hole is the last wonder. It is about a mile from Castle-ton, and consists of an immense cavern. Its entrance is at the bottom of a rock, on which stands the castle from which the town took its name. On either side as you advance towards the mouth of this gulph you very plainly discern the manner in which the veins of lead ore in-inate themselves into the rock, which is entirely limestone composed of marine materials. When you are immediately in the opening you will be pleased at the wonderful order in which the strata are arranged for their general support, forming altogether upon the best principles of masonry a complete arch, the only constructed form which could possibly keep this immense weight from falling in and crushing every thing under it.' Vol. ii. p. 105.

The particular description of Peake's-hole has been often given.—We now turn to York.

' York is known by every one who frequents the north road, and is an object that excites and gratifies the curiosity of strangers; but it is by no means what the world in general think of it. The minster announces this city at an immense distance, and when you enter the place you may find yourself within fifty yards of it, without the smallest suspicion of whereabouts it is situated. I think I say upon a former occasion that except the church and the gaol there is no one object that conveys an idea of superiority to any place around, that certainly it is in the center of all the great north roads, and therefore the inns alone thrive there, for it is constantly busy without having any thing to do, and, though always crammed, it is thinly inhabited.

' York is situated two-hundred miles south south-east of Edinburgh, a hundred and sixty north-east of Chester, and a hundred and ninety-

two miles nearly north of London. As it stands on a point where the boundaries of the three ridings meet, and is a county of itself, it belongs to neither riding. That it has a long illustrious line of ancestry both Ptolemy and Antoninus bear witness; and, if it would do it any good, Adrian had a garrison and Severus died there and what was still more honorable Constantine the Great was there proclaimed emperor. These circumstances, three military ways, some undecipherable inscriptions, and other matters of equal moment have conferred on this city a sort of hereditary right to be as proud as a poor Welshman with a long pedigree in his pocket, especially as it is the only city except London that is governed by a lord-mayor; but in the scale of real consequence what sort of a figure does it cut by the side of Leeds or even Halifax? The prison is a most magnificent building, the cathedral is perhaps one of the most noble Gothic structures in the world, the market is a most plentiful larder for the supply of the prodigious number of inns where so many hungry travellers regale themselves in their way to Newcastle and Edinburgh; but when these have first whetted and afterwards gratified their appetites, if the post chaise should not be ready, I know not any place where a man might yawn himself into *cum* sooner than at York. Remember I say this generally. No man knows better than I do that warmth, friendship and hospitality are to be found in this city. Vol. II. p. 272.

The greatest originality of remark, and the purest specimens of true humour, occur in the miscellaneous letters. The introductory ones are trifling; and, on the subject of tours, we often find reason to differ from the author, respecting the merit of many tourists. What relates to 'inns' is entertaining and just; but the declamation in favour of nature, addressed to Mr. Flaxman, is trite and trifling. Circulating libraries call for Mr. Dibdin's severest indignation; and his own volumes will never be fashionable there. The letter on 'servants' is a good supplement to Swift's advice; but it does not appear to us very interesting. That on 'dogs' is more so; and many of the extraordinary stories of their sagacity and fidelity we have reason to believe. One story we shall select.

'I took with me last summer one of those spotted dogs, which are generally called Danish, but the breed is Dalmatian. It was impossible for any thing to be more sportive, yet more inoffensive than this dog. Throughout the mountainous parts of Cumberland and Scotland, his delight was to chase the sheep, which he would follow with great alertness even to the summits of the most rugged steeps; and, when he had frightened them and made them scamper to his satisfaction, for he never attempted to injure them, he constantly came back wagging his tail and appearing very happy at those caresses which we, perhaps, absurdly bestowed upon him.

'About seven miles on this side Kinross, in the way from Stirling, he had been amusing himself with playing these pranks, the sheep flying from him in all directions, when a black lamb turned upon him, and looked him full in the face. He seemed astonished for an instant; but, before he could rally his resolution, the lamb began to paw him

and play with him. It is impossible to describe the effect this had on him; his tail was between his legs, he appeared in the utmost dread, and slunk away confused and distressed. Presently his new acquaintance invited him by all manner of gambols, to be friends with him. What a moment for Pythagoras or Lavater! By and by, gradually overcoming his fears, he accepted this brotherly challenge, and they raced away together, and rolled over one another like two kittens. Presently appeared another object of distress. The shepherd's boy came to reclaim his lamb; but it paid no attention except to the dog, and they were presently at a considerable distance. We slackened our pace for the convenience of the boy; but nothing would do: we could no more call off the dog than he could catch the lamb. They continued sporting in this manner for more than a mile and a half. At length, having taken a circuit, they were in our rear; and, after we had crossed a small bridge, the boy with his pole kept the lamb at bay, and at length caught him; and, having tied his plaid round him, it was impossible for him to escape. Out of fear of the boy, and in obedience to us the dog followed reluctantly; but the situation of the lamb all this time cannot be pictured; he made every possible attempt to pass the boy, and even endeavoured to mount the parapet, as if determined to jump into the river rather than not follow the dog. This continued till the prospect closed, and we had lost sight of our new ally, whose unexpected offer of amity to Spot seemed ever after to operate as a friendly admonition, for from that day he was cured of following sheep.' Vol. i. p. 208.

We remember a circumstance, similar to the one here recorded, of a dog, who was constantly fighting with a neighbouring one. This animal, in a market, was worried by the butchers' dogs; and, from that time, he conciliated the favour of his former antagonist, with whose assistance, after a little time, he repaired to the market, and avenged his old injuries. We knew also another, not unlike an anecdote of Mr. Dibdin's:—a lady had a favourite spaniel dog, of whom she was particularly fond. After her first lying-in, she desired that the dog might be brought to the room. He happened to see her with the child in her arms, ran down stairs, would never again come near her, pined, and died. Once more:—a dog used to preserve something to bring in his mouth, when any particular favourite approached; and his choicest present was a dry bone. His master having left, for a time, the kingdom, he was observed to hoard a large bone, which was supposed to be the intended present; and he was constantly watched. After a time, not seeing him, he carried the bone to the library door: it remained unmoved. He then put it on the chair, in which his master usually sat, in the library, whence it was not taken. He next carried it to his master's room, and placed it between the sheets, seeming to think that there he could not miss it.

The philippic against 'watering places' is by far too severe, though many of the remarks are perhaps just: the censure is,

however, highly indiscriminate; and the observations on the heat of the water, &c. are peculiarly unscientific. The letter on 'monopoly' is equally severe against the rich farmers, who will not bring their corn to market, large farms, and middle men, without sufficient distinction. In that on the 'poor,' we trust that the picture is overcharged, or at least that there are not at present many such parishes as the author describes. We know not the particular administration of any one; but we have no reason to suspect any in the circle where we reside.

In the account of boarding-schools, also, there is, we trust, more numerous exceptions to his observations, than Mr. Dibdin seems inclined to allow. That the accomplishments professed to be taught are often very imperfectly communicated, we well know; and that much contamination of at least delicacy and purity of mind occasionally creeps in by stealth, some late trials, without referring to other circumstances, sufficiently prove.

'In short, accomplishment is the word; and, under that superficial idea, every thing is attended to that can attract, but nothing that can attach. The useful is out of the question, and the sweet is foisted on us, even to satiety. It was charmingly said by a lover to a young lady, whose manners were artificial, and whose genius was shrouded in accomplishment, "My dear girl, you have studied every art but the art to please, and that you derive from nature." A father or a friend would perhaps have conveyed this sarcasm in harsher terms; and, indeed, though curbed and strait laced examples are not always to be insisted on, when one looks through the catalogue of fashionable levities, when one considers how youthful blood is heated and inflamed by pampered propensities, one cannot reject the satisfaction imparted by the tender solicitude of the old man, who, in a public assembly whisked off his daughter, for fear she should be whisked off by somebody else.

'I conclude, therefore, by saying that there are female minds that exigencies can never warp, that situations can never alter; that weigh, that consider, that decide. These I leave to their own good sense, their conscious honour, their steady rectitude, and only insist that, take the general run of females, if you would have a girl superficially accomplished in every thing, without a radical knowledge of any thing, her simplicity contaminated, her affections estranged, her manners artificial, her mind unfeeling, her behaviour supercilious; in short, a perfect stranger to that social duty, by which alone she can hope to become an affectionate wife and a tender mother—send her to a boarding school.' Vol. i. p. 360.

The letter on quack medicines abounds with anecdotes of that infamous traffic. The object is to make the medicine of general notoriety; and the doctor often pays forty pounds a-year to the printer of a provincial paper for advertisements, when, in the whole district, he does not receive half this sum. We remember, however, having heard from a vender of such trash, that he had received from one person, who at the same

time was attended by a physician and an apothecary, forty pounds for one medicine. On inquiring of the latter, we found his bill, for triple the time, was not one half so much, and the physician's fees were about seven guineas. This will remind the reader of the well-known story of Ratcliffe and Ward.

'False witnesses to pretended certificates are also a heavy charge; and there are many other wheels without which this engine could not keep going, but which in spite of all their barefaced impudence, though every day liable to detection, are crammed down the throats of the public with as much facility as the nostrums they are written to recommend. The doctor, however, does not always escape sent free. I know an instance to the contrary. A gentleman took out a cargo of these grand specifics to India. He did not find any particular good or ill effects from them, and therefore had no right nor inclination to be particularly lavish in their praise. Scarcely, however, had he been abroad long enough for a letter to reach England when the papers were full of advertisements, with the gentleman's name at length, certifying the miracles these medicines had performed. The doctor, however, had not bargained for the consequences. The gentleman was shewn some of the certificates in India, and took his resolution upon the spot. In consequence of which, no sooner had he arrived in his native country but he made it his business to enquire out the doctor, and having found him, gave him a good horsewhipping.

'The intended operation of this certificate, for which the doctor risked a castigation, was like Mr. Punch to get a good name abroad; and thus incredible loads of this trash are continually exported.' Vol. ii. p. 254.

The letter on 'dialects' is humorous: but we must reserve the only remaining space which we can allow for extracts, to a jocular anecdote or two from the letter on 'amusements.' We forgot to mention that we have been informed that the *Exmoor* scolding is not a pure specimen of the Devonshire dialect, but a mixture of that and the Somersetshire.—To return, however, to 'amusements.'

'An actor of the name of Sparks, who I remember as one of Rich's great favourites, and who made a respectable stand for many years at Covent-Garden, arrived from Ireland with some other lads of the sock and buskin; and, that he might lose no time, proposed to open the theatre at Chester for a few nights. He applied to the mayor, who said he should consult his brethren, and desired him to call for an answer on the next day. In the mean time he consulted the town clerk, who very properly said that there could not be the least harm in granting permission; "but you know," said he, "you need not consent in direct terms: wink at him."

'The next day Sparks waited on the mayor with great ceremony. Sparks was a sensible man to my knowledge, and one of those who have frequently kept the green-rooms in a roar. "I come, sir," said he to the mayor, "to entreat the honour of your worship's permission to—wink wank the mayor—" to enact, and perform, and repre-

sent,"—wink went the mayor—"before the respectable inhabitants of Chester,"—wink went the mayor. By this time, seeing this winking, Sparks thought it was a kind of convulsive pleasure in consequence of these compliments; he was therefore determined to double the dose. "I say, sir," said he, "I have the honour, the delight, the inexpressible"—wink went the mayor—"felicity, to entreat the great, the insuperable, the transcendant"—wink went the mayor—"the superlative"—The mayor could not stand it any longer; he took him by the shoulders, and fairly thrust him out of the room, crying out, "Why, damn the fellow, have I not been winking at you this half hour?"

'I have already mentioned how cautiously the inhabitants of Chester trust themselves with extraneous pleasure, lest probably they should not get their pennyworth for their penny. When I was there formerly, a gentleman visited me privately to ascertain the nature of my entertainment. He was very importunate, and more inquisitive than I thought consistent with propriety, which at last I fairly hinted. He said he meant no harm; that there were a great number of genteel people at Chester, and that, if one went, significantly looking at himself, the rest would follow like so many sheep. I had by this time been completely tired, and, with more pettishness perhaps than wit, quickly answered him, "I understand you, sir; the inhabitants of Chester are a flock of sheep, of which flock you are the bell weather." I need not say, that after venturing this repartee, imprudently enough perhaps, I was thinly attended.' Vol. ii. p. 300.

Let us add a short one of a stroller.

'It is wonderful what an infatuation there is in the unfortunate devils to be merry and miserable, and how many stage-struck idiots they train after them. One of the Ragotins who had run away from his friends, and got among a most low and miserable set of strollers; a relation, after a time, discovered him just as he was going on the stage in King Richard; and, on reading him a pretty severe lecture on his folly and disobedience, received an answer suitable to all the ridiculous consequence and assumed pomp of a mock monarch. To which he answered—"These are fine lofty words, but 'tis a great pity, Mr. king Richard, that you could not afford to buy a better pair of shoes." The actor looking at his toes, which were staring him in the face—without losing his vivacity—cried out, "Shoes!—Oh damme, shoes are things we kings don't stand upon." Vol. ii. p. 302.

The botanical and mineralogical remarks are not important; and the accounts are sometimes erroneous, particularly in considering a common plant as rare, and sometimes in appropriating exclusively to a county, what is very general and common. On the whole, we have not found these volumes very interesting. We have, however, selected passages of various descriptions; and, if our readers differ from us in opinion, we have at least furnished an antidote to any injury our own could convey.

ART. V.—*The Domestic Encyclopædia; or, a Dictionary of Facts, and useful Knowledge: comprehending a concise View of the latest Discoveries, Inventions, and Improvements, chiefly applicable to rural and domestic Economy; together with Descriptions of the most interesting Objects of Nature and Art; the History of Men and Animals, in a State of Health or Disease; and practical Hints respecting the Arts and Manufactures, both familiar and commercial. Illustrated with numerous Engravings and Cuts. By A. F. M. Willich, M.D., &c. 4 Vols. 8vo. 2l. 2s. Boards. Murray and Highley. 1802.*

THIS may be styled the age of dictionaries. Scarcely a year elapses without successive claims to our attention in this form; and though of what may be styled the literary ephemera, the numerous copies of numerous copies, we can take little notice, yet works which pretend to originality, or whose authors merit distinction, must not be wholly overlooked. Such is the work before us.

The clearest idea that can be formed of a domestic encyclopædia, is a body of useful information on subjects that may daily occur, and especially in circumstances where fuller professional information or more general works cannot be easily procured. In another view, it may be useful to give general ideas, where no more are required; to connect subjects, of which the inquirer may have some knowledge, with those of which he is ignorant. Larger works might lead him too far: dictionaries, merely etymological, would not give the necessary information. In this view, perhaps, the present work is adapted for the country or the town; yet we think the former its true element. Let the author, however, speak for himself.

In regard to the composition, and arrangement, of the Domestic Encyclopædia, many circumstances might be pleaded, by way of apology, for occasional inaccuracies and omissions; but, in a work, consisting chiefly of practical information, and containing, perhaps, a greater number of useful facts than have ever appeared in the compass of four moderate volumes, it is to be hoped, the discreet reader will naturally be inclined to qualify his strictures, by a large share of candour and impartiality. Conformably to his original plan, the editor has spared no pains, trouble, or expence, to render this economical dictionary as complete as the present advancement of agriculture, gardening, of the familiar arts and manufactures, as well as the imperfect state of medical science, would respectively admit. Many subjects, indeed, might have been extended to greater length, and others considerably abridged, had these volumes been peculiarly calculated for the use of either town or country-readers. Such, however, was not his design; as the work now submitted to the public, includes almost every object, more or less connected with rural, domestic, and animal economy. Hence, the inquisitive reader will find numerous experiments related, many hundreds of which have not hitherto been pub-

lished in the English language. Thus, the editor has availed himself of such resources as have enabled him to elicit substitutes for the most essential as well as the most expensive articles of consumption, or convenience; for instance, those of bread, beer, spirits, wine, &c. Vol. i. p. vi.

With respect to the execution of this Encyclopædia—a term which the author explains and defends in a separate article, following, in this respect, the example of Mr. Chambers, but differing in opinion from that great cyclopedist—the first circumstance regards the choice of articles. Some omissions, but of no great importance, occur. The less important articles, which might perhaps have been suppressed without injury to the work, are ‘advertisement,’ ‘alms-houses,’ ‘avarice,’ ‘beard,’ ‘bed,’ ‘belles-lettres,’ ‘book,’ ‘burial,’ with many others, particularly in the early volumes. The omissions occur in the latter. If, however, the redundances be a fault, it is not a considerable one. They are not numerous, and the articles are not extensive. The degree of attention paid to each subject will not be equally approved of by different persons: each may think the subject he is conversant with the most important, and consequently be inclined to complain of too great conciseness. We have, perhaps from this cause, thought some articles too extensive, others too contracted; but, on examining them repeatedly with a more exact discrimination, we have reason, in general, to be satisfied with the attention each has respectively received.

The subjects which have claimed the greatest share of our author’s regard are the diseases of animals, agriculture, the mechanical and the domestic arts. These are given at sufficient length, and many of the articles are peculiarly interesting and instructive. In general, the chemical nature of bodies, and indeed chemical details, are omitted, though the science is now so widely diffused that some account would be easily intelligible, and perhaps may be expected.

In a work of this nature, errors can scarcely be avoided. We have marked several; but the greater number are trifling and unimportant. That cold baths are of a temperature between 56 and 76 of Fahrenheit is an error of more consequence, since the Buxton water is 82°, though it acts as a cold bath; and the upper limit is near to the 90th degree; the lower, to the freezing point. Beef-tea, whose merit depends on its containing the lighter juices, extracted by *hot water only*, is ordered to be *boiled* twenty minutes. Our author’s apprehension of the dangerous effects of blistering by cantharides, his aversion to the whole tribe of broths, to the use of tooth-brushes, &c. are among his peculiarities of opinion—we had almost said prejudices. We perceive these peculiarities somewhat more frequently than we could have wished. It would be tedious and

useless to enlarge on these subjects. The process of making glass is somewhat imperfect ; and that of porcelain much too short.

The great merit of this work consists, not only in the variety of information, but in the clearness with which it is conveyed, and the peculiar perspicuity of the definitions. We would strongly recommend it as a companion in the country ; and, if less useful in towns, it may not even there be an incumbrance. Many circumstances may occur in conversation, when it will be very difficult to procure such satisfactory information in so easy a manner. Perhaps it would not be justice to our author, to take leave of this useful work without one or two specimens. We shall select short ones ; and the first shall be a description of the elastic resin.—Dr. Willich should have added, that it is dissolved also, though imperfectly, by spirit of turpentine.

* CAOUTCHOUC, elastic resin, or India rubber, is a substance produced from the syringe tree, or *iatropa elastica*, L., which is a native of South America. It oozes in the form of vegetable milk, from incisions made in the tree, and is principally collected in wet weather, when it flows abundantly.

* Various conjectures have been formed by the most eminent botanists, and chemists, as to the means used for inspissating and indurating this vegetable substance. The general opinion, however, is, that it concretes gradually when exposed to the air. It is particularly celebrated for the uncommon flexibility and elasticity, which it displays immediately on acquiring a solid consistence, and for the many purposes to which it is applied by the Indians, who make boots of it that are impenetrable to water, and when smoked, have the appearance of real leather. They also make bottles of it, to the necks of which reeds are affixed, and through these the liquor is squirted by pressure. The inhabitants of Quito, in Peru, also prepare from this substance a species of oil-cloth and canvas, which are formed by moulds made of clay, and worked into a variety of figures. Over these moulds is spread the juice obtained by incision ; and, as often as one layer is dry, another is added, till the vessel acquires a proper thickness ; when the whole is held over a strong smoke of burning vegetables, which gives it the texture and appearance of leather. Before the operation is completely finished, the substance, while still soft, will admit of any impression being made on its surface, which is indelible.

* The chemical properties, and other interesting peculiarities of this elastic resin, have been diligently explored by the most ingenious natural philosophers of Europe, from the time it was first known. Various experiments have been made to dissolve it, and to ascertain whether it would assume different figures, with the same facility as it did in its original state. This has been effected by the following simple process : Mr. Winch put a pound of good vitriolic æther into a bottle, capable of containing four pounds of any common fluid. On this æther he poured two pounds of pure water, stopped the bottle, inverted it, and agitated both liquids for several minutes, in order to

mix; or, rather, to wash the æther in the water. On subsiding, as the æther floated on the top, he left the bottle in the inverted direction, opened it cautiously, substituted his thumb for the stopper, and thus let the water gradually escape into a vessel beneath. This operation he performed repeatedly, till the sixteen ounces of æther were reduced to five. Having thus obtained a very pure æther, he found it to be the most perfect solvent of elastic gum. When immersed into it, after being cut into small pieces, it began to swell in a very short time; and, though the æther acted on it but slowly at first, yet, in five or six hours, the whole was completely dissolved, and the liquor remained transparent. If too large a proportion of elastic gum be employed, it will subside to the bottom; and may, after being taken out of the bottle, be moulded into any form, so as to retain its former elasticity.

'The caoutchouc is at present chiefly employed by surgeons, for the injection of liquids, and also by painters, and others, for rubbing out pencil marks, &c.; though we do not hesitate to say, that it may be advantageously used for socks, or even shoes and boots, as well as various useful articles of domestic convenience.' Vol. i. p. 433.

Of a different kind, is the following article.

'The most expeditious way of extinguishing fire is a matter of equal importance, as the security of buildings from that destructive agent. Hence various machines, and chemical preparations, have been invented by ingenious men, in order to promote so useful an object: one of the earliest contrivances was a barrel, filled with certain ingredients, first proposed by M. Fuchs, a German physician, in the year 1734; and which effectually answered the purpose for which it was designed.—A similar invention was introduced into this country by a Mr. Zachary Grey, whose machines were made of wood, and contained only water; they were exhibited before several of the nobility, but did not meet with encouragement. In the year 1761 Dr. Goldfrey produced certain vessels which in every respect succeeded. They are supposed to have been an improvement on Mr. Grey's, were constructed with wood, and filled with a chemical liquor, consisting of water, oil of vitriol, and sal-ammoniac. When thrown into rooms and other places that were purposely set on fire, they burst, and by their explosion completely extinguished the flames: it is to be observed, that they were useless after the roof had fallen in. These contrivances, however, are evidently more calculated for ships, than to be employed on land; as they would be of great service for suppressing fires in vessels at sea, and might be considered as necessary a part of their cargo as naval stores, or ammunition.

'In the 23d volume of "Annals of Agriculture," Mr. William Knox, a merchant of Gothenburg, in Sweden, states that he has made a variety of experiments for extinguishing fire by means of such substances as are cheap and easily procured. He divides them into simple and compound solutions. In the former class, he proposes to add to seventy-five gallons of water, nine gallons of the strongest solution of wood-ashes; or six gallons of the finest pulverized pot-ashes; or eight and a half gallons of common salt, well dried, and finely beaten; or eight and a half gallons of green vitriol or copperas, thoroughly

dried and finely pulverized; or eleven and a quarter gallons of the strongest herring pickle; or nine gallons of alum reduced to powder; or nineteen gallons of clay, perfectly dried, well beaten, and carefully sifted.

‘ Among the compound solutions, Mr. Knox recommends to mix seventy-five gallons of water with ten quarts of clay, ten quarts of vitriol, and ten quarts of common salt; or a similar quantity of water, with eighteen quarts of the strongest solution of wood-ashes and eighteen quarts of fine clay reduced to powder; or the same proportion of water, with fifteen quarts of red-ochre, or the residuum of aqua fortis, and fifteen quarts of common salt; or, lastly, to mix fifteen quarts of the strongest herring pickle, and fifteen quarts of red-ochre, with seventy-five gallons of water.—All these different solutions, Mr. Knox remarks, are equally efficacious in extinguishing fire; but he prefers the compounds, as being the “surest and most powerful for that purpose.”

‘ Another of the various inventions for extinguishing fire by chemical means, deserving of notice, is the composition prepared by M. Von Aken, and which consists of the following ingredients:

	lbs.
Burnt alum - - - - -	30
Green vitriol in powder - - - - -	40
Cinabrese, or red-ochre, pulverized - - - - -	20
Potters', or other clay, finely pounded and sifted - - - - -	200
Water - - - - -	630

‘ With forty measures of this liquor an artificial fire, which would have required the labour of twenty men, and fifteen hundred measures of common water, was extinguished, under the direction of the inventor, by three persons. The price of this compound solution is estimated at one halfpenny per pound.’ Vol. ii. p. 292.

We shall conclude our extracts with the following short remarks on water-proof cloths. The specification of Mr. Johnson's patent would detain us too long. His method consists in giving a lining of caoutchouc resin *dissolved in oil of turpentine*, the smell of which may be dissipated by oil of wormwood and spirit of wine, in equal parts.

‘ In 1801, another patent was granted to Messrs. Ackermann, Suardy, and Co. for their invention of a process, by which every species of cloth may be rendered water proof. As the patentees have not thought proper to publish the particulars of their process (though such concealment is contrary to the nature of letters patent), we shall briefly remark from our own observation, that their method appears to be a simple impregnation of cloth with wax previously dissolved, and incorporated with water, by the addition of pure vegetable alkali, or pot-ash. This being the cheapest and most expeditious mode of reducing wax to a fluid state, we are farther inclined to believe that our conjecture is well founded; because all the woollen cloth prepared in the manufactory of Messrs. Ackermann, Suardy, and Co. feels somewhat harder than such as has not been waxed: for the same reason, it will stand a shower of rain only so long as it has not been subject to

friction; and we understand from those who have worn patent water-proof coats, that in the sleeves particularly, they are very apt to admit moisture through the different folds. Nevertheless, their process is entitled to attention; and it deserves to be adopted principally in those cases, where the manufacture is not liable to be impaired by friction; such as coverings for tents; for horses exposed to the rain when at rest; and especially for paper in which gunpowder, or steel and other goods, are to be packed.

'The following simple process is stated to be that employed by the Chinese, for rendering cloth water-proof: Let an ounce of white wax be dissolved in one quart of spirit of turpentine; the cloth be immersed in the solution, and then suspended in the air, till it be perfectly dry. By this method, the most open muslin, as well as the strongest cloths, may be rendered impenetrable to the heaviest showers; nor will such composition fill up the interstices of the finest lawn; or in the least degree affect the most brilliant colours.' Vol. iv. p. 305.

To each volume a list of the articles is prefixed, and one of common terms, which will direct the reader to the proper title, should this not occur to his recollection. At the end is an explanation of the Latin terms, and an index of the facts mentioned in the dictionary, referring to the articles. The plates are sufficiently numerous, chiefly confined to the mechanical articles and instruments of husbandry. Of the more common machines, the representations are by means of wooden cuts; but the more important objects are represented by copper-plates.

ART. VI. — *Dramatic Poems.* — *Leonora, a Tragedy; and Etha and Aidullo, a Dramatic Poem.* 8vo. 4s. Boards. Bell. 1802.

TO understand the object of the author of these poems, we must invert our usual mode of reading, at least in the English language, and begin at the end; for we there meet with the *introduction*, although appended under the title of *Remarks*.—The play of *Leonora* is intended to be a drama founded altogether upon the model of Aristotle; or, in other words, to exhibit a most solemn and sacred regard to the unities of time, place, and action; and thus to combine, what our author conceives, the more classic arrangement of the French dramatists with the vigour and eventful variety of the English. Respecting the difference of taste which has been observed upon this subject in England and France, our author remarks, that—

'we need look no farther, than to the different genius of the two nations; and the disparity of their theatres will be sufficiently accounted for. The French are easily moved, easily excited to violent passion; the English are more slow, and require more efficient causes

to produce similar effects ; and experience has sufficiently shewn, that the horrors of Zanga; the piteous sufferings of Lear, the sad fate of Desdemona, affect not more a British audience, than the unfortunate love of Phædra, the lamentations of Andromache, the clemency of Augustus, affect our polished neighbours. It is in vain, therefore, that we say, Corneille fails to elevate the soul ; or that the regularity of Racine stops the tears he else had seduced from us. It was to their own countrymen these great poets dedicated their vigils ; they knew the point, where they would be crowned with this applause ; it was useless to exceed ; and success has amply paid their labours. Nor is it with justice, that we attribute what we call want of interest (but what, in fact, is intentional omission) to regularity and refinement. Under such circumstances, we should withhold our assent to that part of English criticism, and not censure, as a fault, in the French theatre, that, which has its chief source within ourselves ; but charitably and rationally suppose, that, had these authors written for us, they would have found the necessity of giving scope to passion.

‘ It is however evident, that a greater degree of pathos is indispensable to success on our stage. But does it follow, that passion and regularity are incompatible ? that, to call forth tears, the poet must conduct his audience over half the globe ; bring together a multiplicity of personages, who never could have met ; and cram into a few hours, not only the events, but the interval of years ? Or, that our stage excels in interest, merely because contempt of rule is its grand characteristic ? If we but slightly consider the principles, upon which the rules of Aristotle are founded, and the precepts themselves, we shall be convinced they are not prohibitory of any degree of sensibility ; nor prescribe any particular point, between the extreme of passion and indifference. That philosopher (and who better had observed it ?) found the human mind capable of being occupied but by one object at once, and ordered unity of action : time, he thought, though its lapse is so deceitful, could not, unless by an unnatural effort of imagination, be stretched beyond a certain length ; and he assigned those limits, which fancy could reconcile, as the utmost, between its real and fictitious duration : he saw the absurdity of a whole assembly being carried round the world, while no person had moved from his seat ; and prohibited change of place. On this simple and rational basis, did he erect his theatric code ; the three great unities of time, place, and action.’ P. 80.

In a long subjoined note we are further informed that the taste of the English, upon the subject of dramatic representation, has been derived from the intestine troubles with which their country has formerly been torn :

‘ Almost every generation,’ observes our author, ‘ had beheld the rage of civil commotions, or the cruelty of fanatical fury ; and the few, who were blessed in escaping the absolute contemplation of such sights, yet beheld them reflected from the brow of their fathers.’ P. 81.

We are told also, that, since the late revolution in France, the French have acquired a different bias in their dramatic po-

etry: that imitations from Shakspeare are now more frequently performed; and the translator *'ventures to retain more of the fire of the original.'*

Our author, however, must look for other causes of this discrepancy in national taste than what are here advanced. No features of genius can be more opposite than those of the ancient Celts and Scandinavians: yet both were equally fond of 'the storm of swords,' and placed their highest delight in hearing 'the hard steel resound upon the lofty helmets of men.' Germany, for the last half century anterior to the late war, was less injured by hostilities, either foreign or domestic, than almost any other part of Europe. She had heard of the American contest, but had only heard of it. It was in a period of profound peace that she first discovered a genius for dramatic poetry; and yet the scarcely-fledged dramatists of Germany have infinitely surpassed those of England in passion and violence, in abruptness of incident, and tragic catastrophe. Nor can we readily assent to the proposition, that it is necessary for a man to be imbrued in the very blood of the civil wars of our own country, or be initiated into all the atrocious barbarities of Robespierre or Marat, before he will be able to relish the beauties of Shakspeare—the sublimest genius, and most accurate painter of nature, that perhaps ever lived in any age or country.

Towards the close of this *final introduction or terminating preface*, our author thus epitomises the story on which the drama of Leonora is founded.

'In the British navy was an officer, who had long been attached to a person, well worthy of his tenderest regard, and who returned his affection with all the warmth, that sensibility could excite, and that innocence can sanctify. Their mutual passion was perceived, without disapprobation, by the parents of the lady; and a time, though distant, fixed for the solemnization of the nuptials. But absence, which had no power to efface the impression, made upon her heart, helped to operate a change in the sentiments of her father, who, allured by the prospects of a connexion more advantageous, after using every gentle effort to persuade her to comply with his new resolution, but in vain, commanded her to think no more of her former lover, and forbade what it was not in his power finally to prevent. Five years elapsed in this suspension of fate, without any alteration in the affection of the once betrothed, or in the austerity of the obdurate parent. His death at length liberated them from the dread of eternal separation: they were united. A few months passed in extacy, when, from his situation in the service, he who, but so lately, was completely happy, was called upon to take the command of part of an expedition, then fitting out against the enemies of his country. He arrived in one of our foreign possessions, and there met a friend of his early youth, a companion of his former glory. The object he had been compelled to leave, the ardour and the reciprocity of their attachment,

were a favourite theme; but he was at once cut off from that scanty comfort, and from the hope of ever enjoying the reality again. He was mortally wounded; and had time only to request his friend, who was on the point of returning to Europe, to bear his last words to his affectionate wife. Upon his arrival in England, the depository of a charge, so sacred, hastened to acquit himself of his commission. He found the lovely being, upon whom he was to inflict her death-blow, all expectation, anxiety, and tenderness. He sought, on all sides, a gentle approach for misfortune; but it was not in manner to mitigate such a purpose. Struck to the soul; wounded to death—Leonora's letter has described the rest.—From that moment she was incapable of consolation; he offered every reparation for a crime, which, on her part, was involuntary, for she was deprived of sense at the time of its commission, and, on his, was the effect of no premeditation; but which may stand as a dreadful proof, how dangerous an entrance to passion lies, though the fairest road, and how immediate may be the passage from compassion, from sympathy, from the tenderest affections, from a delirium of sensibility, to the frenzy of sensuality. The lady withdrew from the world into total seclusion; where, oppressed with sorrow for her husband, and remorse which she imagined to be just, she survived her misfortunes but a short time; and the friend thus false, whose pains were thus aggravated, departed for India, with wishes, I firmly believe, the most sincere, never to return.

‘The other circumstances, I have added to this ground work, are fiction: but it deserves to be remarked, that the only part, which has been accused of improbability, is the only part, which is true, and true in every particular.

‘It has further been said, that Leonora is painted in colours, which do not suit a person, capable of committing an act, such as she has been guilty of: but the act did not depend upon any former part of her character, sentiments, or opinions; it was involuntary, unconscious, and required merely the possibility of sudden grief, laying such hold upon her feelings, as to deprive her of momentary perception. It was from the joint result of the necessity she was under to conceal her crime, of the arts she was compelled to employ, and of the continual deceit to all around her, but particularly to those most dear, grafted on original propensities, that arose those habitudes, which constitute her character at the moment we become acquainted with her; and, upon that ground, I think she may be defended.’ p. 96.

So far as relates to the story, we have never read one more uninteresting, and, notwithstanding the anecdote on which it is founded, more improbable. So anxious, indeed, is Leonora to conceal her crime, (if a ravishment, of which she was insensible in consequence of a swoon, may be so denominated) and at the same time so successful in her efforts, that we had no conception of any such misfortune, till told of it by herself towards the close of the fifth act; and as to the employment of arts and perpetual deceit, we know nothing of them even at the present moment, beyond that of silence as to the injury she had sustained, notwithstanding we have bestowed a careful perusal upon the entire performance; and yet this is the cha-

acter upon which our author builds his sole hope of public approbation and future fame.

'That there are many' (*faults*) says he, 'I will readily confess; and some indeed I could myself point out. There appear to me, through the whole plecte, a want of discrimination, and of forcible delineation of character, both general and individual; the personages are not marked with the distinguishing features of Spaniards, Turks, or Africans, but, like Bayes's prologue to his play, might do for any other just as well. Among the individuals there is nothing striking: Sebastian is like any other villain; and Theodore like any other gallant young lover. Constantia differs but little from the generality of persons in her situation; and, in a word, Leonora alone can support the slightest claim to character, according to the acceptance of Aristotle.' P. 100.

What our author means by the *acceptation of Aristotle*, or in what respect the character of Leonora is drawn from any model of this masterly critic, we confess ourselves totally ignorant. We will allow him the praise of having rigidly adhered to the Grecian unities, and of having exhibited, for the most part, a succession of easy and fluent versification. We present the following passage, with which the poem concludes, as the most favourable and impressive specimen we can select. Constantia is the fruit of the licentious embraces of Carlos, the perfidious friend of Leonora's husband, who, notwithstanding his supposed death, recovers. Leonora, not daring (but why we know not) to entrust the secret of her dishonour to her injured husband, conceals the fact of the illegitimacy of her child: she grows up possessed of every virtue; and, in an early period of womanhood, feels an irresistible passion, which is in like manner returned, for Theodore, a youth of uncertain birth, but possessing every excellence of the soldier and the man of honour. Lorenzo, her supposed father, has, however, betrothed her to another; and, to prevent this otherwise inevitable matrimony, they marry abruptly and in private; and, in the act of returning from the ceremony, are met by Lorenzo, who hastens to inform Theodore that he has just indubitably discovered that he is his own son—a piece of intelligence which is at the same time communicated to Constantia by her mother. The enraptured couple are now reduced to the utmost agony at the idea of their consanguinity of brother and sister, and especially of their nuptials under such circumstances; and, to prevent them from being miserable for life by a separation, Leonora now resolves to communicate the precise relationship in which they stand to each other—although why, as half-brother and sister, they should be thought more at liberty to intermarry, than in their preconceived relation, the author doth not witness. Leonora, however, gives public intelligence of the fact, after having taken effectual care to prevent

her own survival of the disclosure by swallowing a dose of poison. At this period of the drama—

Enter Lorenzo.

Lor. What terror reigns in every brow I meet !
Hark, Leonora—Ha ! what means this dagger ?
Has murder then been busy ?—all is silent—
Whence is this casket, whose ensabled gloom
Seems like the monument of some fell deed ?
“Lorenzo, open.”—What new unknown tumult
Beats at my heart ?—The hand is Leonora’s—

[opening and seeing the picture.

I will obey it—Carlos, do we meet ?
Oh ! much-loved friend, and ever welcome present !
Aye, on that brow I read thy well-known virtues !
But whence and how ?—“Lorenzo, further read.”—
Having begun, I’ll follow thee till death—
“Carlos to Leonora”—“Friend betray’d”—
“My perfidy”—“The crime was only mine.”—
And didst thou know a crime ! then hell is near ;
Who was that friend ? I know of none but me ;
I shudder as it dawns upon my mind ;—
“This holds the story of my woes complete.”—
Be firm, be firm, ’tis the same trembling character.—
“Thou may’st remember, that when Carlos fell,
’Twas told thee, that on ruin rudely bent,
He rush’d into the thickest of the foe,
Where soon he found that death, so fondly sought :
Now hear the cause—Returning home from Palestine,
Where rumor left thee dead, and where, indeed,
Thou lay’st among the slain ; humanity
Obliged him to condole thy loss with me :
In vain he tried to soothe me from affliction ;
Told thy last prayer, when in the field together,
One common danger seemed to menace both :
That, to reward his former generous love,
He might assuage my sorrows with affection,
And be a consolation to my woes ;
O’ercome with grief and senseless, on the earth
I lay.—Oh ! would that hour had been my last !
And only woke from grief to guilt eternal—
No more I stood a pure, unsullied matron,
The pride and idol of her injured lord,
But foul pollution all ;—’Tis true, he wept,
Entreated still, that I’d obey thy wish,
And join my hand to his. When radiant truth
Appear’d to say, that my Lorenzo lived,
For Leonora lived ; while she, alas !”—
I can no more—Is then my treasure lost,
And all my life of bliss one guilty dream !—
Yet further—“Carlos never saw me more ;
He fell in battle ; but I soon perceived,

[still reading.

That I must use all arts to hide my shame :
The world and thou believed Constantia thine.
For what new trial am I next reserved !
As thou hast loved her once, curse her not now,
When tortures wring from me that dismal tale ;
Farewell, farewell ; ere this shall meet thine eye,
I am beyond the reach of earthly thoughts."—
My loved Constantia ! oh ! my child no more !
My Theodore, be near me all, to aid,
That I may bear this mortal blow ; oh, save me !
'Twas there I thought that virtue sat enthron'd,
I knew not if more graced, or gracing her ;
A pattern, where she learn'd to smile and soothe ;
But I deceived myself, to think on earth
Such excellence could be—pale, pale, and drooping !

[The doors of Leonora's apartment open, and she comes forward, supported by Theodore and Constantia.]

' *Leon.* Oh ! lead me forward, lay me at his feet,
And twine mine arms around them ; trample on me,
Crush this foul bosom, where thou oft hast lain,
With lurking scorpions ; rend these flowing locks,
And bid these hands root deep into my breast ;
Tear, tear my limbs asunder ! let me hear
Deep, well deserved curses, ere we part,
And bear them with me to the grave I merit.—

' *Lor.* I dare not look—

' *Leon.* I beg a little moment ;
It is the last ; if deaf to Leonora,
Bestow it, as a charity, on one,
A wandering sinner, or a dying stranger,
Who, hearing of thy virtues, comes from far,
To lay his load of misery at thy feet—
Canst thou refuse it ? Is my hour of death
The first, wherein thou hast deny'd me aught ?

' *Lor.* Oh, what rash, fatal act !

' *Leon.* 'Tis past, 'tis done,
The friendly potion's here—'twas a rash act ;
I should have lived to expiate my guilt,
To be thy slave, and bear the scorn of infamy ;
To tell my crimes, e'en in heaven's sacred light,
To listening multitudes, whose charity
Should not protect me from his righteous storm,
Roaring around my unhous'd head at night ;
I should have seen another in thy arms,
Full bless'd and blessing, with most virtuous love,
Who might have join'd to execrate my name ;
But, now, I cannot hope for tortures here ;
And wilt thou not demand of God revenge ?
Wilt thou not pray that I may meet its wrath,
And pay to heaven the forfeit due to thee ?

' *Lor.* If aught my prayers avail, it is not vengeance

I'd ask of heaven ; already hast thou bled
So long to hide —

' *Leon.* Bless, bless thee, for that thought !
I've borne my hell within me—I am sinful,
Yet do not think me quite bereft of shame ;
Guilty I am, yet do not think me worthless ;
Oh ! strew some flattering wreaths upon my tomb,
When aggravating slander stains my memory
With blacker crimes ; say, it enshrines a wretch,
Who never knew pollution in her heart ;
Heavens ! ye can tell how loud remorse upbraided,
To know caresses which long since I'd forfeited,
And list to praises which I could not merit ;—
I feel it here already ; come, Constantia ;
Ha ! canst thou take her to thine arms again !
I have deserved thy hate, but curse not her ;
The wedded partner of thine only child,
She is thy daughter still.

' *Lor.* Bless her, ye powers !
For she shall still be treasured in my heart ;
And all her mother's sufferings shall atone
Whate'er of wrong be hers.

' *Leon.* Then I've no thought
But of futurity. All-seeing power,
That know'st the heart of man, be now my judge !
If sixteen years of earthly sufferance,
Remorse ne'er sleeping, and upbraiding conscience,
Can aught avail me in my great account,
Let me some mercy find. They drag me down ;
And haste the doom of a deserted wretch ;
Oh ! for some moments yet—I dread to leave you,
And shudder to appear at that tribunal ;
But 'tis too late—my child—protect, protect her——

[*dis.*]

' *Lor.* Come to my arms, and be my daughter ever ;
The story of this fatal day's mishap
Is yet unknown, and may be secret still ;
Sebastian only—

' *Theo.* He has justly paid
The forfeit of his long concerted crimes ;
He fell beneath this arm—

' *Lor.* Then, while we go,
By holy intercession with the church,
To beg its pious ruler here on earth,
To sanction these thy nuptials ; to the world
Be still the son of fortune, to whose worth
Lorenzo gives his daughter ; let us spread
That gloss upon the guilt so sorely wept ;
Which, though no work of foul corrupted will,
Could not escape th' avenging hand of heaven."

[*Exeunt.*
P. 73.]

The volume closes with a pastoral drama, in one act, entitled *Etha and Adallo*, in the construction of which our author

seems still afraid of offending the ever present spirit of Aristotle. We wish he had occasionally been even more on his guard in this respect : we should then have had—what we have not—a salutary moral in the first poem ; and not have had what we actually have in the second—a catastrophe, equally outrageous to morality and religion, as well as to the nature of the case, and the supposed costume of nomadic life. Aidallo has, from infancy, been bound by the purest ties of affection to Zipha : on the eve of their marriage, he rescues, from the river Lura, a damsel named Etha : he transfers his love from the first to the second nymph, who meets his passion with an equal return ; but, knowing the impossibility of gratifying it from Aidallo's prior engagement to Zipha—instead of endeavouring to conquer it by any strenuous exertions of her own mind—Etha again flies to the Lura, precipitates herself from its banks, and is drowned ; and for this rash act of suicide, strange to relate ! she is honoured with an apotheosis—her spirit appears in the presence of her disconsolate lover and his unjustly-deserted fair one, and, on his attempting to clasp her, thus addresses him with a promise to become the guardian goddess of Zipha and himself for future life.

Etha. Move not, or I dissolve to empty air ;
 Seek not to touch this bodiless frail form ;
 The gossamer, or dew-drop, is less light ;
 But mark—'tis mine, unseen, to rove these hills,
 And labour for thy bliss ; where thy bees sip,
 I'll plant them sweets, and set them honey-drops.
 I'll strew the cowslips and the trefoil's bud,
 Where batten thy fair flocks ; I'll point thy arrow,
 And guide its passage through the wounded air.
 If, of the plains, that Lura's stream bedews,
 Thy woodbine be the fairest, I am there :
 If floods should sap, and lightnings cleave the oak,
 The mountains topple, or the earth be riven
 To swallow herds not thine, 'tis still my care ;
 If, thy vine team, though scant the summer sun,
 'Tis, that I steal a ray from Phœbus' car
 And fertile dew, at eve ; if thou art bless'd,
 'Tis that I strew the rose leaf in thy path,
 Watch all thy thoughts by day, thy dreams by night.

Aid. Oh ! if thy form—if any beam of heaven—

Etha. Yet hear me ; for the winds will chide my stay,
 And never can I rise again to view—
 A fruitful bed shall crown thy lawful nuptials,
 And thou shalt turn to love thy gentle Zipha ;
 Not the west billows, to the weary sun,
 After his daily course, shall be more dear ;
 And well she merits love.—I'll tend each birth,
 And bear sweet magic to her suff'ring couch,

To lull all malady—both shall be bless'd ;
 Nor let a thought of me disturb your joys.
 But yonder cloud fast flies—I must away,
 For in its hollow womb I hear the thunder.
 Farewell, Aidallo! 'tis my last farewell!
 Smile and be joyful; for a happier life
 Shall be thy journey to a happier home.
 I come, ye winds, now waft me to eternity!

{she vanishes.
 P. 142.

Our readers will perceive, from this and the foregoing extract, that the versification flows smoothly upon the whole: yet there are two faults of precisely opposite character, which we cannot avoid noticing, even under the head of versification; the first is a very frequent indulgence of harsh and cacophonous elisions, such as *neath* for *beneath*, *gainst* for *against*, *thou'st* for *thou hast*, *thou'dst* for *thou wouldst*, *'thas* for *it has*; as

' *'Thas* been my sole support in every trial.' P. 14.

So, also,

————— 'I have all bestowed,
 And nought remains me.' P. 129.

The second error is an ungraceful and ungrammatical completion of the metre, by attributing two syllables to a word which, from custom or its own nature, is possess of but one: as—

'Hear ye, eternal pow-ers—Doubtless so'— P. 34.

and the following, which is still worse:—

'And po-ur out my soul. Thou know'st, oh! heaven!' P. 28.

The verb *mingle* is never succeeded by *to*, but *with*: our author, however, writes—

'Let us receive the hero in our bosom,
 And to our admiration *mingle* love.' P. 4.

There is, nevertheless, a considerable degree of general merit in these poems; and, after paying a due attention to the moral and literary errors we have taken the liberty of pointing out, we shall be happy to meet their author again. The volume terminates with the following paragraph:—

'If the circumstances were known, under which the dramatic pastoral of *Etha* and *Aidallo* was written, they would plead in excuse of its many imperfections. It was wholly composed in a French prison, under the government of Robespierre, early in July 1794, in that very month, the 28th day of which terminated his existence, and

saved the lives of millions. I was confined with fifty-three innocent individuals (whose fate I was to share) doomed to suffer on a scaffold, and expected every hour the mandate of that tribunal, which was at once the accuser, the judge, and I may add, the executioner; which assumed the forms of justice; but to be acquitted by which was more degrading, than to die, in such a moment, had been painful.' p. 163.

ART. VII.—*The British Essayists; with Prefaces, historical and biographical, by Alexander Chalmers, A. M.* 45 Vols, 18mo. 9l. Boards. Robinsons. 1803.

ESSAYS, addressed to the heart and to the understanding, combining, at the same time, entertainment with instruction, philosophy with the minor morals, and rules of taste with lessons of decorum and good breeding, are the peculiar growth of this island. Though Germany and France have attempted imitations, they have been few and unsuccessful: the former are peculiarly dull and didactic; and of the latter we can scarcely give any comprehensive character—they are in general lively, but trifling. This form of publication is now, however, rare—perhaps the fashion is exhausted—the soil must remain fallow, to recover its fertility, new follies must arise, and the energy of new satyrists be exerted, to give a zest and spirit to the obsolete forms. At this æra, therefore, the re-publication seems peculiarly proper; and the whole is embodied with great judgment, in a very elegant and uniform edition. It ends with the 'Observer.' The 'Microcosm' was perhaps too trifling an attempt: it was an honourable monument to the abilities of some young authors, and added lustre to their seminary, but was probably thought too slight an ornament even for the capital of so massy a column. The 'Speculator,' of which we have seen only one volume, is an unfinished work; but the remarks on the German literature, though somewhat too favourable to its harsher beauties, were, we thought, interesting. There is a later periodical collection, whose title has escaped us, of inferior merit, but which contains some papers that deserve to be remembered. One on epitaphs we recollect to have copied in this journal.

It is more easy to say why some periodical publications, of temporary fame at the time of their publication, are omitted in this collection. While the 'Examiner' is forgotten, the 'Reader,' an antagonist in politics, will not be interesting. The 'Spinster,' the 'Lover,' and the 'Censor,' are not without merit, but, in modern perusal, will appear to 'drag a slow length along.' We cannot blame, indeed; but we may sleep. Many years have elapsed since we waded with difficulty through them; yet this

at least, was the impression they left. The 'Plebeian,' and the 'Theatre,' we are not acquainted with.

The present collection is comprised in forty-five volumes, including a general index in the last. Of these, five volumes contain the 'Tatler;' ten the 'Spectator;' three the 'Guardian;' four the 'Rambler;' three the 'Adventurer;' four the 'World;' three the 'Connoisseur;' two the 'Idler;' three the 'Mirror;' three the 'Lounger;' and four the 'Observer.' These essays are scattered through the greater part of a century; for they began in April 1709, and the last volume of the *Observer* appeared near the end of 1790, a period of more than fourscore years. It cannot but be pleasing to cast an eye over the subjects of these volumes, to survey the changes they evince of tastes and manners, of sentiments and style. The rugged energy of Johnson carried the didactic form to its utmost height; and his successors, the Wartons, Moore, Lord Chesterfield, Thornton, and Colman, amused with lighter essays, less gigantic language, and more polished criticism. But we cannot pursue this train, which would lead us from our present object, *viz.* the *collection*, and the 'prefaces, historical and biographical,' prefixed to each work.

It is singular that few years pass away, before the minuter circumstances of objects that greatly interested us fade in our recollection; that the events of the lives of those we loved and revered begin to assume an undistinguished form; and that many circumstances, which curiosity is at different periods eagerly alive to recover, are remembered imperfectly and with difficulty. In Dr. Johnson's prefaces, the meagre narratives of many lives are instances of this kind; and no little diligence and labour have been employed, to recover the accounts we have received of Pope and Dryden, Steele and Addison are obtruded on our notice, by their political transactions as well as their literary labours; but even of Swift we should have known little, except from his own journals, the gossiping tales of Mrs. Pilkington, and some others of his admirers. Few have had such literary attendants.

The first of these prefaces, which are elegant and judicious compositions, is introduced by the following observations.

The commencement of the eighteenth century was distinguished by the appearance of a class of writers so eminent for wit, elegance, and taste, that the period in which they flourished has, almost by universal consent, been recorded as the Augustan age of English literature; criticism, however, has since endeavoured to explode a term which, while it consigned the past to oblivion, might check the hope of future improvement; yet if we fairly estimate the writings of the principal ornaments of that time, we must at least allow that they formed a combination which has not often graced the annals of litera-

ture, and that they have bestowed upon the world labours whose intrinsic worth must be great, since they have outlived many revolutions of taste, and have attained unrivalled popularity and classic fame, while hundreds, their contemporaries, successors, and imitators, have perished, with the accidents, or caprice, or fashion, which procured them any share of public attention.

' To this pre-eminence the writers whose works are now before us, seem justly entitled from the importance of the task they undertook, and the manner in which they executed what has seldom been attempted but with a repulsive and unaccommodating sternness. The more serious duties of religion had not been neglected by those who wrote to reform the age; but for common life and manners, no precepts were laid down, except what were too general or too precise. The instructions contained in the systematic writers on morality, were not devoid of force, or argument; but their style was unpolished, and with the gay and idle their tediousness was ill-calculated to agree. Abuses crept in, which were beneath the attention of the pulpit, or the bar. Public amusements, which are not indifferent to the manners of a nation, were encumbered with absurdities, which impeded their usefulness even as vehicles of mere entertainment. Though purified from much of their licentiousness by the indefatigable zeal of Collier, they were not yet rational; and beyond the waste of an hour, which to the idle is certainly of great importance, their influence was unperceived. Foreign fopperies, ignorance, and indecorous affectations had introduced many improprieties into public and private life, for which no remedy was provided in the funds of general instruction, and which consequently prevailed with impunity until the appearance of the Essayists, who, struck with the necessity of supplying the lesser wants of society, determined to subdivide instruction into such portions as might suit those temporary demands, and casual exigencies, which were overlooked by graver writers, and more bulky theorists: or, in the language of Addison, "to bring philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables, and in coffee-houses." Vol. i. p. xi.

Though Johnson attributed the praise of original design to Casa in his book of Manners, and Castiglione in his Courtier, yet, during the civil wars, there were many works which were designed to catch the attention of general readers, in order to inculcate, imperceptibly, their own political tenets; and Mr. Chalmers adds the Essays of lord Bacon, as philosophical instructions, and Peacham, Braithwaite, and sir Francis Vere, as *censores morum*, and regulators of the minuter decencies of manners. It was the purpose of the first essayists, he adds, to detach the public from political controversies. We have rather thought that they led mankind to more important subjects: they spoke to their own business and bosoms, by flattering their political bias; and, when they had read the articles from St. James's coffee-house, they might perhaps, from want of other employment, accompany the author to his 'own apartment.' In either view, the political por-

tions, in the earlier periods, will be the largest. The writers were, however soon led, by the multiplicity of subjects, to general discussions, to satyrise foibles and follies, the *gaudia, discursus*, &c. of mankind.

• No man can make a just estimate of the literature of any country who does not take into his consideration its political government, and the advantages or obstructions which that may present to its writers. If our Essayists have excelled in humour, they owe their means and their opportunities to circumstances that are not known in other countries—to the freedom of our constitution, which interferes with no man's peculiarities of acting or thinking, while they do not injure his neighbour—to the vast extension of commerce, which has created a new race of men, more independent of set forms and modes than any other class of the community, and productive of that infinite variety of character, of which a writer of humour knows how to avail himself, and which he cannot easily exhaust—to the forms of social intercourse, the growing relish for conversation, and unconstrained interchange of sentiments; to a taste for dress, sometimes reasonable and sometimes capricious; to the intermixture of the sexes in all companies;—and to the operation of wealth, whether acquired by labour or inheritance, on minds of strong or weak texture. All these circumstances afford a numerous class of characters; which, as they display themselves openly, without fear and without shame, become the prey of the wit, and present him with such opportunities of turning improprieties and wrong notions into ridicule, as no systematic study, or philosophical contemplation could suggest.' Vol. i. p. xviii.

What might be the usual topics of essayists, and what have been those of the authors before us, are next noticed; and Mr. Chalmers proceeds to the father and prototype of periodical essayists—Steele and the Tatler. The life of Steele first occurs, in which we meet with little novelty of incident or extent of research:—the latter would have been, indeed, misplaced. To relate with propriety and fidelity what is known must have been Mr. Chalmers's chief object. We are, however, surprised that he has omitted what relates to the comedy of the Drummer. The united voice of criticism has now, indeed, given it to Addison; yet, to have been the reputed and ostensible author is an event, in Steele's life, which merited notice; and his preface to one of the later editions, in the rambling style of Dryden, neither claims the drama, nor wholly denies the imputation. Yet the tenor of that preface shows that Addison wrote the greatest part or the whole, and that Steele was only his amanuensis. In that edition* also, published by himself, Addison's name is in the title, though he strangely perplexes the question, if the whole be examined.

Some other works of Steele are not noticed; and we think Mr. Chalmers might have detailed, at greater length, numerous

* Published for Tonson, 1735.

instances of his affectionate friendship, of his regard, of his fraternal affection for Addison. Steele bore a brother near his throne, a legitimate heir, claiming superior honours, and was contented to play an under part, without jealousy or hesitating dislike; exhibiting, on the contrary, an ardour of esteem which showed that Addison's fame was an object superior, in his views, to his own. Through the whole of the connexion, Steele's heart appears with undiminished lustre—warm, friendly, and affectionate. In a literary view, his character rises, when we consider that we are still in doubt respecting many papers, whether they be Steele's or Addison's. From internal evidence, critics still differ; and Steele, as an author, must proportionally increase in fame. This is a new part of his character, to which we shall soon return: it is, however, put by Mr. Chalmers in a fair, but probably not in its strongest, light.

‘ The main design of all these papers is briefly expressed by Hughes in No. 64. to be “a wholesome project of making wit useful,” a project the more to be commended as of all talents wit is the most liable to be abused; and as for many years preceding the date of the *Tatler*, the most celebrated wits had prostituted their talents in the service of the grosser vices. Few men could be better qualified than Steele to employ this endowment in useful designs. Notwithstanding his personal failings, he appears to have uniformly entertained the purest principles of religion and morals: a strong sense of propriety in words as well as in action: and an abhorrence of gross vices as offensive to the Deity, and dangerous to the eternal welfare of man. When betrayed by liveliness of temper into an expression inconsistent with piety or decency, he was ever ready to apologize and to revoke: if he committed errors, he certainly defended none. In manners he had a quick sense of what was ridiculous, and exposed it with easy playfulness, or humorous gravity. Availing himself of the many shapes an essayist may assume, he exposed levity of conduct, absurd fashions, improprieties of dress and discourse, in every various light; and laid the foundation for a change in manners and in thinking, which has contributed beyond all calculation to the refinement of society.

‘ It has already been noticed that he is not to be accounted the writer of every paper to which his name has been prefixed or appended. Those which appear in the regular form of essay are certainly his; those consisting of letters, &c. were sometimes the contributions of correspondents. With respect to his able coadjutor, we are less liable to mistake. Addison's papers have been correctly ascertained, but the frequent resemblance between these two writers in style and manner is a circumstance which deserves particular notice. We have seen that Steele was the original author of the *Tatler*, that he was the first who prescribed a mode of periodical writing, new to the world from the nature of its subjects, and that he had made some progress before he received or appears to have expected assistance from Addison, who was then in a distant country and in an official situation not likely to afford him the requisite leisure. Yet from the time they began to

write in conjunction, if the reader will attentively compare many papers which are certainly the respective productions of Steele and Addison, he will meet with a surprizing similarity of humour. In many instances Steele imitates what has been since called the Addisonian manner with a closeness which would have rendered it very difficult to assign the papers to their proper authors, if we had been left without any authority but a supposed knowledge of the style. Of this happy coincidence of talent, there are many striking instances in the *Spectator*, to which we shall have occasion to advert hereafter.' Vol. i. P. lvi.

Of the other authors to whom the *Tatler* is indebted, Swift undoubtedly takes the first place; and Mr. Chalmers's remarks on his character and conduct, though not very lenient, are just. We think, with him, that Swift's religion was equivocal; and the remarks on Swift's life, by Sheridan, who wishes to raise his subject beyond its proper bearing, are peculiarly judicious. Mr. John Hughes; Mr. W. Harrison, author of '*the Medicine, a Tale*'; Mr. Twisden, author of the humorous *Genealogy of the Family of the Staffs*: Mr. Congreve, author of the *Character of Aspasia*; Mr. Fuller, to whom the paper on *Gluttony* is attributed; and Mr. James Greenwood, to whom the *Tatler* is indebted for the letter on *Language, Education, &c.* are next noticed—alas, how small a catalogue! Many were the authors of particular letters and of smaller communications; but these are sunk in eternal oblivion. Such is the perishable state of literary fame! Some remarks on the imitators of Steele and the spurious *Tatlers* follow, but are not of great importance. The edition of 1786, in crown octavo, is followed; and the notes are almost exclusively those of that edition. Several are, however, omitted, particularly those light, though to us entertaining, disquisitions respecting the probable author of a doubtful paper; and the numerous appropriate advertisements, preserved at the end. To literary gossips, and we own the failing, these are truly interesting. They show what were the objects that attracted attention, who the men that had attained popularity, what were the works sought after with avidity and read with eagerness. They are such as could not at this time be traced, and prove the insecure foundation of the fame built on the *popularis aura*.

On the whole, the *Tatler*, on a careful perusal, will be found to merit a much greater share of applause than it has of late received. The disquisitions, though short, are often interesting. Steele supports his varied characters with peculiar skill and discrimination. His humour is light and delicate; his language, if not at first, at least after his connexion with Addison, correct and elegant; in the earlier papers, though less accurate, perhaps more appropriate and characteristic. It afterwards loses its sharpness by refinement, and wears the polished surface of his coadjutor.

As we find the extent to which *garrula senectus*, the recollection of former pleasures and of our early inquiries, has led us, will prevent our examining the preface to the Spectator, we shall only add to this article, by noticing the ornaments of the present edition. Of the elegant neatness of the printing, we have already spoken.

To the first and second volumes, the first of the Tatler, the heads of Steele and Swift are prefixed; to the sixth and seventh, the first of the Spectator, those of Addison and Hughes. The ornaments of the Guardian are Pope and Berkeley; of the Rambler, of course, Johnson; and of the Adventurer, Dr. Hawkesworth and Dr. Warton. The volumes that contain '*the World*' have the appropriate frontispieces of Moore, lord Chesterfield, and Horace Walpole—for we cannot recognise him by his title. Colman and Thornton decorate the '*Connoisseur*'; T. Warton—we trust, not satyrically—the IDLER; Mackenzie, the Mirror; and Cumberland, the '*Observer*.' The Lounger has no decoration. On the whole, we may repeat that the present collection appears to us very interesting. The works themselves have been stamped by the approbation of succeeding years and varied tastes; the form is well accommodated to readers of different descriptions, and the ornaments selected with judgement and executed with skill. We shall return to it soon with great satisfaction.

(To be continued.)

ART. VIII.—*Song of Songs: or, Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason Good. 8vo. 7s. 6d. Boards. Kearsley. 1803.*

WHOEVER considers the nature of the Hebrew poetry, as essentially differing from every other in most of its constituent principles, the necessary obscurity attached to it from its antiquity, and the little acquaintance we have with Oriental manners in private life, or the interior of the harem, as well as of the objects of allusion in nature and art, will not wonder that so much labour has been bestowed on the subject before us; nor, when we add that the composition is *unique*, with hitherto so little success. The failure of former attempts is, however, of use to every new adventurer, as their wrecks serve for beacons to those who come after.

Mr. Good begins with observing that 'the Song of Songs has hitherto been generally regarded as one continued and individual poem; either as an epithalamium, accompanied in its recitation with appropriate music, or else as a regular drama, divi-

sible, and at first clearly divided, into distinct acts or parts,* and adds, that, 'since the commentary of the learned and elegant Bossuet upon this admirable pastoral—and, more especially, by that excellent critic, the late bishop Lowth—the latter opinion has more generally prevailed.' The poem has, in consequence, been arranged into seven parts, each being appropriated to a distinct day in the bridal week, for to such a period of time the bridal celebration extended.

From these authorities, however, our translator deviates; and, after having stated his objections, from the want of connexion necessary to such a composition, from the various openings and conclusions occurring in it, and from its having neither fable nor action, involution nor catastrophe, beginning, middle, nor end, finds himself compelled to pronounce it imperfect, as a drama, and proceeds to offer a different decision. Accordingly, he regards the whole—

—as a collection of distinct idyls upon one common subject—and that the loves of the Hebrew monarch and his fair bride: and it has afforded me peculiar pleasure to observe, from a passage I have accidentally met with in the writings of sir William Jones, long since the composition of the present work, that some such opinion was entertained by this illustrious scholar. In forming this arrangement, I have followed no other guide than what has appeared to me the obvious intention of the sacred bard himself: I have confined myself to soliloquy where the speaker gives no evident proofs of a companion, and I have introduced dialogue where the responses are obvious. I have finished the idyl where the subject seems naturally to close, and I have recommenced it where a new subject is introduced. Thus divided into a multitude of little detached poems, I trust that many of the obscurities which have hitherto overshadowed this unrivalled relique of the eastern pastoral have vanished completely, and that the ancient Hebrews will be found to possess a poet who, independently of the sublimity of any concealed and allegorical meaning, may rival the best productions of Theocritus, Bion, or Virgil, as to the literal beauties with which every verse overflows.' P. iv.

These exquisite *amorets*, as they are styled by Mr. Good, he conjectures to have been part of the one thousand and five songs by the same royal author*, and considers this collection, under the title of שיר השירים—generally rendered THE SONG OF SONGS, but which more literally signifies a *song of the songs*—to be a distinct set or diwan, a class of poetry, which among the Orientals, he observes, still branches into two divisions; one, in which the most rigid attention is paid to alphabetic arrangement and similarity of rhymes, and another, in which this alphabetic bondage is less strictly adhered to. In the di-

* Mr. Good has added a long note, to vindicate his alteration of the name *Solomon* in English, to *Salomon*: but admitting—what we are not convinced of—the propriety of the change, it avails little, unless the analogy were universally followed.

wans of the Hebrews, he traces a similar division; and, while he refers the alphabetic psalms, as they are denominated, to the former, he arranges the Song of Songs under the latter.

We coincide in what follows—*viz.* that the word שִׁיר—*song*, as here applied, may be illustrated, by the comparison of Teman, the Arabian poet, who resembled the arrangement of thoughts in verse to a string of pearls prepared for the neck of a beautiful woman; and, from the Persian Anacreon, Hafiz, who, in conformity to the same idea, asserts, in the last stanza of one of his most beautiful gazels, that he has now strung his pearls, and that they possess the lustre and beauty of the stars. We conceive, accordingly, that this *poetic garland* is not to be considered as an entire drama, distributed into distinct acts, but into short amatory poems, delivered, not by chorusses of interlocutory characters, but by youths and virgins reciting them in the manner of idyls or pastorals: therefore, that neither unity of argument and character, nor of time and place, are to be expected, but distinct compositions of the same class, the scene being one while in the city, and at another in the country, and the season either spring or autumn.

The mystic import of this book is admitted by Mr. Good, though he supposes it to have been literally founded on fact. He offers a brief explanation of the former; and endeavours, though not entirely to our satisfaction, to develop the latter. Whatever could be derived from Asiatic poesy, through the medium of sir William Jones, for the illustration of both, has been carefully selected and pertinently applied.

In respect to the *style* of translation, the following observations discover both judgement and taste.

‘No translator I have yet met with has nevertheless rendered the Song of Songs with all the delicacy of diction to which the original is fairly entitled. The chief error of all of them results from their having uniformly given verbal renderings of Hebrew terms and idioms, which ought merely to have been translated equivalently: a method by which any language in the world, when interpreted into another, may not only occasionally convey a meaning altogether different from what the author intended, but convert a term or phrase of perfect purity and delicacy in its original import, into one altogether indelicate and unchaste. This observation applies particularly to the organs of the human body; most of which independently of their literal sense, which is capable of univocal interpretation, have a metaphoric import that cannot be communicated by any literal version whatever. Thus among the Hebrews the *liver* (כִּבְר) as well as the *heart* was supposed to be the seat of love and delight; and in Psalm xvi. 9—“My heart is glad and my glory rejoiceth,” as it occurs in our common version, is literally “My heart is glad and my liver rejoiceth.” Yet who could behold such an interpretation without a smile? or, who, if he were to behold it, would admit that the original was fairly translated? Among

ourselves, in like manner, the *spleen* is supposed to be the region of disappointment and melancholy. But were a Jew to be told in his own tongue, that the inimitable Cowper had long labored under the *spleen*, he would be ignorant of the meaning of his interpreter; and, when at length informed of it, might justly tell him, that although he had literally rendered the words, he had by no means conveyed the idea; and, consequently, that he had travestied rather than translated. Thus again the ancient Hebrews used the term *navel* (שֵׁן) in some such sense as we employ that of *loins* to describe the whole or the chief part of the *waist*: but, as, in our own language, they are never synonymous expressions, whenever the latter is intended by the former, instead of adopting the literal term *navel*, we should employ that of *waist* in its figurative meaning. What is the reader to understand by the following verse in its common acceptation (Sol. Songs, vii. 2)—“*Thy NAVEL is like a round goblet which wanteth not liquor?*” None of our commentators, through inattention to this remark, have hitherto been able to explain it: and it has consequently fallen into the list of those phraseologies in this inimitable poem which a translator, to adopt the language of a modern interpreter—non *espera nitescere posse*. But exchanging the term *navel* for *waist*, to which the Hebrew substantive שֵׁן equally applies as a synecdoche, and recalling to mind the exquisite elegance with which the ancients manufactured their vases, and the supreme blessing with which they regarded fertility, how obvious is the compliment of the royal bridegroom to his bride, as well as how delicate the language in which it is conveyed:

‘Thy *waist* is a well-turned goblet
Replete with the ‘luscious’ fluid.

But the Hebrew word שֵׁן or שֵׁן, though in its stricter acceptation it imply the *navel*, is a term of far more refinement than its English synonym, as designating other ideas even independently of the *waist*; for it imports also a *coil*, a *cord*, a *string*, a *musical string*; and hence a *song* or *canticle*, in which sense it is employed by Solomon himself as the title of the very poem before us.

‘There are lights and shades in all languages, as well as in all landscapes; and the translator who has taste enough to seize and apply them will never suffer an indelicacy which does not exist in his original to enter into his copy. I have here enumerated but one example of ideas incorrectly transfused into our common versions: the reader will find many others pointed out in the progress of the appended notes. He will see that the term *belly* should in one or two instances have been rendered *bosom*; that in others it is used synecdochally for the *frame* at large; and, consequently, that this latter term must convey a more precise translation of it, because it best preserves the delicacy of the original. The word *thigh* is by a similar figure occasionally employed for *limb* in general: and in every such case is better exchanged for it, though in the Hebrew it is a term sufficiently select. In like manner the Arabic حوكان which literally imports an *arched club*, and is metaphorically applied by the poets to the *eyebrow* of the fair from its supposed

destructive power, is in reality more strictly rendered into English in its metaphoric sense, *arched brow*, than in its literal *arched club*. So

also the term *شکر لب* *sugar-lipped*, which, with ourselves, conveys a ludicrous idea, is more fairly rendered *sweet-lipped*, as a general phrase, or *honey-lipped*, as an equivalent metaphor. P. xxvi.

After having furnished notices of the translations that exist in different languages—omitting, however, those of HERDER, KLEUCKER, and DOEDERLEIN, as well as the parts most exquisitely turned by VOLTAIRE—Mr. Good proceeds to acknowledge the aids he has received, and thus closes his account.

To these sources of assistance I have also to add the name of my highly valued friend, the late Dr. Geddes, to whom I communicated my undertaking a few weeks prior to his decease, and from whom I received some manuscript observations and criticisms, which have been, as every reader will suppose they must, of eminent advantage to me. Had the life of this profound scholar and indefatigable critic been prolonged, the attempt now offered would have been less imperfect; and had his own biblical labors extended to this part of the Scriptures, he would be found, as I have already observed, to have supported an arrangement of the Song of Songs—if not, like the present, in distinct and unconnected idyls,—yet not widely different from such a plan; although he would not have united with me in allowing it to possess an esoteric and allegoric meaning. The pursuit of truth, however, was his grand and habitual object; and as no man was more resolute in claiming the right of private judgment for himself, so no man was more ready to allow the same privilege to others. P. xxxvi.

Ready as we are to acknowledge the merits of every man; and far from being disposed to depreciate the dead, the interests of truth and religion compel us, on this passage, to interpose our dissent. Not warped by the bias of friendship, as we must consider Mr. Good to have been, we knew enough of Dr. Geddes to estimate his character. It is therefore upon this ground we affirm, that, to whatever extent he might admit the right of private judgement in theory, no man could be less tolerant in practice. His extreme vanity and fondness for disputation perpetually involved him in disgraceful squabbles. Considering himself as equally master of every subject, no position could be stated, which he would not oppose, for the sake of showing his acuteness. When over-powered in argument, which generally happened, from the absurdity of the opinions he undertook to maintain, the irritability of his temper hurried him into the most indecent excesses, and, in our judgement; most opposite to a solicitude for the discovery of truth, or the free spirit of the Christian religion. The knowledge of Hebrew, Arabic, &c. which he arrogated as pre-eminent, those who have examined his translation and notes, cannot but have

found to be very superficial; nor was his acquaintance with the Greek much more accurate. Latin was more familiar to him, from the course of his education: but, while the specimen of his verses to Dr. Disney is defective, both as to purity of expression and metre, we admit the merit of his doggerel compositions. Respecting the German, he knew enough to plunder their scriptural explanations; and this his notes show he has done without mercy. His *Modest Appeal for the Catholics* is certainly his best work: but though it amuses the reader, by its vivacity and smartness, we conceive it lies open to many objections. But enough of Dr. Geddes:—*pace quiescat!*

Let us proceed to Mr. Good's translation:—This he hath introduced under the title of *Song of Songs, or Sacred Idyls*, and given both in prose and verse, in opposite pages; the former preserving the divisions of the Bible translation, and the latter, references to the notes, which are printed in a smaller type, and make by much the greater part of the volume.

The whole composition is divided by Mr. Good into *TWELVE Idyls*. The first consists of the first eight verses of the first chapter: the second idyl goes on thence to the seventh verse inclusive, of the second chapter: the third proceeds to its end. Idyl the fourth, beginning with the third chapter, contains the first five verses: the fifth idyl includes the seventh verse of the fourth chapter; and the sixth, thence commencing, takes in the first verse of chapter the fifth, erroneously printed ch. ii, 8. The seventh idyl begins with the second verse of the fifth chapter—erroneously printed fourth—and proceeds to the eleventh verse of chapter the sixth. The eighth idyl contains only the three remaining verses. Idyl the ninth consists of the seventh chapter to the tenth verse. The tenth idyl includes the rest of that chapter, and four verses of the eighth. Idyl the eleventh contains only the three verses that next follow; and the last idyl takes in the rest.

As Mr. Good's idea of the composition at large is hypothetical, these divisions, being subordinate, must be arbitrary. How they may approve themselves to others, we know not: but we think they might have been arranged otherwise, and, perhaps, better.

In respect to his prose version, Mr. Good has advantageously incorporated much from our Bible translation; nor should we have censured him, had he taken more; for, in some instances, simplicity is sacrificed to the desire of precision. It might seem invidious to point them out: they are left, therefore, to the discrimination of the reader.

Such is the dissimilarity between the poetry of the East and our own, that nothing can be imagined more difficult, than the transfusion of the one into the other. Whoever, therefore, does this with effect, is entitled to no small praise. Among the

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most successful attempts, we consider the version before us; and, though it cannot boast the facility of an original composition, it evidences, in the translator, great ductility of talent.—We cite the fifth idyl, as a proof, at once, of his prose and his verse.

‘ IDYL V. ’

‘ ROYAL BRIDE, ‘ ATTENDANT VIRGINS, KING SOLOMAN (afterwards).

‘ SCENE—*A Chiosk or Pavilion.*

‘ VIRGINS.

“Ch. III. 6 What is this coming forth from the wilderness
Like columns of smoke, perfumed with myrrh,
With frankincense, and all the powders of the merchant?”

‘ OTHER VIRGINS.

- ‘ 7 Behold! it is the palanquin of Soloman:
Threescore valiant men are about it,
Of the valiant of Israel.
8 They all bear swords, being expert in war;
Each hath his sword upon his thigh
Against the peril of the night.
9 King Soloman hath made for himself
“ This bridal ” couch of the wood of Lebanon;
10 Its pillars hath he formed of silver,
Its inside of gold, its hangings of purple;
Its covering is paved “ with needle-work ”
By his best-beloved among the daughters of Jerusalem.

‘ ROYAL BRIDE.

- ‘ 11 Go forth, O ye daughters of Zion!
And behold king Soloman,
With the crown with which his mother crowned him
On the day of his espousals,
On the day of the gladness of his heart.

‘ KING SOLOMAN (*introduced*).

- “Ch. IV. 1 Behold! thou art fair, my love! behold, thou art fair!
Thine eyes are as “ the eyes of ” doves beneath thy locks;
Thy hair is as a flock of goats
That browse about Mount Gilead.
2 Thy teeth are like the shorn flock
Which come up from the washing-pool,
All of which have twins,
And none is bereaved among them.
3 Thy lips are like a brede of scarlet,
And thy speech is delicious.
As the blossom of the pomegranate,
So are thy cheeks beneath thy locks.
4 Thy neck is like the tower of David
Constructed for an armoury:

Good's Translation of the Song of Songs.

A thousand shields are hung up against it,
All bucklers of the mighty.

5 Thy two breasts are like two young fawns,
Twins of the roe, and feeding among lilies.

6 Till the day breathe and the shades flee away
I will betake me to "this" mountain of myrrh,
To "this" hill of frankincense.

7 Thou art all beautiful, my love!
There is no defect in thee.

‘ IDYL V.

‘ ROYAL BRIDE, ATTENDANT VIRGINS, KING SOLOMAN (afterwards).

‘ SCENE—*A Chiosk or Pavilion in the Royal Pleasure-Grounds.*

‘ VIRGINS.

‘ Lo! what is this, in clouds of fragrant gums,
That from the wilderness so stately comes?
Already frankincense in columns pours,
And all Arabia breathes from all her stores.

‘ OTHER VIRGINS.

‘ Behold the couch for Solomon prepared!
Full threescore valiant soldiers form its guard,
Valiant of valiant sires!—in war expert,
Each, o’er his thigh, with tempered sword begirt
Its frame is cedar—Lebanon supplies
The bridal treasure from his balmy skies;
Silver the columns, the wrought roof is gold,
Rich, purple hangings all the couch enfold;
And o’er the down a brodered vest is thrown
Worked by the fair the monarch loves alone.

‘ ROYAL BRIDE.

‘ Go forth, O maids of Zion heavenly blest!
Behold king Solomon in glory drest;
Crowned with the crown which, o’er the royal spouse,
His mother fixed amid his bridal vows,
When all his heart was gladness, and the land
Rung with the princely presents of his hand!

‘ KING SOLOMAN (*introduced by attendant Virgins*).

‘ How fair thy form, my love! how wondrous fair!
Doves’ are thine eyes beneath thy shadowy hair.
Fine as the goats of Gilead are thy locks;
Thy snowy teeth surpass the purest flocks,
Less white, less even when, in twins they bound
Fresh from the flood, and each his mate has found.
Thy lips are ruby silk implicit wove,
Thy honied speech all blandishment and love.

Beneath thy fragrant tresses, as they flow,
 O'er thy fair cheeks pomegranate blossoms blow.
 Thy polished neck, with brilliant jewels graced,
 Gleams like the tower of David o'er the waste,
 Hung with a thousand shields in bright array,
 Trophies of heroes famed for warlike sway.
 Thy swelling bosom offers to the sight
 Twin hills of lilies exquisitely white;
 Hills o'er whose beds of aromatic snows
 Peep, clad in dun, two young and timid roes.
 Till breathe the morning and the shadows fly,
 Blest o'er these balmy mountains will I lie.
 Look where I may, my love! thy beauteous frame
 Is spotless all—a finish free from blame! P. 20.

We now come to the notes, which are not only the most extensive, but the best part of the work: they everywhere display erudition, feeling, and taste.

The notes on the fourth idyl are an appropriate specimen, and are therefore subjoined with the idyl itself.

‘ IDYL IV.

‘ ROYAL BRIDE.

- ‘ Ch. III. 1 On my bed, in the night,
 I sought him whom my soul loveth.
 I sought him, but I found him not.
 2 I arose, and went about the city;
 In the streets, and in the broad-ways,
 I sought him whom my soul loveth:
 I sought him, but I found him not.
 3 The watchmen of the city beheld me:—
 “Saw ye,” said I, “him whom my soul loveth?”
 4 But a little had I passed from them
 When I found him whom my soul loveth.
 I held him, and would not let him go
 Till I had brought him into my mother’s house,
 Into the dwelling of her who conceived me.
 5 I charge you, O ye daughters of Jerusalem!
 By the roes, and by the hinds of the field,
 That ye stir not—nor awake
 My beloved until he please.

‘ IDYL IV,

‘ ROYAL BRIDE.

‘ ‘Twas in the night: my head the pillow pressed,
 And anxious dreams¹ disturbed my throbbing breast;
 I sought the darling object of my pain;
 Intent I sought him—but I sought in vain².
 Abrupt I rose, in hopes my love to meet;
 Wide through the city, wearying every street,
 I sought the darling object of my pain;
 Intent I sought him—but I sought in vain.

The midnight watchmen found me as I strayed;
 Of them I sought, with spirit deep dismayed,
 "Saw ye the darling object of my pain?"
 Of them I sought him—but I sought in vain.—
 Not long I left them, ere, with rapture crowned,
 The darling object of my pain I found.
 I held him firm, forbade him more to roam,
 And instant brought him to my mother's home.
 Daughters of Salem born!—by all ye prize,
 The graceful hind, the roe with luscious eyes,
 I charge you stir not—hushed be every breeze,
 Watch o'er my love, nor wake him till he please.' P. 18.

NOTES ON IDYL IV.

(1) *And anxious dreams*——] The word "dream" does not occur in the original; but, from the period of time, the place, and position of the fair bride, there can be no doubt that she is here describing a dream. In the earlier ages of the world, in which visions of the night were made the medium of divine communication, as well to those who were without the pale of the Jewish hierarchy as to those whom it embraced, dreams were pondered upon with far more deference than at present; and for this reason the images in natural sleep appear to have been often more vivid and permanent. Much of the beauty of ancient poetry, therefore, both sacred and profane, has been exhausted in delineating the history of individual dreams. In the sacred Scriptures this is so frequent as to render it useless to enumerate instances. In Virgil, Moschus, and Bion, we meet with many similar narratives; but the Odes of Anacreon are, of all specimens of poetry, the nearest perhaps in this respect to the idyls before us. The third and eighth, in the arrangement of Barnes's edition, are both of this description most precisely: and the former, in its general tale and construction, so extremely resembles the seventh of the present idyls, that the reader will find it introduced under that poem for a comparison. Gessner has happily referred to this species of poetic fiction in his idyl entitled *Daphnis*. The delighted swain applies to heaven, and supplicates that *dreams of love and of himself* may descend on the fair idol of his heart. And, if she do not dream of him, his object, at least, is obtained by the supplication: for when the morning arose, and his beloved appeared at her window—holdselig grüsst sie ihn, und holdselig blickt sie ihn nach;—denn sie hatte seinen nächtlichen gesang behorcht:—"tenderly she saluted him, tenderly her eyes still followed his footsteps;—for she had listened to his midnight song."

(2) *Intent I sought him—but I sought in vain.*] This lineal iteration, chorus, or intercalary verse, as it is called by Dr. Lowth, is in perfect unison with the true spirit of the idyl or eclogue. Theocritus is full of the same figure: this very first idyl affords us an instance of it—

Ἀρχὴν βουκόλους, Μουσά, φησὶ, ἀρχὴν αἰόδας·

which is repeated at the commencement of every sentence, till the poet has nearly finished his song.

' The first idyl of Bion, in like-manner, offers us a similar instance—

Αἰσῶ τον Ἀδωνι· Ἀπαλτο καλος Ἀδωνις·

the latter part of the verse being in a small degree, and with great elegance, varied in almost every recurrence.

' Gessner has occasionally introduced a similar iteration, though not very frequently: the first idyl, however, furnishes us with an example in the soliloquy of Alexis, who concludes his pathetic apostrophes with "Ich sie liebe mehr als die biene den fröling liebt." "I love her more than the bee loves the spring."

' The lyrists of every country, both sacred and profane, have been as attentive to this beauty as the pastoral poets. It occurs in a great variety of the Psalms, and other poetical parts of the Bible; and the reader may also turn to Anacreon, ode xxxi, in which the burden is—

Θαλα, θαλα μανηται.

The gazels of the Asiatics are often composed with the same spirited figure.—In a paper on the resemblances of Grecian and Oriental poetry, which I some time ago inserted in the Monthly Magazine, I gave an instance of it from one of the gazels of Hafiz. The following—To an unknown Fair, from Khakani—will afford the reader another example.

لعل رخا سمن برا سروروان کیستی
 سبکدلا ستهکرا افت جان کیستی
 سروقبد تو دیده ام اه الف کشیده ام
 نرکس دیده ام روح روان کیستی
 از چمن که رسته نرکس سر بسته
 قدر شکر شکستد غنچه دهان کیستی
 دام نهاده بروی مست زباده میروی
 شت کشاده بری سخت کیان کیستی
 ابروی تو حوماه نو برده زماه تو کرو
 آفت جانمن شنو فتنه جان کیستی
 خاقانی غلام تو مست شله زجام تو
 جان یدهم بنام تو روح روان کیستی

- ‘ Who art thou?—say :—with cypress shape,
Soft, jasmine neck, but flinty heart :
Tyrant ! from whom 'tis vain to escape—
O tell me who thou art ?
- ‘ I've seen thy bright narcissus-eye,
Thy form no cypress can impart :
Queen of my soul !—I've heard thee sigh—
O tell me who thou art ?
- ‘ Through vales with hyacinths bespread
I've sought thee, trembling as the hart :
O rose-bud-lip'd ! thy sweets were fled—
Tell, tell me who thou art ?
- ‘ Wine lights thy cheeks ; thy steps are snares ;
Thy glance a sure destructive dart :
Sav, as its despot-aim it bears,
What fatal bow thou art ?
- ‘ Thy new-moon brow the full moon robs,
And bids its fading beams depart :—
Tell, thou, for whom each bosom throbs,
What torturer thou art ?
- ‘ Drunk with the wine thy charms display,
Thy slave Khakani bails his smart :
I'd die to know thy name !—then say
What deity thou art ?

‘ (2) *Daughters of Salem born !—by all ye prize,*] In the dissertation I have just referred to on the resemblances of Grecian and Oriental poetry, I have divided the graceful figure of iteration, which we meet with equally in each, into the three classes of—verbal or literal iteration, or alliteration, as it is commonly called ; lineal iteration, upon which I have now commented ; and periodic iteration, or the repetition of a longer sentence than a single verse, and of which we meet with an instance in the present and three ensuing lines ; which constitute together a kind of general chorus, or burden for the whole diwan or fasciculus of idyls, of which the “Song of Songs” consists ; and which also, contrary to the opinion of signior Melesigenio, evidently proves its unity and mutual dependance. The burden, or periodic iteration before us, is repeated from the termination of idyl II, and once more recurs at the close of idyl X. Among the sacred poets the periodic iteration appears to have been in greatest favour with the psalmist, who is perpetually resorting to it ; and among those of Rome it has been principally employed, in conjunction with the two former varieties of the same figure, by Lucretius. The exquisite opening of his fourth book—

‘ *Avia Pieridum peragro loca, nullius ante, &c.*

—throughout the whole course of the first twenty-five lines, is a mere repetition of the same number of lines commencing at b. i. v. 925. And there are many other passages, some of them even of greater

length, in the same manner iterated in different parts of his unrivalled poem: several of them, indeed, not less than three or four times.

While correcting the proof sheet of this note, the beautiful Italian version of Melesigenio is put into my hands; and I find the intercalary verse here referred to introduced and preserved with much spirit. The passage opens as follows:

‘ L’ho cercato nel mio letto
Di gran notte il mio diletto;
L’ho cercato,
Ma trovato—non ve l’ho.

I also find that Dr. Hodgson’s elegant interpretation of idyl II. 16, respecting the “beams of cedar” and “rafters of fir,” is here adopted with a singular parallelism of thought:

‘ Il molle erboso
Suol d’un pratello
E nostro letto;
Non nostro tetto
Fronzuti e lieti
Cedri ed abeti,
Che vago ostello
Sembran formar.

Longpierre has quoted an ancient and anonymous epigram so perfectly correspondent with the idyl before us, excepting that the research of the devious lover is not crowned with the same success, that I cannot avoid citing it, nor conceiving that the idea was suggested by this beautiful passage in the “Song of Songs.”

‘ Lecto compositus, vix prima silentia noctis
Carpebam, et somno lumina victa dabam:
Cum me sævus Amor prenum, sursumque capillis
Excitat, et lacerum pervigilare jubet.
“Tu famulus meus (inquit) ames cum mille puellas,
Solut, Io, solus, duro jacere potes?”
Exilio; et pedibus nudis, tunicaque soluta,
Omne iter impedio, nullum iter expedio.
Nunc propero, nunc ire piget; rursumque redire
Pœnitet; et pudor est stare via media.
Ecce tacent voces hominum, strepitusque ferarum,
Et volucrum cantus, turbaque fida canum.
Solut ego, ex cunctis pævo somnumque, torumque,
Et sequor imperium, sæve Cupido, tuum.

‘ In bed reclined, the first repose of night
Scarce had I snatched, and closed my conquered eyes;
When Love surprised me, and, with cruel might,
Seized by the hair, and forced me straight to rise.
“What! shall the man whom countless damsels fire,
Thus void (said he) of pity, sleep alone?”—
I rise bare-footed, and, in loose attire,
Block up each avenue, but traverse none.

Now rush I headlong—homeward now retreat—
 Again rush headlong, and each effort try;
 Ashamed at heart to loiter in the street,
 Yet in my heart still wanting power to fly.
 Lo! man is hushed—the beasts forbear to roar,
 The birds to sing, the faithful dog to bark—
 I, I alone the loss of bed deplore,
 Tyrannic Love pursuing through the dark.

* The second idyl of Moschus is constructed upon precisely the same plan. It thus opens most beautifully :

Εὐρωπὴ ποτὲ Κυπρὸς ἐπὶ γλυκύν ἦναι οὐρανὸν
 Νυκτὸς ἔτε τρίτην· λαχὸς ἰσάται, ἡγυῖθι δ' ἡμέρᾳ
 ἴππος ὅτε γλυκύναι μάλιστα βλεφαροῖσιν ἐφίξαι,
 Λυσιμέλης, πίδακα μαλακῶν κατὰ φάειν δισμεῖν,
 Εὐτε καὶ ἀτρίκτων πομαίνεται ἰδὸς σκυρῶν.

* Nigh was the dawn, the night had nearly fled,
 When a soft dream approach'd Europa's bed;
 'Twas Venus sent it:—honey from the cell
 Not sweeter flows than flowed the sleep that fell:
 Loose lay her limbs, her lids with silk were bound,
 And fancy's truest phantoms hover'd round.' p. 95.

Would our limits have permitted, we could have gratified our readers with further quotations, which would have furnished abundant evidence of acuteness and elegance: but for these we must refer them to the work. Mr. Good will accept our thanks for much gratification.

ART. IX.—*Observations upon some Passages in Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted. By Jacob Bryant. 4to. 12s. Boards. Mawman. 1803.*

WE hail the Nestor of literature, and congratulate the world on his once more appearing. To what praise is not such a writer entitled, who has devoted his life to learning and to truth! Mr. Bryant, in the work before us, has selected four passages of Scripture, which have been standing objects of ridicule to infidels, and of difficulty to many believers. His efforts, therefore, are most laudably exerted, to confound the one, and disembarass the other. The first article undertaken to be explained is the account given of Balaam, who was reproved by the animal he rode. The second relates to Samson, who is described as defeating a host of Philistines with the jaw-bone of the like animal—an ass. The third history is of the sun and moon, which are said to have stood still at the command of Joshua. The fourth, and last, is the account of the

prophet Jonah; and particularly of his having been entombed in a large fish, which is supposed to have been a whale.

As a preliminary observation, our author begins with referring to a position exemplified by himself in a former publication; namely, that the miracles recorded in Scripture are generally pointed and significant; not only exhibiting marks of supernatural power, but uniformly referring to the history and religion of the persons concerned with them, being adapted to the circumstances of those who are to suffer, or to be admonished by their punishment. After subjoining to these other pertinent remarks, and showing that the difficulties which attend this history arise from prejudice, and ill-founded opinions too blindly entertained, Mr. Bryant is in hopes, as they are not equally strong in all, to gain a few proselytes to the truth, by placing this, together with the other subjects he professes to treat, in lights under which they have not hitherto been seen.

With this laudable motive, Mr. Bryant begins with pointing out the region and place where Balaam resided, whom he states to have been of Midian, and to have dwelt at Pethor, called by the Grecians 'Petra:' where, he adds, a city and oracular temple had been founded, in which Balaam appears to have been chief priest. It is, however, to be observed, that many objections oppose themselves to this statement. In the first place, Mr. Bryant takes פֶּתוֹר, *Pethor*, to have been a city, and the same which the Greeks called Πέτρα, *Petra*: but this, we fear, will be considered a *gratis dictum*; for the Seventy render it Βαλβαρα, or, according to a various reading, more correctly, Φαθουρα, *Phathura*, in Numbers, whilst, in Deuteronomy, the name is omitted:—τον Βαλααμ υἱον Βισρ [פֶּתוֹר] ἐκ τῆς Μισσοπιταμίας. ch. 23, 7. Hence it follows that the identity of *Pethor* and *Petra* rests upon Mr. Bryant's apprehension that both were originally the same, notwithstanding himself hath cited Eusebius, who expressly mentions *Phathura* as a city of Mesopotamia, where Balaam dwelt:—ΦΑΘΟΥΡΑ, ἡ περ τῆς Μισσοπιταμίας, πάλαι, οὐρα ἢ Βαλααμ. This, though followed by Jerom, our author affirms to be no authority, unaware, as we believe, that the Seventy are against him. That *Petra* in Greek is the same as *Pethor* in Hebrew, or was used for it, we can never be brought to admit. In the xxii chap. of Numbers, v. 5, where the name first occurs, it is expressed indeed פֶּתוֹר: but the final ה, having the force of the preposition *ad* in Latin, and signifying *to*, by no means can be deemed correspondent to α, and so making *Pethor* conversible with *Petra*; as פֶּתוֹר, or *Pethur*, with the preposition אֶ, *from*, decidedly shows.

Mr. Bryant, in the second place, fixes the abode of Balaam in Midian; and, to show its vicinity to Moab, distinguishes two regions under that name, making that to which he assigns Balaam 'a province upon the river Arnon, and in the vicinity

of the ancient Horites, and of the children of Edom; with whom the Midianites seem to have been incorporated.' But surely the evidence cited for this distinction, so far from warranting it, implies, if we mistake not, the very reverse (see 1 Kings, xi, 17, 18); and we are confirmed in our opinion, by the best geographical authority on these subjects: 'MAAS's German Translation of BACHIENNE's historical and geographical Description of Palestine,' vol. I, part ii, maps first and second. But if, instead of two cities named *Petra* by the Grecians and Midians, there were twenty, not one of them would apply to the dwelling-place of Balaam; which, according to Moses, was *Pethor* in Mesopotamia. Mr. Bryant, however, in p. 12, makes the city *Petra*, with which he is concerned, to be 'in Midian and Edom, though, if we understood him aright, he before had placed it on the river Arnon (see p. 8), as he again does in p. 18. Thus, then, if the text of Deuteronomy be genuine, and the researches of former geographers of authority, *Pethor*, taken for *Petra*, is brought across the Euphrates, and placed in Moab, Edom, and Midian.

Again, were we to allow, with Mr. Bryant, in opposition to Jerom, Eusebius, and the Seventy, that no such city as Phathura (that is, *Pethor*) existed in Mesopotamia, would this be an objection to the reading in Deuteronomy? for there is nothing either there, or where the term occurs in Numbers, which affirms that such term relates to a city. *Pethor* in itself signifies an *oracle*, from פֶּתַר to interpret; and it is to this signification Mr. Bryant refers, to show the sense of *Petra*, as an oracular temple. It remains then to examine, whether the other reasons alleged will warrant Mr. Bryant's assertion, that 'Balaam never came from any trans-Euphratensian region.' In opposition to the passage in Deuteronomy, it is argued, 'when a single expression in Scripture is contrary to the whole tenour of the history, where all is repeatedly plain and consistent, we cannot but suspect there is a mistake;' and this is supported by adding, that, 'if there exists any truth in history, and any trust to be reposed in the Sacred Writings, the prophet came in a contrary direction, and from a different country.' This, it must be confessed, is strong language: let us examine its grounds. In Numbers, xxi, 5, which is the only other passage that refers to the abode of Balaam, it is said that *Pethor*, or the *oracle*, to which the messengers of Balak were sent, was situated עַל הַנָּהָר, BEYOND the river of his people; that is, which formed their western boundary, or severed them from Syria. If, now, we consult Josephus, he will tell us what river this was; for, from this very passage, he expressly relates that Balaam came ἀπ' Εὐφράτου, across the Euphrates; and again mentions, after his dismissal, his purpose of re-passing it homeward: ὁ δὲ ἀπὸ τοῦ ποταμοῦ τοῦ Εὐφράτου πηγάμενος. Hence, then, it is evident that the pas-

sage in Deuteronomy is NOT 'a single expression,' as Mr. Bryant represents, which places the abode of Balaam beyond the Euphrates; but that it is one of only two in Scripture which mentions it, is to the same effect; for, though Mr. Bryant hath cited Judges xxiv, 25, of our translation, in conjunction with xxxi, 7, 8, to show that place was in Midian, the conclusion is erroneous, as to the fact itself, and arises from his not having consulted the original, which demands a different construction, implying, not that he *immediately* proceeded to his own home, but, on the contrary, made some stay in Midian, in hope of regaining the favour of Balak (see Numbers xxv, ii.); and, with this view, projected the stratagem for seducing the Israelites, which cost him his life: Numbers xxxi, 16—7, 8. Revelat. ii; 14. Consistently, and confirmative of this statement, is the narration of Josephus (Vol. i. p. 213. 218), as well as the express terms of the original.

There is another observation of Mr. Bryant, which, if correct, we freely confess would afford an unanswerable argument; and, as he mainly relies upon it, we will here give it at length.

'The situation of Moab has been shewn, and may be further proved from Josephus. Εστι δὲ χωρίον τριῶν μεταξὺ ποταμῶν κίμμιου, ἡμοὶν τῇ νότῃ τῶν φούσιν ὑπερχόν, τοῦ μὲν Ἀρνῶνος ἀπὸ μεσημβρίας ὁρίζοντος αὐτὰς αὐτοῦ· Ἰσβακίου δὲ τῇ Ἀρμῶνας αὐτοῦ πάλιν ἀπὸ περὶ πύργου. Antiq. lib. iv. cap. v. p. 211. *The land of Moab lies between three rivers, and appears in a manner insular; being bounded by the Arnon to the south, and by the Jaboc, which marks its limits, to the north. The river Jordan is its boundary to the west. The place to which Balaam had his summons, was directly south of the Euphrates, and near Pisgah. Nebo, and Peor, close by Jordan, in the most western part of the country.*

'When, therefore, we are told, Numbers, chap. xvii. ver. 26, that the king of Moab went to meet the prophet at a city, which was upon the Arnon to the south, it must have been impossible, if Balaam had come from the opposite side of the Euphrates, and Mesopotamia; or from any place to the east, near Babylon, at the further extremity of the desert. Nobody goes south to meet a person coming from the north; nor west, if he be journeying from the east. He must, to gain an interview, proceed in an opposite, or at least a different direction. This, according to the history, was done: and Balaam, by a different route, came to the borders of the river Arnon, and met him. There, upon the high places of Baal, he performed his rites to that Deity.

'The method pursued in this embassy to the prophet is to be remarked. The Israelites are said to have been in the plain of Moab: and Balak, the son of Zippor, was king of the Moabites at that time. He sent messengers to Balaam, the son of Beor, to Pithor. These consisted of the elders of Moab, and the elders of Midian; who departed with the rewards of divination in their hands. Numbers, chap. xxi. ver. 2. 7. These went to Pethor in Midian, and had an interview with the prophet. The elders of Midian being added to those of Moab,

shows, that there subsisted a connection and relation between them and him; and an influence in consequence of it. Nothing can prove more satisfactorily, than that Pethor was in Midian, and than Balaam was of the country.' p. 84.

But, as the whole of this reasoning is founded on the passage from Josephus, it must inevitably fall to the ground, when we add that Mr. Bryant has here mistaken the land of the *Amorites* for that of the *Moabites*; for the words 'of Moab,' in his translation, have no existence in Josephus, and are utterly incompatible with the context. Now, as Arnon was, according to this passage of Josephus, the southern boundary of the Amorites, and the northern of Moab; when Balak went to meet Balaam, on his way from the Euphrates 'unto a city of Moab, which is in the border of Arnon, which is in the utmost coast;' (Numbers, xxii, 36) instead of going southward, he proceeded towards the north. It therefore follows, that Pethor, whence Balaam came, might have been in Mesopotamia, but, upon Mr. Bryant's own ground of argument, could not have been in Moab, Edom, or Midian; for, as these all lay southward of the Arnon, 'nobody goes north to meet a person coming from the south.'

Mr. Bryant, however, has a 'further proof' behind. This is deduced from the place called Aram Naharaim: Deuter. xxiii, 5.

'This was thus denominated, to distinguish it from Aram Zobak, and several other regions of the same name, and to denote that particular part, where there were two rivers; for that is the purport of Naharaim. The one was the Aborras, upon which stood Haram, where Terah, Nahor, and Laban dwelt; and from which Abraham departed, when he came to Canaan. The other river was the Euphrates, into which the former ran. But Balaam came from a land of one river. Numbers, chap. xxii, ver. 5, the land of the river of his people. This would never have been thus particularized, and limited, if he had come from a region of more than one.' p. 85.

That *Aram of the two rivers*—for such is the import of the terms—was, in Hebrew, the country between the Euphrates and Tigris (that is, Mesopotamia), we believe has never hitherto been disputed. Indeed, Mr. Bryant, from all that has gone before, admits it, though he now offers a different explanation. The only difference, however, which it makes, is, that, while one of these two rivers is confessed to be the Euphrates, the other, instead of being the Tigris, is by his position the *Aborras*. Be it so: still this Aram, the region between these rivers, was, in Mr. Bryant's own words, the country 'where Terah, Nahor, and Laban, dwelt, and from which Abraham departed when he came to Canaan,' and, according to St. Stephen, no other than *Mesopotamia*. (See Acts vii, 2.) But Balaam, ar-

gues Mr. Bryant, could not have been of this country; for 'he came from a land of one river. Numbers xxii, 5, *the land of the river of his people*. This,' he adds, 'would never have been thus particularised, and limited, if he had come from a region of more than one river.' But this inference is not conclusive. When it is said of a person from the south of Scotland, and in the vicinity of the Tweed, that he comes from that river, does it thence follow that there is no such river in his country as the Clyde?—The reason of mentioning one river only in the country of Balaam is obvious. It was by far the most considerable known to all that part of Asia—the river which divided Chaldaea from Syria, and that upon which Pethor, or the Oracle, existed. Hence, the Euphrates, upon whose opposite side—in reference to both Balak and the historian—Balaam dwelt, was properly particularised as *the river of the land of his people*.

Mr. Bryant has offered other considerations in support of his hypothesis, which it will be proper also to consider. The first of these arises from his view of the great desert of the north, 'the narrowest part of which could not be passed but with camels and by caravans.' This is inferred, from the circumstance 'that the armies under the direction of Crassus, Antonius, Trajan, Julian, and Gordian, never attempted to pass this way towards Babylon and the east, but went about by Syria north, and crossed the Euphrates at Zeugma, or Cercusium, the place, at this day, that probably is called *Bir*, which seems to be a contraction of אביר, *abir*, or *abor*, *locus transitus*. All the armies of the Assyrians came this indirect way, and returned by the same route.'

In reply to these observations, many things might be alleged. We are left much in the dark as to the motives which directed the marches of those armies, concerning which, and their leaders, we know so little. Nor is it by any means clear that Mr. Bryant has fixed the point of transition; for *Bir*, in the sense of *locus transitus*, or a place of passage, could never have come from אביר, which signifies *to be strong*; whence *Bir* might signify a fortress; but is here confounded with עבר, *transire*, *to pass over*. Yet, in whatever direction armies were accustomed to pass, it is certain that Nebuchadnezzar, after his conquests in Judea, Phoenicia, and Egypt, on hearing of his father's death, immediately crossed the desert with a few attendants, and left the army, with its prisoners and booty, to follow. Indeed, Mr. Bryant himself admits that it was often passed, and cites the instance of Abraham's servant, and of Jacob. But, though the former had ten camels to subserve his wants, the circumstances of the history show the latter to have gone quite unattended; whilst Balaam was accompanied, not only by his two servants, but by the princes of Balak, who appear to have been of

the highest rank (Numbers xxii, 15), and consequently were furnished with every appendage of their condition that could contribute to the convenience of the journey.

Mr. Bryant's next difficulty arises from 'the place, whence he is supposed to set out, not at all corresponding with the country through which he passed, according to the account given by the sacred writer.' Now, to prove this, the evidence adduced by no means distinctly applies. Mr. Bryant denies the existence of Phathura, or Petor, on the Euphrates; and the sacred writer makes Balaam himself say that he had been brought *from the mountains of the east*. If so, it is certain, from what Mr. Bryant himself allows, namely, 'that the part of Mesopotamia, which lay towards Armenia, had vines, and was not unfruitful,' would have here admitted of Balaam's riding in a path of vineyards, though Cyrus, with the Euphrates on his right, found nothing in his march, from Thapsacus to the *camp of wormwood*, but *that weed and barrenness*; and at Babylon, Herodotus met with no vines.

However, the history itself, upon other evidence, will remove the objection. In Numbers xxii, 21, we read that *Balaam rose up in the morning, and saddled his ass, and WENT WITH THE PRINCES OF MOAB*. The appearance of the angel did not take place, till he had arrived at the very *region of vines*, which Mr. Bryant points out, and was proceeding, with his two servants, towards the abode assigned him, till the messengers, who had left him to apprise Balak of his coming, should return to introduce him. Thus was it, in the interval of their absence, that the angel appeared; for at that time he had only his two servants with him. Compare verses 21, 22, 34, 35, 36.

What we have above remarked, is, we think, sufficient to show that *THE RIVER*, which, in Scripture, always signifies the *Euphrates*, is not at all affected by Mr. Bryant's objection, from the qualification of its being called *the river of the land of the children of his people*, the Euphrates being, as in the case of Abraham, the boundary between the country of his kindred which he left, where *he passed over* into Canaan; and therefore that the position of Le Clerc remains untouched. The like observation may be applied to Mr. Bryant's proposed alteration of the sacred text, from אֲרָם to אֲדָם, to serve the purpose of his hypothesis, thus substituting *Edom* for *Mesopotamia*, or *Aram Naharaim*; as well as to his interpretation of קִדְדִּים, *Kiddim*, in reference to the mountains of the East; as likewise his conversion, for the same purpose, of בְּנֵי עֹמִי, *Beni Omi*, into בְּנֵי עֹמָר, *Bedi Omar*, or בְּנֵי עֹמָן, *Beni Oman*; that is, instead of *the sons of his people*, reading *the sons of Omar*, or of *Oman*; which he asserts is sometimes transcribed *Aman*, whence he reads the *sons of Amon and Hamon*; and so makes

them *Ammonites*, and Balaam one of that nation, who, however, according to other positions, is made by him also a *Moa-bite*, an *Edomite*, and a *Midianite*. To us it appears, that, if such liberties be allowed, the Scriptures may be brought to prove whatever any one pleases. It is not from disrespect to Mr. Bryant that we here enter our protest against this mode of procedure; but, on the contrary, to his abilities, from the wide influence which the authority of his name carries with it; for the more veneration there is paid to his authority, the more necessity is there publicly to examine the arguments, and try the foundations, upon which his assertions are built.

Should this discussion meet the eye of Mr. Bryant, we trust, therefore, it will be received by him with his well-known candour, presuming that, if our explanations and remarks be just, he will be better pleased to see the integrity and consistency of the Sacred Writings evinced, than any hypothesis of his own embraced at their expense. His sentiments on questions of this kind are always entitled to respect; and it is from respect to their weight that we thus venture to discuss them.—Though we are persuaded, from the reasons above assigned, that Mr. Bryant's opinion concerning the Pethor of Balaam is erroneous, and that it was not the Petra he supposes, yet the error in itself is of no moment; for, whether this Pethor were in Mesopotamia, or Midian, the miracle and prophecy are the same:—To these, then, let us return.

Our author, taking Petra for Pethor, rightly explains it, as an *oracle*, of which Balaam was the minister. The Samaritan expresses it, פִּשְׁתֹּרָה; and Jonathan, *habitatio ejus erat in Faddan, quæ dicta est Petora, ob nomen Bileami פֶּתֶר הַלְּמִי interpres somniorum*. Michaëlis adds, 'Equidem malim ORACULUM vertere (*misit ad oraculum Dei*) ita tamen, ut loco, ubi Bileamus oracula edebat, hoc nomen tum hæserit: sic erit nomen quodammodo geographicum, ה localis et ד prefixi, quibuscomponi videmus פֶּתֶר־דֵּה. (See Num. xxiii, 7. Deut. xxii, 5. Supplement. ad Lexicæ, p. 2057. The point then being established, that Pethor was properly an *oracle* (which, perhaps, like Delphi in Greece, from its celebrity, and the frequency of resort, at length attracted a city round it), Mr. Bryant proceeds to an inquiry concerning *OnolatRIA*, or the worship of the ass, an animal reputed to possess an oracular nature, from being endued with the faculty of discovering water-springs in the desert, and so of the highest utility to those who lived near, or had to cross, these parched wilds. Analogous with this, many ingenious conjectures are applied to the circumstances of the people and country whither Balaam is brought; and the aspersion on the Jews, particularly in Tacitus, for worshipping the ass, is thus accounted for. To connect these observations with the history, Mr. Bryant proceeds:—

‘ If then we look back upon the history of Balaam, we find that he was a prophet of Pethora; probably archimagus, or high-priest of the college. His word of prophecy was esteemed among the neighbouring nations of such prevalence, and certainty, that he was hired by the king of Moab to curse the children of Israel. It was a rule with the God of Jacob to display his supremacy to his people; by making all other deities and their agents subservient to his will. On this account he often forced their representatives, and their prophets, to be ministers of his commands; and to bear witness of his superiour power. This is no where more manifest than in the instance before us. The soothsayer of Pethora was by high rewards invited to blast the future happiness of the Israelites. And though the curse could not in reality have had any effect, especially against those whom God had blessed; nor could it have deserved to be recorded: yet, in order to manifest his supremacy, it pleased the Deity to interfere, and to make use of this infernal agent to disclose his purposes to his people. By these means they were taught to despise the oracles, as well as the idolatries of Midian and Edom, to which they had been too much inclined. And they were farther taught, that the powers of hell could not prevail against them. *Surely there is no enchantment against Jacob: neither is there any divination against Israel.* God had given his blessing; and the person who most hated them was obliged to confirm it. In short, no oracles could be better ascertained, no assurances better founded, than those which were extorted from an enemy; from one who had every inducement to speak evil of Israel; and whom nothing could have bribed to have spoken well. But the hand of Heaven bowed him to its will by a superiour influence; and he was accordingly reprov’d by his own oracle; and by an angel terrified into obedience. By these means the supremacy of the Deity was manifested to all; and the future glory and happiness of his people ascertained. The whole was accompanied with many prophetic indications, of the highest consequence to those in whose favour they were disclosed, and in which the world in general was concerned. They must have had great weight at all times, as their evidence could never be controverted; for they contained blessings promised to the Israelites, recorded and authenticated by their worst enemies, who could have no interest nor inclination to deceive. And they related to great events in the womb of time, which were many ages afterwards compleated. Of this completion we are witnesses.

‘ In this manner the false prophet was foiled at his own weapons; and the oracle in which he trusted was made to declare against him. The instrument, however, by which he was rebuked, is in our times held in so contemptible a light, that to many it seems inconceivable, that Providence to effect its purpose should have condescended to such vile means. But this objection arises from an idle prejudice, and a misconception of the article employed. All the works of creation are founded in wisdom; and it pleases God oftentimes to make use of the most common and vile instruments towards the manifestation of his will. It signifies little, when Moses divided the sea, whether he grasped a staff of hazel or of gold; or whether the rod of Aaron were of almond, or of elm. We admit of false impressions, and suffer ourselves to be misled by popular opinions, which have no foundation in truth. Hence we are induced to think, that what is proverbially

ridiculous with us, must necessarily appear absurd in the eye of the all-creating God, and that the Deity in his mode of operation must act agreeably to our caprice. But this notion, not only betrays great presumption, but is really impious. God, who is no respecter of persons, makes as little difference among animals. The sparrow, which is sold for a third of a denarius, is in his sight of the same value as the eagle. They are both equally the work of his hand; and he caters for them both alike, without any difference or partiality. But we are too apt to be led by fancy, and form a wrong estimate through our false conceptions. In consequence of this we cannot bring ourselves to conceive, that God would open the mouth of so vile an animal, though it were to the confusion of his enemies, and the reproof of a false prophet. It is not so much the fact, as the mode of operation, to which we object. Had it been a lion that uttered its voice, or had a mighty sound been heard from the deep recesses of a vast forest, such as that of the Aius Locutius (*ingens vox a sylva Arsia*) this would have been admitted, and no prejudices have arisen. But God's ways are not as our ways, nor does he see as we see. All animals are created in equal wisdom, and our contempt is ignorance: and, as to the fact, it is as consonant to reason as any other extraordinary operation; for all miracles are alike, and equally demand our assent, if properly ascertained. The giving of articulation to a brute, is no more to the Deity than the making the blind see, or the deaf hear, which we know was repeatedly effected.' Vol. i. p. 37.

In further abatement of the objection from the meanness of the animal used as the divine instrument of reproofing the prophet, Mr. Bryant, after alleging examples of the contempt in which it was held by the Greeks and Romans, applies the observation of the apostle, that *God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the things that are mighty*: whence a fitness is inferred in the instrument used; 'for, the more vile the means, the fitter to confound the magician.' The refractory behaviour of Balaam is adduced also, to obviate an objection which might be brought from the permission given him to go (ch. xxii, v. 20); it being said that the divine anger was kindled at his going. This order, it should be remembered, was given in consequence of a wicked request; and God saw, in his great wisdom, that his orders would not be obeyed. This permission, therefore, was to lead to the prophet's confusion; for it was upon this account that the angel of the Lord met him, and enforced the divine command. But, notwithstanding the impression made on him for the time, he soon relapsed to his former disobedience; and, by shifting the scene, had recourse to incantations. At length, overpowered by a superior influence, he was compelled to utter words not his own; and blessings, instead of curses, were extorted from him. 'God was displeased with the whole of the prophet's process; but permitted, and even commanded it, in order to show his people his supe-

riority over all the powers of darkness. This, as they were prone to superstitions, and were going into an idolatrous region, was highly necessary.'—Some remarkable references to this history are adduced by Mr. Bryant, from the doctrines of Pythagoras, who was reputed to have borrowed them from the Jews—*τας τῶν Ιουδαίων δοξας μιμουµενος*. The ass is related to have *sunk* under Balaam—*succubuit, συνκαθισεν*. Thus the Grecian philosopher advised his disciples never to proceed in any road where an ass had bent its knees; and in another place, more particularly, they were forbidden to pursue their route where *Ἡ οὐκ οὐκ πορεύεται ὄνυχας*—a FEMALE ass (such Balaam's was), upon being beat, sunk down. 'This,' adds Mr. Bryant, 'if I am right in my determination, affords a strong attestation to the truth of the history. The fact must have been well received and notorious, to have become proverbial; and proverbial we find it to have been.' Joseph. Ant. lib. iv. c. 6, p. 214, and contr. Appian. lib. p. 453.

Having brought together many proofs of the repute and value of the ass in the east, shown the great utility of the female in particular, produced instances of the ass being an appendage to several divinities, and represented the several sacred characters, under which it was revered, our author proceeds to the prophecy of Balaam. On this head, he very properly observes, that the prejudice against the instrument with which it pleased the Almighty to carry on his high purpose has occasioned the prophecy (which is the principal article in the history, and deserves particular consideration) to have been in a great measure overlooked. Mr. Bryant therefore remarks that—

'It contains a prophetic declaration of God's future favour towards his people; and is delivered, both in respect to thought and diction, in a manner truly sublime. Many of the great events which are there predicted, did not take place till many ages afterwards; and before they were all completed, there were versions made of the sacred history: one of which was near three hundred years before the completion, and another still more early. Concerning this there can be no doubt; so that we have the best authority, and the strongest proof that any past fact can demand.' p. 67.

After giving instances, in different extracts, of the sublimity of the prophecy which Balaam, by the inspiration of the Almighty, was compelled to utter, Mr. Bryant considers some difficulties attending its explication, and then presents us with his own, of that part in particular commencing at the 17th verse of the xxivth chapter of Numbers.

'I shall see him, but not now: I shall behold him, but not nigh: There shall come a star out of Jacob; and a sceptre shall rise out of Israel: and shall smite the corners of Moab; and destroy all the children of Seth: and Edom shall be his possession.

This is a wonderful prediction, and related not so much to worldly rule, as to spiritual dominion over the gods of those countries, and to the abolition of their worship. We find, among other things above, that the great personage, who was to come, should smite the *corners* of Moab. The original word is (פִּתָּח) *patah*; and of how doubtful purport, we may learn, from the various and contradictory interpretations in the different versions. We have seen, that in the English it is rendered *corners*: in the Greek ἡγεμονας, *rulers*: in the Vulgate of the same purport, *duces*: in the Latin of the Arabic, *regions*: in the Syriac, *giants*: in the Samaritan, *fools*. The Greek and Vulgate seem to me to be nearest to the truth; for the word *patah*, or *patah*, was common in Egypt, as I have elsewhere more than once shewn, and not unknown in many other countries. It denoted a priest of the first order, and is to be found in the composition of many names. *Petiphora* was the priest of Phar, the sacred ox or cow; *petiphree*, the priest of Rec, the Sun. *Petavucus*, the priest of the deified crocodile. *Petosiris*, the priest of Oairia. To these might be added *Petisonius*, *Petibastus*, and others of the same analogy. Hence the true purport of the passage above is—He shall ruin the *patah*, or magi of Moab, those high-priests of Baal Peor.' P. 72.

Additional remarks are subjoined, to show that Seth was the same with Peor and Priapus, and that the Sethim were his priests. Here we have a great display of learning, from the abundant stores of the author, brought home to the scene: he thus points out the prediction to the ruin of Seth and his votaries.

The rites of Seth were not confined to this country, but extended as far as the Deity was worshipped under this title. That they were principally of Idumea, is manifest from the context, where the prophet speaks of the star which was to arise out of Jacob, and to have sovereign rule. *He shall smite, and destroy the high-priests of Moab; and destroy the children of Seth: and Edom shall be a possession; or, as the Vulgate reads, his possession.* The manner in which it is expressed, according to the Greek version, is remarkable. Καὶ θραύσει τοὺς ἀρχιερεῖς Μωὰβ, καὶ ἀποφονεύσει πάντας ἰμους Σηθ, καὶ ἔσται Ἔδωμ κληρονομία, καὶ ἔσται κληρονομία Ἰσαυ, ὁ ἐχθρὸς αὐτοῦ. *He shall break, and annihilate the rulers of Moab; and lead captive all the children of Seth: and the land of Edom shall be his inheritance; Esau his enemy his possession.* The versions, in general, differ in their representation of this prophecy; though the same consequences are in all described: particularly, that the children of Seth are to be ruined, and that Edom will be under the dominion of another power. This is the Seth, in whose temple, as we learn from Plutarch, the *onotatria* was practised by the Egyptians; and the same rites, as we may infer, were observed in Midian and Edom. Of this we have had very strong and copious intimation. By these lights the history of Balaam, and the purport and propriety of the miracle recorded by Moses, are greatly illustrated.

In this manner I have endeavoured to throw some light upon this ancient history. It was of great consequence to the particular people

of old, through whose hands we have received it; and by no means uninteresting at this day. It will therefore afford me great satisfaction, if I should be so fortunate as to remove any of those prejudices which have generally prevailed, and win over the disaffected to embrace the truth. It is more particularly my wish, to obviate the ill designs of scoffers, who try by ridicule to expose the Sacred Writings; and think it a sure test to try the validity of the Scriptures. But ridicule is so far from being the test of truth, that it is generally the bane of it, and of every thing serious and rational. It affords the only means by which truth can be wounded, and excellence degraded. It renders virtue itself, by its false colouring, contemptible; and deprives religion of its efficacy and merit.' P. 78.

We cannot help expressing an apprehension, that this explanation, however ingenious, will not be fully admitted. Too much appears to be rested on an imaginary etymology; and that the word פִּאֶרֶחַ signifies *a priest*, we never can be brought to allow, without more and stronger evidence than hath hitherto been adduced.

For the rest of this interesting volume, we must reserve ourselves to a future number.

(To be continued.)

ART. X.—*Chronicle of Scottish Poetry, from the thirteenth Century to the Union of the Crowns: to which is added a Glossary by James Sibbald. 4 Vols. 8vo. 1l. 4s. Boards. G. and W. Nicol.*

THE curiosity which that popular work, the Relics of Ancient English Poetry, has excited to examine our public libraries for ancient metrical compositions, has been the mean, perhaps, of rescuing from the obscurity of manuscripts many valuable pieces of Scottish versification. The late sir David Dalrymple published in 1770 a selection from the *Bannatyne* MSS collection, in the advocates' library at Edinburgh; and to the learned Mr. John Pinkerton we are indebted for two volumes, selected from that other great repository of Scottish poetry, the Maitland MSS, in the Pepysian library of Magdalen College, Cambridge. If to these miscellaneous volumes we add the three great poetical works of Scotland—Barbour's Bruce published by Pinkerton, Henry's Wallace printed at Perth, and Macpherson's splendid and correct edition of Wynton's Chronicle—there now remains in manuscript very little worthy publication.

The editor of the work now before us presents these volumes to the public, as a more complete collection of the ancient miscellaneous poetry of Scotland, than any hitherto published, arranged chronologically. Of the utility of such a plan, we cannot express our opinion so well as in the words of an ingenious and spirited writer. 'These fragments of antiquity

we value as so many data for the philosophy of the human mind; as salient points, from whence the curious and inquisitive may trace a gradual progression from rudeness to refinement, and mark the national character, in its several stages, from its first dawn of illumination, discovered in essays of fiction and imagination, to its meridian altitude, crowned with the classical works of history and judgement.—The first and earliest specimen of Scottish poetry is ‘The Auentures of Sir Gawane,’ supposed to have been written in the reign of David II, 1341–1371, from a passage in Wynton’s Chronicle, who gives a poem of that title to one *Huchown*, of the *Awle Ryale*. This poem certainly bears evidence of being the oldest, as it is of all the most difficult to be understood. Next follow extracts from Barbour’s Bruce and Wynton’s Chronicle; and to these succeeds, what interests every man of learning and taste, the poetry of that accomplished prince, James the First of Scotland. Our editor, however, has ascribed two poems only to this prince, the ‘Quair,’ and the song ‘Yas sen.’—The poem called *Peblis to the Play*, given to James by Dr. Percy, Mr. Pinkerton and Mr. Ritson have here placed under the reign of James II. But the authority of Major the historian, that James I wrote ‘*jucundum artificiosumque cantum At Beltayn*,’ is to us decisive. These words—‘*At Beltayn*’—begin no other poem than *Peblis to the Play*; and we cannot agree with Mr. Sibbald, that Major’s words imply that the subject of the poem was the confinement of a person.—‘*At Beltayn, quem alii de Dalkeith et Gargeil mutare studuerunt quia in arce aut camera clausus servabatur in qua mulier cum matre habitabat.*’ The parody, like all modern parodies, would doubtless retain the form of the stanza; but, that it might be pointed, the subject was some well-known anecdote of James I, when confined in England, or perhaps in allusion to the King’s Quair. On the same principle, of taking the best authority in doubtful cases, we are inclined to give to James I ‘*Christ’s Kirk on the Green*,’ agreeably to the testimony of Bannatyne, who, writing in 1568, is surely the best evidence that James V, who died in 1542, and to whom our editor ascribes it, was not the author of this poem.

To the order of the rest of these poems, we have nothing to object. The editor has, with great propriety, excluded the *Gaberlunzie Man*, for the antiquity of which we have no better authority, than Allan Ramsay, who first published it in his ‘*Tea-Table Miscellany*.’ We are surprised that the accurate Mr. Chalmers should attribute it to James V; and we may notice, by the bye, that Mr. Chalmers has fallen into another error, in his *Life of Ramsay*, in asserting that ‘*The Monk and the Millar’s Wife*’ is the original invention of Ramsay. The story was taken from the *Freirs of Berwick*, in the *Bannatyne*

MSS, and may be dated two centuries earlier, by being also in the 'Fabliaux' of Le Grand. The selections from sir David Lindsay's works are made with care from the rarest editions, and some unpublished pieces are given from the poems of Hume, of Polwarth, and Montgomery—the author of 'The Cherry and Stae.' From its merit, considering the period of its composition, we are induced to extract a few stanzas of 'Hey, now the Day daws,' which is mentioned by Gawin Douglas, the translator of Virgil, as a favourite song among the vulgar in 1512: it is now published from the Montgomery MSS. From the language, we think it composed nearly half a century before Douglas's time.

' Hay! now the day davis,
The jolie cok crauis,
Now shrouds the shavis,
Throw nature a none.
The thissel cok cryis,
On lovers wha lvis,
Now skaillia the skyis,
The night is neir gone.

' The feilds ourflouis,
With gouans that grouis,
Quhair lilies lyk lous,
Als rid as the rone.
The turtill that treu is,
With nots that renewis,
Hir haitie perseuis,
The night is neir gone.

' Nou haitis with hynds
Conforme to their kynds,
The tursis thair tynds
On grund quhair thay grone.
Nau hurcheons with hairs,
Ay passis in pairs,
Quhilk deuly declairs,
The night is neir gone

' The seassone excellis,
Through sweetnes that smellis,
Nou Cupid compellis
Our hairts echone.

On Venus wha vaiks,
To muse on our maiks,
Synce sing for their saiks,
The night is neir gone.

' All courageous knichtis
Aganis the day dichtis,
The breist-plate that bricht is,
To seght with thair fone.

The stoned steed stampis,
 Throw curage and crampis,
 Syne on the land sampis
 The night is neir gone.'

To the fourth volume, which is otherwise entirely appropriated to a Glossary, are prefixed some observations on the origin of the terms *Picti*, *Caledonii*, and *Scotti*; an investigation into the merits of which, would lead us to extend this article beyond all allowable bounds. We cannot, however, avoid noticing an ingenious conjecture regarding our ancient poetry. The most eminent critics have in vain attempted to ascertain upon what rules our Anglo-Saxon poetry was formed, being frequently destitute of rhyme, regular alliteration, and metre. Mr. Tyrwhyt could discover no other mark than 'a greater pomp of diction, and a more stately kind of march.' Mr. Sibbald's explanation we now quote.

'The rhythm of ancient poems appears uniformly to have been regulated according to that measure which in music is called common time.—The mechanism and scheme of Anglo-Saxon versification seem to depend entirely upon quantity, by which is meant the length of time employed in reciting the line, without any other regard to the number of syllables, than that the longest line shall not contain more than twice the number of the shortest corresponding line; and that both the longest and shortest shall be capable of being recited within the same portion of common time, which portion must be either one complete bar or two.'

To illustrate this theory, the editor gives us the fragment of Caedmou, from king Alfred's Bede, and Athelstan's Ode, with the musical notes corresponding to the words.

As far as the Anglo-Saxon poetry is in question, we consider this theory the best solution of a very obscure subject; and we recommend it to the attention of those who study our ancient remains of poetry in that language. Yet we cannot but differ from Mr. Sibbald, where he would extend his theory to the poetry of Chaucer and Gavin Douglas, because their verses are neither iambs nor anapæsts. Dr. Farmer very justly observes, 'that a precise number of syllables was not the object of our old poets: the attention was directed to the *cæsural pause*.'

'Well wot I | mocke thing is wronge,
 Falsely metryd | both of short and longe.'

LIDGATE.

The glossary of ancient Scottish words is by much the most copious of any hitherto published. Mr. Sibbald appears to have carefully consulted the best dictionaries of northern languages, to mark the derivation of the words; and his labour has, in

many important instances, been very successful. We shall give a few examples.

• FEU, *fee*; from the Saxon *theudom*, or *theowdum*, servitium, servitus; *theudom niman*, servitium exigere: *theudom*, when written in Latin, was changed to *feudom*.

• SAUCHT, *peace, quiet*; Teutonic, *saecht*, tranquillus.

• WEIN-WENE, *to think, to believe*; Teutonic, *wænen*, opinari.

• SCHOIR, *to threaten*; Swedish, *skorra*, reprehendere.

Under the article QUHA, Mr. Sibbald entirely confirms the conjecture of Lye, in his edition of the Gothic Gospels of Ulfilas, that the character used, of an O with a point in the centre, has the power and sound of the Scots *quh*. 'About thirty different words begin with this character in these Gospels, and a great proportion of them can be translated into Scottish, by no other words but such as begin with these three letters.'—If further arguments be still requisite to prove the Gothic origin of the Picts and their language, this is the strongest that can be produced in addition to the positive testimony of Tacitus.

We shall now dismiss this article, with a general recommendation of the work, as an excellent repository of ancient Scottish poetry. Whoever wishes, moreover, to be intimate with the Scottish, will consult the glossary to advantage, as it is not confined to an explanation of the words in the preceding volumes, but appears to be rather a general glossary of the language.

ART. XI. — *Ornithological Dictionary; or, Alphabetical Synopsis of British Birds.* By George Montagu, F.L.S., 2 Vols. 8vo. 16s. Boards, White, 1802.

We have repeatedly examined this work with satisfaction. Our British birds are described with accuracy; and the list seems, so far as we can discover, complete. The synonyms are numerous, well chosen, and accurate. Much useful information is occasionally scattered, so that the Dictionary is not merely descriptive.

The introduction is designed to contain some remarks which could not be so conveniently interwoven in the work itself. It chiefly relates to the laying, the incubation, and other functions of birds. Previous to Dr. Jenner's labours (here strangely called Genner), colonel Montagu had paid some attention to the parental conduct of the cuckoo; and he supports, from his own authority, the account of the ungrateful behaviour of the young bird, seemingly received with so much kindness and hospitality by its supposititious parent. The cuckoo does not lay her eggs without intermission. There appear to be success

five groups, but with some intervals; and this bird alone seems to have the power of keeping back her eggs—a faculty peculiarly requisite, as she might not always find a convenient nest; and a consequence is said by our author to be, that the time necessary for incubation is then lessened. The following remarks are judicious and correct.

‘Those who suppose a bird is capable of producing eggs at will, or that any bird is excited to lay more eggs than usual by daily robbing their [her] nest, are certainly mistaken. In a domesticated fowl it is probable the desire of incubation may be prolonged by leaving little or nothing in the nest to sit on. It will therefore lay the number allotted by nature, which is determined before the first egg is produced. If it is prevented from incubation by any means whatever, it may begin again to lay in five or six days; but there is always an interval of a few days, and sometimes as many weeks, which must wholly depend on the age and vigour of the bird. When it happens that a fresh lot of eggs is laid with only a few days interval, and that perhaps in the same nest, it is deemed a continuation, for want of nice observation; but we are not to look to domesticated animals for natural causes, for those are taken from their state of nature. Let us look to birds in their natural wild state, and see if any well-attested instances are to be found where they have laid more eggs successively by taking one from the nest daily: for instance; the number laid by a hedge-sparrow is commonly five, sometimes only four, and rarely six; will the taking away the daily-laid egg produce a seventh or an eighth? No: we believe there never was an instance; at least we have never been fortunate enough to discover one in the great variety of experiments we have tried on various birds, amongst which was the swallow, which has been declared to lay as many as nineteen. A bird will only lay the usual number peculiar to the species; and if, at the period of incubation, it perceives the nest emptied, it is deserted. The link of nature having been broken, the female stimulates to love again, and soon brings forward by that stimulus, aided by the male fecundity, a new lot of eggs; never more than the former, and usually less, because this is properly a forced production, at the additional expence of the vigour of the bird, and loss of animal parts, which is the cause of great variation as to the number of eggs laid by domestic fowls, depending entirely on the strength of constitution, and the nourishment of the food. In all animals taken immediately under the care of man, the dictates of nature are partly suppressed, their food changed, habits and manners altered, and disease often ensues, which is the origin of the great variety of colours in reclaimed animals.’ Vol. i. P. x.

Colonel Montagu pursues the subject; but his remarks are desultory, and not compacted with that precision which is necessary to give them their due advantage. The observations on the irregularity of the formation of eggs are written with equal carelessness, but are, on the whole, correct and judicious.

Incubation is the next subject of our author's attention; and his ideas, though not strikingly new, deserve notice. He thinks that the *craw*, in some of the carnivorous birds, is de-

stined to secrete a milky liquor for the nourishment of the young.

Colonel Montagu complains, with great justice, of the little attention paid in general to the plumage of birds; and thinks, that, if the successive changes in the different periods of their growth were more attended to, there would be less difficulty in ascertaining the real species. The varied colours of the plumage are formed, he conceives, in the embryo state of the feather; for, when advanced, circulation ceases. It is preserved bright and brilliant, by frequent oiling—an operation generally performed after wetting, and before the feathers are quite dry.

Our author thinks that swallows and other birds migrate; and that their being accidentally discovered in a torpid state is owing to accidental cold benumbing some few stragglers previous to their being able to escape. Contrary to Mr. Daines Barrington's opinion, he conceives the song of birds to be the call of love; and endeavours to prove, contrary also to the same author's idea, that their notes are innate. Some ingenious remarks on the song of birds we shall select.

That confined birds will learn the song of others they are constantly kept with, there is no doubt; but then it is generally blended with that peculiar to the species. In the spring the very great exertion of the male birds in their vociferous notes are certainly the calls to love; and the peculiar notes of each is an unerring mark for each to discover its own species. If a confined bird had learned the song of another, without retaining any part of its natural notes, and was set at liberty, it is probable it would never find a mate of its own species; and even suppose it did, there is no reason to believe the young of that bird would be destitute of its native notes; for if nestling birds have no innate notes peculiar to the species, and that their song is only learned from the parent bird, how are we to account for the invariable note each species possess, when it happens two different species are bred up in the same bush or very contiguous, or when hatched and fostered by a different species*. There is every reason to believe it is necessary there should be native notes peculiar to each species, or the sexes might have some difficulty in discovering each other, the species be intermixed, and a variety of mules produced†; for we cannot suppose birds discriminate colours by which they know their species, because some distinct species are so exactly alike that a mixture might take place‡. The males of song birds, and many others, do not in general search for the female, but, on the contrary, their business in the spring is to perch on some conspicuous spot, breathing out their full and amorous notes, which by instinct the female knows, and repairs to the spot to choose her mate. This is particularly verified with respect to the summer birds of passage. The nightingale,

* A goldfinch hatched and fostered by a chaffinch retained its native notes.

† This we believe never happens in a state of nature.

‡ The rook and crow.

and most of its genus, although timid and shy to a great degree, mount aloft to pour forth their amorous strains incessant, each seemingly vying in their love-laboured song before the females arrive *. No sooner do they make their appearance than dreadful battles ensue, and their notes are considerably changed; sometimes their song is hurried through without the usual grace and elegance; at other times modulated into a soothing melody. The first we conceive to be a provocation to battle on the sight of another male; the last an amorous cadence, a courting address. This variety of song lasts no longer than till the female is fixed in her choice, which is in general in a few days after her arrival; and, if the season is favourable, she soon begins the task allotted to her sex †.

‘ The male now no more exposes himself to sing as before, nor are his songs heard so frequent, or so loud; but while she is searching for a secure place to nidificate in, he is no less assiduous in attending her with ridiculous gestures, accompanied with notes peculiarly soft ‡. When the female has chosen a spot for nidification, the male constantly attends her flight to and from the place, and sits upon some branch near, while his instinctive mate places the small portion of material she each time brings to rear a commodious fabric for her intended brood. When the building is complete, and she has laid her portion of eggs, incubation immediately takes place. The male is now heard loud again, but not near so frequent as at first; he never rambles from her hearing, and seldom from her sight; if she leaves her nest he soon perceives it, and pursues her, sometimes accompanied with soft notes of love. When the callow brood appears he is instantly apprised of it, either by instinct, or by the female carrying away the fragment shells to some distant place. The male is now no more heard in tuneless glee (unless a second brood should force the amorous song again); his whole care and attention is now taken up in satisfying the nutritional calls of his tender infant race, which he does with no less assiduity than his mate, carrying them food, and returning frequently with the muting of the young in his beak, which is dropped at a distance from the nest §. Vol. I. p. xxviii.

The song is learnt from instinct chiefly; since, according to our author, many birds of the later brood could never have heard the parent note. Colonel Montagu induced the mother, a golden-crested wren, to feed the young ones in his room, and even in his hand, if he did not move; but the male could never be enticed to come within the window; and, probably from the want of his assistance, two of ten died. The female returned to feed them about thirty-six times an hour, during sixteen of

* The females of the migrative part of this genus come to us later than the males; some indeed not till three weeks after.

† The females make their nest without much assistance from the males, with few exceptions.

‡ When we have disturbed their courting, and separated the sexes from the sight of each other, the male assumes his usual vociferous notes.

§ The sagacity of this, as also the disposal of the egg-shells, is a providential instinctive power implanted in these little creatures for the security of their young; to assist which nature has given a skin, or covering, in which the faces are enveloped.

every twenty-four hours. Each feed seemed to consist of about a quarter of a grain, so that every young one received eighteen grains daily. They were not, however, fed regularly: the strongest, who could reach the furthest, had a larger share; for the parent did not seem to discriminate. She waited, however, to observe if the young ones mated—discharged their fæces, for they seldom do, except after feeding—and she then carefully carried them away. Various remarks on the external formation of some birds, so admirably adapted to their mode of life, follow; and these observations, which we cannot abridge, with his acknowledgements to his numerous friends, conclude the introduction.

We cannot pursue a Dictionary, consisting chiefly of descriptions and references. We have already given a general character of the work, and shall add only one or two specimens. In doing this, we shall select some of the most interesting articles; so that, while we give an example of our author's labours, we shall add to the amusement, perhaps to the instruction, of our readers.

As we have already noticed the 'dun diver,' we shall first transcribe the present account of this bird, which has occasioned some difference among ornithologists.

• **DUN-DIVER.**

• *Mergus castor.* *Lin. Syst.* i. p. 209. 4? *Gmel. Syst.* ii. p. 545. *β.* *Ind. Orn.* ii. p. 829. 2.

• *Mergus cirratus longiroster.* *Raii Syn.* p. 134. A. 2. *Will.* p. 253. t. 64.

• *Merganser cinereus.* *Bris.* vi. p. 254. 7. t. 25. — *Ib.* 8vo. ii. p. 428.

• *Le Harle femelle.* *Baf.* viii. p. 236.

• *Dun-diver, or Sparkling Fowl.* *Br. Zool.* ii. No. 260. t. 9? f. 2. *Arct. Zool.* ii. No. 465. *Albin.* i. t. 87. *Will. Angl.* p. 333. t. 64. *Lath. Syn.* vi. p. 420, 421. A. *Lewin, Br. Birds,* t. 232. *Pult. Cat. Dorset.* p. 19. *Walc. Syn.* i. t. 80. *Don. Br. Birds,* iii. t. 65.

• This species of merganser weighs about thirty-eight ounces; length twenty-five inches.

• The bill near three inches long, narrow, of a dull purplish red; the upper mandible hooked at the end; nail black; the edges finely serrated; irides purplish. The upper part of the head ferruginous brown; the rest of the head and upper part of the neck bright ferruginous; the feathers on the nape much elongated; chin and throat white; the lower part of the neck before, and sides of the breast, ash-colour and white mixed; the lower part of the neck behind, the back, wing coverts, scapulars, and tail, fine ash-colour; greater quills black; six of the secondaries are white at their ends; the greater coverts immediately impending them marked the same; the rest of the quills are pale ash-colour; breast and belly fine yellowish buff; the tail consists of twenty feathers; legs and feet red orange.

‘This bird is subject to variety; in some the lower part of the neck before, the breast, and middle of the belly, white.

‘Various have been the opinions concerning the dun-diver; some have considered it as the female of the goosander; others make it a distinct species. Both these birds have, upon dissection, been found to possess a labyrinth, or enlargement of the bottom part of the wind-pipe; a formation hitherto only discovered in the males of the duck genus. The crest, or feathers on the back of the head, of this bird is also considerably longer than in the goosander; a circumstance not observed in the female of any species. The tail of the goosander is said to be composed of eighteen feathers; whereas this bird has twenty feathers in that part.

‘From these circumstances we cannot hesitate in our opinion of these birds being distinct species.

‘Dr. Latham observes that Dr. Heysham has proved, by dissection, that some of the larger dun-divers were males, and that in Cumberland this bird is infinitely more common than the goosander; at least ten or fifteen of the first to one of the last. We must, however, observe, that in many of the aquatic birds, in particular, the young do not arrive to maturity in plumage till the third, or perhaps fourth year, before which the males most resemble the female in feathers.

‘In order to clear up all doubt indisputably would be to prove, by dissection, there are female goosanders, which does not at present seem to be satisfactorily ascertained.

‘We have never had an opportunity of observing the tail of the goosander; but if it is true that it has only eighteen feathers, it will certainly be an unerring mark of distinction, for we can speak with certainty as to the dun-diver having twenty.

‘This bird is said to be common in Germany; but most probably breeds in the lakes of the more northern parts of the world.’

We shall add a curious account of two eagles taken from the nest.

‘John Maxwell, esq. of Ardracran in Ireland, favoured us with two young birds of this species alive, taken the preceding year on a mountainous precipice, or craggy cliff, called Slieve Donald, impending the sea in the county of Down.

‘That gentleman informed us, two men, covered with sackcloth and armed, were lowered by ropes to the area, which, with considerable difficulty, they robbed of two young, leaving only one addled egg behind.

‘The old eagles being so furious as to create serious alarm, neither the nest or colour of the egg were noticed. Some fragments of flesh were in the nest.

‘The eaglets were covered with a glossy, dark, murry-coloured down (as it was termed). A basket was attached to the ropes that conveyed the men down; into this the young birds were put; but from the incessant violence and amazing strength of the parent birds, were with difficulty carried off.

‘These birds were not twelve months old when we received them. On their first moulting they became much darker, particularly about the breast and thighs, the latter almost wholly of a dusky black; at

two years old the base of the bill became yellow; in the third year there was not any material change. At this time one of them killed the other, and devoured it; probably neglected to be fed, for they before lived together in perfect harmony.

‘ The food of this bird is said to be principally fish : but it is probable every animal of inferior strength suffers from its rapacity.

‘ It is not uncommon in Scotland and Ireland, and breeds generally in the neighbourhood of large lakes, or on the sea-coast amongst the most stupendous cliffs.

‘ Between the upper and lower lakes of Killarney is a rock called the Eagle's Nest, originating from the circumstance of its breeding there annually.

‘ This bird is said to watch the osprey catching fish, when it pursues that bird till he quits his prey, which it seizes most dexterously in the air.

‘ From the astonishing height these and some other birds fly, we are led to believe they are capable of living in a much lighter air than other animals. From the top of some of the highest mountains in Scotland we have seen several soaring together at so great a distance as to appear scarce larger than a swallow.’

We shall only add a short account of the common swallow, from the second volume. We have already observed that our author admits the migration of these birds.

‘ The food of this bird, as of the whole genus, is winged insects, in catching which it is extremely dexterous; and, considering the velocity of its flight, the sight must be incomparably quick. It makes its first appearance with us in April, sometimes as early as the first week, if the weather is mild; and it sometimes happens that after their arrival a long easterly wind prevails, which so benumbs the insect tribes, that thousands die for want of food. We recollect as late as the ninth of May the swallows on a sudden disappeared from all the neighbouring villages around. The thermometer was at 42, and we were at a loss to conceive what was become of these birds, which a day or two before were seen in abundance. But by chance we discovered hundreds collected together in a valley close to the sea side, at a large pool which was well sheltered. Here they seem to have found some species of fly, though scarce sufficient to support life; for many were so exhausted that after a short time on wing were obliged to pitch on the sandy shore.

‘ Why it should be necessary to account for the loss of this tribe of birds in the winter, by making them to immerse during that season, is extraordinary, when at the same time no doubts have been entertained of the migration of other birds, whose powers on wing are far inferior. And yet there have not been wanting persons who have declared they have seen them drawn up in nets, and restored from their benumbed state. Others are said to lie torpid in cliffs, hollow trees, and such places; but even this more probable account is to be doubted, except perhaps with respect to a few of the latter broods, which had not strength to undertake so long a flight. If we calculate the velocity of this bird on wing, and that it can and does suspend itself in the air for fourteen or sixteen hours together in search of food,

It cannot fly over a less space than between two and three hundred miles in that time. We have frequently observed upon the downs swallows follow, and repeatedly fly round with great ease, a horse in a full trot, at a rate not less than ten miles an hour, in order to pick up the flies roused from the grass by the motion of his feet.

'It is certain, however, some few are seen in the winter months before Christmas, although they had all disappeared long before.'

A list of British birds systematically arranged, and an explanation of the technical terms of ornithology, conclude this work.

ART. XI.—*An Examination of the Strictures of the Critical Reviewers, on the Translation of Juvenal, by W. Gifford, Esq.* 4to. 3s. 6d. sewed. Hatchard. 1803.

THE justice of our criticism, on the Translation of Juvenal by Mr. Gifford*, rests on EVIDENCE, which every page of his work will redouble. The merits of our Review the public must estimate: its impartiality defies the insolence of imposture.

Neither our desires nor our duties impel us to trace Mr. Gifford through the secret paths of his private life. The purity of his morals equals, we *hope*, the indecency of his writings. His person—'*ater an albus homo*'—his origin, his domestic connexions, his friends, and his flatterers, are objects as irrelevant to his literary deserts, as they were UNKNOWN to that tribunal of our associates which decided on his Juvenal. He was judged, with rigid integrity, by his works alone. Innumerable proofs of his delinquency were suppressed; extracts, as indulgent as friendship itself could have selected, were produced in his defence; and never was a translator convicted of *debasing an ancient classic* on clearer testimony, or before a more disinterested court.

The rancorous vulgarity of this publication adds effect to our remarks, and disgrace to its author. From *us* it requires no reply. To scurrility and falsehood all reply must be vain. Unrivalled in his own style of composition, we recommend to Mr. Gifford—'*con la dovuta modestia*'—an exclusive cultivation of *this* style. Here, at least, he may hold undivided empire; '*reign here and revel*,' fearless of being detected, as in his version of Juvenal, '*ultra crepidam*.' Here, in NATIVE luxuriance, may his florid rhetoric—*Харитовъ изъ*—rival the sweets of Hymettus, outvie the bloom of Eden!!

To console those among his admirers who have deplored his discomfiture as a candidate for the classic laurel, we could display the matchless records of his renown, won in the career of his immediate study.

* In our Review, vol. 36, New Arr. p. 10—17, 122—192, and 326—327.

An enumeration of these splendid trophies we resign to abject flatterers, who may still attempt to impose on the public the lacquered lead of Mr. Gifford for the *Corinthian* brass of Juvenal. 'Flattery corrupts both the giver and the receiver.' A different spirit animates us. 'Nothing,' as an admirable critic teaches, 'is more absurd or useless than the panegyric comments of those who criticise from the imagination, rather than from the judgement.' Neither daunted by the name, nor deceived by the reputation, of any writer, we assert the humble privilege of a desire to undeceive:—'una-prerogativa di desiderio e non di fatto' 'di potere sciogliere gli uomini da que' lacci e da quella cecità nella quale sono stretti ed imbaragliati dalla *birba*, dalla *ciurmeria*, dalla *ciarlataneria*, e dalla *surfantèria*.'

Strangely have our desires alarmed the head, and agitated the heart, of Mr. Gifford; or his struggle with 'a plentiful lack of learning,' we suspect, would have been less strained, and his violence less intemperate.

' πολλοὶς χάρις
ΔΑΨΙΤΑΙ ΚΙΑΡ, — ΑΝΑΡΤΩΙ ΙΧΘΥ ΠΟΙΟΙ.'

A few observations are extorted from us, by a sense of duty to our readers.

In the art of evasion, mis-statement, and subterfuge, Mr. Gifford is an adept*. He has not hesitated to *falsify* passages which he pretends to have extracted from our Review, but, with Protean address, changes sides, and accuses us of *intentionally* altering lines.

' *sue* non immemor artis,
Omnia transformat, sese in miracula rerum.'

We thus vindicate our good faith. In page 57 of the translation, these words occur:—

' Why wait *THEY*.'
' Do we *NOW*.'

The inadvertence of our amanuensis, or celerity of the compositor, in page 322 of our Review, vol. 36, has inserted:—

' Why wait *we*.'
' Do we *not*.'

* We pass unconsidered many inaccurate quotations from our Review, intended by Mr. Gifford, we suppose, 'to answer' some 'purpose;' and shall only hint to this modest translator, that access to original authors, to editors and translators, is not an advantage peculiar to himself. He asserts, with becoming *veracity*, that (by our *own confession*!) to one edition our knowledge was confined. '*In conquirenda ex. u. iendaque tanta lectionum farragine*,' we were accompanied, not only by *Ruperti*, but by *all* the principal editors of Juvenal. Familiar with *Heuninius*, before *Ruperti* appeared, he supplied, as we remarked in our Review, p. 189, our original quotations.

We quoted from an excellent edition: *therefore* Mr. Gifford concludes that we consulted no other!

Verbal inaccuracies, which abound in *this* publication, might have taught Mr. Gifford, that, in a *periodical* work, the utmost care cannot always prevent trivial press-errors. He liberally asserts, however, that we have misprinted these insignificant words 'to answer' our 'detestable purpose.' The criticism itself, p. 322, shows that we had no 'purpose' 'to answer;' since, to the words *we* and *not*, our readers will perceive the remarks have NOT the slightest allusion, but relate merely to an inelegant use of the expletive *do*. Of charges alike fallacious and absurd, gross misrepresentation, despicable artifice, and unexampled scurrility, a detailed confutation would be wearisome and useless. The instances which we have already produced sufficiently develop the MANLY CANDOUR of Mr. Gifford.

The character of BRUCE requires from *us* no support: but the confidence (perhaps another word would be more pertinent) of Mr. Gifford merits a reprimand. The Egyptians devoured human flesh eleven hundred years after the death of Juvenal: *therefore*, according to Mr. Gifford, they were NOT *cannibals* when *he* wrote!! Were the Egyptians really *less* depraved in the time of the satyrst? The evidence of Juvenal himself decides in the negative. That the eating of human flesh was not uncommon in the age of Abdollatiph, we have shown in an article commended by those who can judge, uninjured by the abuse, and uncontaminated by the praises, of Mr. Gifford. His teeth in vain attempt to corrode a file. Will he trust to Juvenal himself? We imagine that he *will not*, since his translation gives the passage *unfaithfully*. He was unable or averse to render, with propriety,

— 'Sed qui mordere cadaver
Sustinuit, nil unquam hac carne libentius edit'—

which has no relation to the man 'who came' *first* or '*last*,' but is a distinct and isolated observation, exposing the ferocious greediness of those whom *we* must still denominate *cannibals*.

A futile defence of corrupted diction is accompanied by arguments of adequate inanity.

Because authors in the sixteenth and seventeenth centuries—neither correct models of taste, nor engaged in works indispensably requiring the exercise of that delicate faculty—have used peculiar phrases, which their subjects or the times allowed, must we permit Mr. Gifford to borrow their antiquated vulgarisms, and inweave this '*strano linguaggio*' into a laboured *modern* translation?

Shakspeare, Jonson, Dryden, Pope, Gray, and other eminent English writers, have adopted words *now* obsolete, or low, or requiring exquisite skill of application; *therefore* Mr. Gif-

ford, a POLITE writer in the nineteenth century, is authorised to apply these words, 'all-amort' without taste or effect.

Stapylton, Holyday, and other translators, who, like Mr. Gifford, have degraded Juvenal, are often *more* disgusting: *therefore* Mr. Gifford merits applause for *his* vulgar caricature.

Mr. Gifford a *school-boy*, imperfectly translated one of the satires of Juvenal: *therefore* Mr. Gifford a *man*, engaged during many years to execute a complete translation, expects that we should receive, without a murmur, his defective school-exercise, instead of his matured version.

He is disappointed by a friend, his *publisher* is impatient, and the month of May commences: *therefore*, after his subscribers have waited nearly twenty years, Mr. Gifford withholds his own labour, of a week, or a month, to translate the *sixteenth* satire, and neglects to publish his work complete.

Such is the genuine strength of his apology. Admirable logician!

Soyez plutôt maçon, si c'est votre talent ;
Ouvrier estimé dans un art nécessaire,
Qu'écrivain du commun, et poète vulgaire.
Il est dans tout autre art des degrés différens :
On peut avec honneur remplir les seconds rangs.
Mais dans l'art dangereux de rimer et d'écrire,
Il n'est point de degrés du médiocre au pire.

We have cautiously re-examined this translation; and, although inclined

'To mitigate the SHARP with *gracious* drops
Of cordial pleasure,'

we cannot, without incurring a stain on our honour and reproaches on our discernment, diminish the severity of a sentence, which, with the purest equity, we might increase.

Of a versification, coarse, immelodious, and unclassical,—a grotesque phraseology, rarely characteristic of the author, inappropriately colloquial and *often* barbarous,—*repeated* instances will disgust every unbiassed scholar:—

'Absurd expressions, crude abortive thoughts,
All the lewd legion of exploded faults.'

Humble assistants in the vestibule of literature, we shall ever strive to defend the classical altars of antiquity from the polluted touch of unhallowed invaders. We have *yet* only exhibited this writhing MARSHAS deservedly '*flay'd*.' His impotent invectives naturally arise from the operation which he has endured, and meet our ears like the teasing murmurs of an irritated but harmless fly. His *entire dissection* may afford curious mate-

rials for a future review. The morbid phenomena then to be disclosed will best determine the force of our pretensions to 'a little' recondite learning, and 'a little' skill in critical anatomy.

Abashed as a man of letters, Mr. Gifford assumes, in this publication, 'the airs and so forth' of a gentleman. His breeding is clearly apparent in his demeanour. Personalities and brutal insolence directed to the proprietor of this Journal exceed the sphere of literary contention, and merit a simple return by one kind of argument—the genus BACULINUM. Mr. Gifford knows that the peculiar duties of our situation imperiously forbid us to unmask. His 'guilty cowardice,' therefore, blusters most heroically. He is secure!

Undisturbed, we bid a peaceful and, for his own sake, we hope, a long farewell to Mr. Gifford, 'UNO DI QUE' ROZZI SCARABOCCHI, CHE SCHICCHERAVA CO' SUOI BENNELLI L'ANTICO GIUVENALE.'

Addenda and Corrigenda to our Account of the Grenville Homer.

P. 124. L. 22. Read 'Στίχῳ.'

--- 23. After '141. ἀγχοστῶναι'] insert 'ἀγχοστῶναι three MSS. Harl. ἀγχοστῶναι MS. 1771; Od. x,—'

125. 2, 3. r. 'and three of the twenty-four remaining variations, from ed. Wolf. ought, we humbly presume, to have been withdrawn.'

--- 16, blot out 'MS. Harl. 1771.'

--- 18. after '355.' insert 'Gl. in cod. 5693. περιπύγνυται in MSS. 1771. 5601. πηγνυται.'

r --- 21, r. περίστατο.

--- 26. r. γάρ.

--- 36. read 'ἰπαίξει (ὁ μὲν Ἀρίσταρχος ἰπαίξει. οἱ δὲ ἄλλοι ὑπαίξει Schol. in cod. 5693, in the text, ὑπαύξει).'

r --- 45, read 'MS.'

--- 51. after 'ἀπομόχετο' insert 'MS. 1771; Etym. Magn. 129. 6. in MS. 5600. ἀπομόχετο altered to ἀπμ— which is in the text of MS. 5601. Schol. 5727; and in the text and schol. of 5693.'

--- 52. after 'ἀπομώργνυ' insert 'MSS. 1771. 5601; ἀπιμέργνυ MSS. 5693. 5600.'

126. 4. after 'Schol. B.' add 'MS. 5600. ἔπειθε MSS. 1771. 5601, and MS. 5693. with ἔπειθε interlined. H. 420.'

--- 5. after 'Ἀρίσταρχος' insert 'ἔτρυνε MS. 1771. ἔτρυνε MSS. 5693. 5601. ἄτρυνοντο νεύας MS. 5600.'

--- 12. read 'MS. Harl. 1771. 5600. 5601.'

--- 19. read 'ἰπυχόμενος in MS. 5693 is—'

--- 22. after 'PORSON' add 'Our readers will indulge us in producing a passage, where, according to the present text, the omission of the augment violates the

language, and the admission of it the metre of the tragic muse: Eur. Bacch. 1123.

Ἡ δ' ἔχρησεν ἀντὶς ἀρσώλει· ΓΥΜΝΟΥΝΤΟ δὲ
πλευρὰ σπαραγμοῖς.

Qui *γυμνούντο* rescribi volunt, Héathius (in l.) et Toupius (in Suid, l. 117), cur ATTICI SERMONIS GENIUM FRUSTRARE CLAMARE passi sunt? Brunck. Is it then the genius of the Attic tongue to omit the augment? Besides, here is a misnomer; ut enim Brunckii sententiam veram esse demus, non SERMONIS, sed METRI ATTICI genius reclamabit. Append. ad Toup, E. in S. p. 442. Again, why is not the *active* voice continued? What is the use of the *past* tense in a narrative, which brings before us all the circumstances of that hideous deed? If the metrical power of ΣΠ had been seriously weighed, the integrity of *πλευρὰ* would have been retained; and if transcribers had not hesitated to submit to those laws, which the tragic poets considered themselves bound to observe, the consistency of the story would have been preserved, and a tense, which cannot assume the augment (*γυμνοῦσι*) would not have been lightly displaced; but the case of *πλευρὰ* being altered by changing its shape to consult the *verse*, it was found expedient to mould *γυμνοῦσι* inso a passive form to uphold the *construction*. This palmarian emendation occurs in note ad Eur. Hec. 1050.

P. 126. l. 35. After 'olivi,' add 'and triumphantly avow in the words of Reiskius, Poetæ tyramidem in metrum exercebant, neque metrum admodum callebant, neque magnopere curabant, aut ulla ejus religione tenebantur. If we have already trespassed on the patience of our readers by the length of this disquisition, we crave their pardon, and plead as an excuse for extending it, our information of characters who seem to have been formed to try the patience of others, and thereby promote useful researches without intending it.'

42. after 'ῶται' insert 'Soph. Col. 1169. ὦ φίλτατ', ἐπίσχεις οὐκ ἐστὶν—Edd. Ald. Fl. 1. 1528. 1534. 1544, 4. Turneb. in vv. l. ἡχίς ἡπρ—which H. Steph. 'plane mendosam censet,'—1555, 12. 1563. 1567. 1568. 1579. 1603. 1608—Br. edd. 3. IEXES Fl. 2, 1555, 4. H. Steph. Annot. in Soph. p. 54. Burt. Pental. 1758. Musgr. 1800. Conjectural emendations—ὦ φίλ', ἐπίσχει—Scaliger; but *φι* in *φίλος* being always *short* in iambic poetry, Burton prescribed a strange apocope φίλτ pro φίλτατι. ὦ τῶν, ἐπίσχει. Piers. ad Moer. p. 423. This form of salutation is sometimes used in tragedy; Ph. 1387. αἰτῶ, δίδωσκον μὴ ἀφαισίνεσθαι κακοῖς Eur. Heracl. 322.

Πολλὰ σ' ἐγείνω Θητίης, ὃ τὰς, πηλὰς—688. Οὐκ ἔγω, ὃ τὰς, ἢ περ' ἐν φωνῇ εἶναι, and restored by the great Scaliger to Bacch. 791. ὃ τὰς, ἐκ-ἔστει ἐν καταστάσει τῇδ'—and by HEMSTERHUSIUS to Plato. Gorg. T. 1. 447. B. Οὐκοῦν. ὃ τὰς, βούλομαι παρ' ἐμὲ ἔκκειν οὐκ αὖθις—here RUHNKENIUS, in an inauspicious moment proscribed T. Magister's βούλομαι, in v. Εἰ, p. 269. which he unwittingly strengthens by a fragment of Cratinus, ap. Schol. in Plut. Aristoph. 60. Ἀπὸ γὰρ, ὃ τὰς ἰδύσεται. In the CLARKIAN MS. we have βούλομαι by a mere trip of the pen for βούλομαι. Maluerim tamen, ὃ φιλάται σῆμα—Heath in L. Et ego certe—is 'stoutly reverberated by the Parisian Professor, 1781. The text, perhaps, originally stood ΦΙΛΑΤΕΣΣΕΣ, which some separated into φιλάται σῆμα—others, not satisfied with the quantity of -ῖ or cadence of the line, divided them probably into φιλάται' ἰσῆμα—which, from an imperfect σ or τ, would degenerate into ἰσῆμα or ἰσῆμα—No person, however, being able to trace the parentage of ἰσῆμα, a preposition was foisted in to keep it in countenance, which is hostile to the verse, and tends to lower the tone of tragedy. Similar has been the fate of Eur. Ph. 165. . . καὶ παρὲν, τὴν ἰσιῶσαι ἡμίρην Ald.—which was changed into ἰσιῶσαι by Grotius, and enunciated ἐπ' ἰσιῶσαι; this, however, is justly reprobated: nunquam enim hoc fit, nisi in vocali i, neque id in omnibus, e. g. ἰδῆμας et πρακτίον nunquam in dissyllabon contrahantur: and for this and other reasons specified in the note, our professor reinstated from a MS. ἰσιῶσαι atque novæ redire in pristina vires: in Æschyl. Pers. 35. Αἰγυπτογενής is exhibited in MSS. Colb. Medic. collated for the use of Dr. Needham: and in a copy (ed. H. Steph.) which formerly belonged to Dr. Rawlinson. It would be highly unbecoming not to notice here PORSON's beautiful restoration of Soph. T. 1505. ἐλάλαμεν δὲ ὅτε, μη παρὲ σφ' ἰδῆς (ad Med. 284.) which, we are persuaded, will be adopted by the Rev. Mr. Maltby in the second edition of his excellent work; as well as the Attic πόλλας for πολλὰς; see p. 440. We will also submit to the judgement of that able scholar, the following extract from a letter written by Mr. Upton to Dr. Taylor in consequence of his note in *Lycurg.* p. 326. ed. 8. 'φθώρα apud pictores est colorum commixtio.' Plut. de glor. Athen. p. 346. A. Ἀπολλοδώρος ὁ Ζωνιταῖος ἀνέρεκεν πρῶτος ἔκτερον φθώραν. Apollodorus primus hominum invenit colorum commixtionem. Porphyry. de Abst. iv. § 20. τὰς μίξεις φθώρας οἱ Ζωνιταῖοι λεγούσι. Unius adeo rei cum altera commixtio est φθώρα, et ex tali commixtione naturalis et proprius

color perditur et corrumpitur¹. Unde φθίσθαι est *computatione corrumpere*. *Plut. in Sympos.* p. 708. ἀνθρώποι μὴ ὁμοφυλὸν μὲν δὲ ὁμοεπαθὲν εἰς τὸ αὐτὸ συμ-
φθαρταί, i. e. in unum confusorum, commistorum,
etc. Cf. Budæum. Now will not this explication
answer all passages in your Demosthenes? The
learned editor of *The Orator* has subjoined to this
exposition another passage from Plutarch de EI ἐν
Δελφοῖς v. fin. Τὰ μνημόνια τῶν χρημάτων οἱ βασιεῖς
φθείρεσθαι, καὶ φθορὰν τὴν μὲν ὀνομαζοῦσι. Πρὸ χρημά-
των legendum χρημάτων. But we must return: Eu-
ripides—

- P. 128. l. 4. read 'αποθήσομαι' MSS. 5693. 1771. 5600. should—
5. read 'ἀπορεύσι' Eustath. 548. Cod. Ven. and Schol.
MSS. 5693. 1771. 5600. to ἀπορεύσι vulg. and MS.
5601.
9. read 'MS. Harl. 5693. Eustath. p. 544, 28. Schol.
Lasc.—'
11. after '273 ἀρρίμθαι κεν' insert 'ED. PR. MSS. 5693.
1771. 5600. 5601; καὶ κλέας MSS. 1771. 5693.'
12. after 'Ἀχαιοὺς' add 'MSS. Harl.'
129. 10. after 'λίσσόμεθα' insert 'πολλὰ λίσ—MS. 5693. Er-
nesti—'
18. read 'MSS. C. C. C. Cantab. Harl. 1771.—'
29. after 'φιλομειδῆς' add 'which is furnished by MS.
Harl. 5674.'
30. blot out 'Harl. 1771.' and l. 31. after 'MS. Coll.
Trin.' insert 'Il. Γ, 424 φιλομειδῆς MSS. Harl.
5693. 1771. 5600. and Apollon. Lex. in v. Δ. 10.
φιλομειδῆς MS. Harl. 5693. E, 375. φιλομειδῆς MSS.
Harl. 1771. 5600. 5601. E, 211. φιλομειδῆς MSS.
Harl. 5600. 5601. Y, 40. φιλομειδῆς MSS. Harl.
1771. 5600. 5601. H. in Mer.—'
130. 27. read 'MSS. Harl. 5693. 5601.'
131. 21. To 'Schol. Harl. 5727.' add 'κῆρι γαίῳ ὡς ἄλλοπρὸς-
ἄλλος ἤδη ἐπιλέησται ὃν πιπύθεν Schol. in Cod. 5693.
without naming Aristarchus or Zenodotus.'
34. add to 'Misc. Obs. VIII. ii. 17s.' 'In MS. 5693.
φῆγον, in the text, γρ. πύργον between the lines;
whereas in MS. 1771. πύργον, in the text, γρ. φῆγον
above it.'
Insert between the 34th and 35th lines, '428] The
following scholion from MS. Harl. 5727, which is
curtailed in Cod. Ven. ibid. Αἰφιδίως ἐτελευτήσκει. τοὺς
φῆρ αἰφιδίως θανάτους ἀναφέρουσιν εἰς ἄρτεμα καὶ ἀπολλ.
Οἱ μὲν ἀντιθετοὺς τοὺς στίχους τούτους· οἱ δὲ λεγούσιν ὅτι
καὶ στρατηγικοῦ φρονήματος μετέχει τοῦ Ἑκτορος ἡ γυνή.'
l. 35. After 'Misc. Cr. p. 149,' 'corroborated by MSS.
1771. 5601: in the former MS. we were regaled
with γ' ὅς for δ' ὅγι.'

- P. 131. 50. after '684,1.' add 'MSS. Harl.'
132. 4. after 'Ven. Schol. B.' add 'which is the same word for word as that in MS. 5693. except in omitting the repetition of μεταξυ: this arrangement is also strengthened by MSS. 1771. 5600.'
- 9. after 'βέλων.' add 'It is, however, singular that Valckenaer's conjecture is substantiated by Schol. in MS. 5693. ἡ γὰρ βέλων. This—'
- 11. after 'Αὐ ἔρυστα]' insert 'MSS. 1771. 5693. 5600. 5601. which is—'
- 17. after 'Rhod. l. 587.' insert 'ed. PR.' and 'Schol. Harl. 5727. in *Il. A.* 459; and—'
- 19. after 'recent hand' insert 'ibid. ἄνυσαν MS. 1771.'
133. 33. after 'Obs. VIII. i. 150.' add 'MS. 5600. Ἀμφιστιφίς MSS. 5601. 5693. but the schol. of the latter γρ. ἀμφιστριφίς ἢ καὶ κάλλιον.' Gl. in MS. 1771. recognises both, ἰσχυμύσαι, σπικαμπύς.
134. 1. read ἔρυν.
- 28. after '288. Βλῶ]' insert 'βλῶ MS. 5693, and βλῶ e scripto—'
- 31. after 'Cod. Ven. Schol. A.' insert 'τιτύχτω MS. 5600. τιτύχων MS. 5693.'
- 35. after 'VIII. i. 153.' add 'ἀποπλαχθέντα MSS. 5693. 5600.
- 39. after 'Harl. 5693.' add 'See Br. Gn. poet. Gr. p. 78. v. 9, and some wild remarks of Toup, Addend. in Theocr. pp. 401,2.
- 40. r. '745. ἀποστήσανται] Ammon. v. μεταίσθαι. Salmas de Usur. p. 580. ἀποστήσανται Schol. Voss. ap. Valck. ad. Ammon. p. 239; as ἀποτίσανται MSS. 5693. 5600. 5601. ἀποτίσανται MS. 1771. and is probably countenanced by the gl. of Schol. Harl. 5727 ἀποδώσουσιν.'
- ult. after 'πῆξ,' add 'MSS. 1771. 5601.' and ibid. after 'πῆξ,' 'MS. 5600.'
135. 3. after 'em. ad Hesych.' insert 'Schol. MS. 5693.'
- 18. after 'T. 130.' add 'Schol. in Cod. 5693. ὡς ἀπὸ τοῦ τυδὸς τυδῆ. οὕτω καὶ μνηστία μνηστῆ. ἔστι δι' ἀπομυκνῶς.'
- 31. alter '358' into '558,' and after 'ἰλυσσων]' insert 'MS. 5600.'
- 40. after 'Hesychius.' add 'διδύχσθαι is altered into διδύχθαι in MS. 1771. and in MS. 5693. γρ. διδύχσθαι.'
136. 1. after '1228,50,' insert 'MSS. Harl. Br.—'
- 5. after 'ἡβὰδ' ἄριστος' add 'ἡβὰδ' ἱτραφ' MS. 5601. ἱτραφὴ as a gloss in MS 1771.'
- 6. after '328. τομῶχοῦς]' insert 'χρυστοῦ τάφου Schol. in Cod. 5693. Some MSS.—'
- 22. after 'καὶ βίαις,' insert '(Schol. in Cod. 5693)—'
- 26. blot out 'εἰδεις 5601.'
140. 12. correct προῆτι.
- penult. after 'ἀγνι.' insert 'ἡμιμήμνη] κάτω βλίπν. κατανύκων, εἰς ἀνάμνησιν ἔρχεται τοῦ πατρὸς. Schol. ap. Cod. 5693. ἡμιμήμνη.—'

P. 140. ult. after 'IV. 323.' insert 'ibid. *καρπία* in the Context gl. *οὐδ' ἄρα* Cod. 5693.' See us on II. Γ. 35. Soph. Aj. 1253. *μάλας δὲ πλεῖρας βούς ὑπὸ σμικρῆς ἄρας* πλεῖραν MSS. Bodl. and Laud. according to Johnson and Musgrave, MS. Harl. edd. 1522. 1544. 1547. and a copy (ed. Bowyer) corrected by Markland. Villosion observes that a MS. of St. Germain's, containing the works of S. Abbas Maximus, furnishes ΠΑΕΙΡΑ', which is given more accurately in ed. Tiguri, 1546. p. 166. ΠΑΕΙΡΑ'. V. communicated this variation with the supposed additional line to the much-regretted THOMAS TYRWHITT.

141. 11. for '(ψ)' read '(λ).'

--- n. l. 9, after '74' insert 'ὀρθογρόφον MS. Clark.'

MONTHLY CATALOGUE.

POLITICS.

ART. 13.—*Four Letters to the Chancellor of the Exchequer; exposing the Deception of his financial Statements, and shewing the fatal Tendency of the Peace of Amiens with respect to public Credit. Submitted to the Stockholders of Great Britain. By William Cobbett. 8vo, 2s. 6d. Harding. 1803.*

MR. Cobbett is displeased with, or rather outrageous against, the present administration. The privilege he was indulged in by the late ministry, of vomiting forth his fury against every person who did not agree with him in politics, has begotten so splenetic a temper, that he cannot take up his pen but to dip it in the bitterest gall of malignity. No man, nor any measure of any man, out of the pale of his own faction, is free from the attacks of his scurrility. The parliament and the nation at large are viewed by him in the same light, as 'the shallow-brained part' of the spectators of a debate in the gallery of the house of commons. His mind is ever active; and, though he never use the file or the pruning knife, he cannot therefore fail of occasionally uttering, in the midst of his violence and detraction, some wholesome and salutary truths. Inferior to Thomas Paine in sagacity and political experience, he emulates him in every quality which degrades the man and the writer. He pretends to vindicate social order and religion, while he sets at defiance all the decencies of life. He forgets that he is in England, instead of being in America. The indignation expressed by this country against France is manly, and becoming a highly-spirited people. He would introduce among us the warwhoop of the savage, and arm us with the tomahawk and the scalping-knife.

The ground of his present attack on the minister, is his financial oration. This is declared to be replete with falsehoods; and these falsehoods, we are told, are not the result of 'mere ignorance and want of capacity.' But, in spite of the virulence of the writer, he unguardedly confesses, to the chancellor of the exchequer, 'I never said, nor do I even now think, that you would rob the exchequer. I regard you as a strictly honest man, in the moral sense of the word.' Such praise, extorted from such a quarter, may be fairly set in opposition to all the foul-mouthed slander of the man who utters it. It is surprising indeed, from what has previously occurred, that the writer could find a single virtue in the character he chooses to attack. 'Vanity, covetousness, the desire of quieting the cravings of numerous and greedy relations and dependants, folly, arrogance, ill gotten and worse employed power,' are qualities attributed to him without reserve; and, in a moment of unexpected liberality, he is puzzled with a modest doubt whether to fix on him 'the want of knowledge or the intention to deceive, profound ignorance or adventurous duplicity.'

After this specimen of the author's mode of writing, it is needless to enter into his financial speculations. The unwary may perhaps be caught by his round assertions, and few will give themselves the trouble of examining their accuracy. Yet, unworthy as the pamphlet is of an answer, it has been replied to; and the reply may be of additional use, in proving that the minister's accounts will sustain a severer investigation than we are sorry to observe they meet with from every member of parliament, whose duty it is to attend particularly to the national receipts and expenditure.

ART. 14. — *A Reply to some financial Mistatements, in and out of Parliament.* 8vo. 1s. 6d. Hatchard. 1803.

This is principally intended as a reply to the statements, or rather mis-statements, of Mr. Cobbett, which we have just noticed. Of these, the first objected to is his assertion that 'it is an invariable rule,' in voting a sum upon the credit of the consolidated fund, 'to keep very far within the amount at which the whole of the surplus is estimated.' We discredited this assertion at the time, and we now find that we were correct in our disbelief; for we are informed, in the pamphlet before us,

'That this "invariable rule" is so far from having been invariably practised, that the first budget brought forward by the present chancellor of the exchequer is the only instance, during eight years, of an estimate within the actual produce of the surplus of the consolidated fund. This will be seen by a reference to the budgets and accounts of the produce of the revenue between the year 1794 and the present time.' P. 3.

The next assertion of Mr. Cobbett is 'that the surplus of the consolidated fund had been overrated,' in which, however, he only makes the slight mistake of confounding together the two budgets of 1802 and 1803; and the result is—

'That the surplus of the consolidated fund did actually exceed in three quarters the estimated produce for a whole year; that it is not

true, that 6,500,000*l.* was the calculated amount of that surplus; and that it has not been an "invariable rule," or any rule at all, to vote a sum "very far within the amount at which the whole of the surplus is estimated." P. 5.

In the same manner our author pursues his antagonist in every quarter; and discovers, in every page of this mighty censor,

'such want of knowledge and consistency as would have excited laughter, even if combined with the best intentions; but which upon any other ground, and especially when accompanied by arrogance and invective, must call for indignation.' P. 25.

Some judicious remarks are added on Lord Grenville's speech, but such as need not detain us.

ART. 15.—*A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France, since the Signature of the Preliminaries of Peace. By William Hunter, Esq.* 8vo. 2s. Stockdale. 1803.

Britain is justified and extolled—France condemned, and her conduct declared infamous. Nothing is too bad for Bonaparte; and the writer does not perceive that the violent declamations of an enemy are always objects of suspicion. As Englishmen, we could wish every word said in this pamphlet in our favour to be true; and still possessing the old spirit of our ancestors, we shall be happy to see it exerted in acts of valour, not in gasconade and abuse.

ART. 16.—*The Times considered; or, a brief View of the general Cause of the Decline of Empires: humbly inscribed to the Right Hon. the Earl of Moira, &c. By Henry White.* 8vo. 2s. Ridgway. 1803.

The writer possesses the qualities which formerly distinguished this country. He retains the memory of an adage, which we heard from our fathers, 'that a nation, to be happy, must be free.' He conceives that the times of danger are the times for reformation; and that, 'until some reformation take place, the country must remain in its present confusion,' and every thing continue in disorder, 'until a partial system of oppressive intrigue destroys the constitution, or the constitution gets the better of such corruption.' He justly views, in the septennial act, 'the first cause of all our misfortunes, and the forerunner of the deprivation of all the people's rights.' It cannot be doubted, indeed, that this was the fatal blow to the constitution, by which 'the executive and legislative authority became confounded together by being in the hands of the same men.' All the acts that have since followed have been the natural effects of this blow, since the people hereby lost the check they had upon the measures of government. To this, moreover, we may impute the great change which has occurred in our manners.

The lisping infant was educated by his parents in the idea of the tyranny and despotism of the late monarchy of France, and the fruit of the honest industry of the subjects was perpetually called upon to-

wards the expenses of savage unnecessary wars, to check the ambition of the house of Bourbon : but before the child grew up to manhood, behold, the scene was changed ; the house of Bourbon became destroyed, and we were called upon again to shed the blood of our countrymen, and lavish the fruits of their industry, to restore the very power that we had been taught from our cradles to despise and abhor.' p. 26.

ART. 17.—*A Letter to a Member of Parliament.* 8vo. 1s. 6d. Debrett. 1803.

' Let the man who dares invade our homes perish at the point of the pitchfork, and let the vengeance of an insulted people be prompt as the lightning of the heavens.' p. 44.

This rant might well become a Frenchman, but is ill suited to the wonted firmness and generosity of the English nation. England has repeatedly invaded France ; and, if she be invaded in her turn, let her act with magnanimity, repel the invader, and treat her prisoners with humanity. Lord St. Vincent is said to owe his ' proud title to the brilliancy of his services.' No man deserves more highly of his country than lord St. Vincent ; and the noble title he bears recalls the memory of his glorious actions ; but the detestable quality of pride must in no shape be joined with the character of that upright peer and distinguished officer. We unite with the writer in dreading his retirement from office, ' to make room for an indolent general-officer, a peer trained at an university, or any similar personage, who may be yet to learn the direction of currents, and the course of trade-winds and monsoons.' The letter takes in the whole scope of foreign and domestic politics, recommends plans of defence, and, with true judgement, inculcates a conciliation of the affections of the Irish, and many other useful schemes, which are not likely to be adopted.

ART. 18.—*A few Facts to show the Ambition of France, and her late Attempt against our Rights: offered to Britons who delight in Liberty, and know the Value of their Constitution.* 8vo. 6d. Stockdale. 1803.

We should be sorry to invalidate any attempt to produce a vigorous resistance to the inordinate ambition of France ; but, in the facts relative to her ' attack on the first of our rights—the liberty of the press'—the provocation given by the press should be recollected ; and it was perhaps the precedents established by the English government that first induced the court of the Tuilleries to advance its complaints. The libellers or the supposed libellers of the late queen of France and emperor of Russia were prosecuted by government, and punished severely, for much less than was daily poured forth against the acknowledged ruler of the French nation, with whom we were then at peace ; and the condemnation of Peltier, after the tardy acquiescence of government in a prosecution, is a clear proof what an English jury thought of the real liberty of the press. It is a great point, however, that the liberty of the press is allowed to be the positive right of Englishmen, who cannot be too much on their guard to defend it from foreign or domestic insult.

ART. 19.—*Brief Memoirs of the Right Honourable Henry Addington's Administration, through the first fifteen Months from its Commencement.* 8vo. 6s. Boards. Cadell and Davies. 1802.

These Memoirs are, as their title imports, *brief*; and in them are detailed the chief operations which distinguish Mr. Addington's administration, and prove him to be 'entitled to the national esteem.' We cannot doubt of the truth of the conclusion; and the nation seems to be unanimous in the same sentiment: but the present Memoirs are not written in a manner to convince any one who entertains a doubt upon the subject. They are interlarded with quotations from Greek and Latin authors, the former always given in the English translation, the latter in their original language. The quotations are seldom of any importance; and the rêveries of Robison and Barruel are cited, without any marks of disapprobation. The work is not likely to reach a second edition, or we would have recommended to the writer to revise his quotations, and to make them more generally intelligible to the English reader.

RELIGION.

ART. 20.—*A Sermon, preached in Lambeth Chapel, on Sunday the 27th of March, 1803, at the Consecration of the Hon. and Rt. Reverend George Pelham, D. D. Lord Bishop of Bristol. By the Rev. John Garnett, M. A. &c. Published by Command of the Archbishop.* 4to. 1s. Robson. 1803.

In this discourse, it is candidly allowed, that, from the age of Constantine to the Reformation, 'nothing could more widely differ from the spirit of Christianity, than its own history.' To enforce an appearance of consent to a system of opinions, by persecution, is justly reprobated; and a difference in speculative points of doctrine, and external forms of worship, is not considered a sufficient ground to deprive a person of the benefits of a common Redeemer. The clergy are defended from the imputation of lukewarmness; and the advantages derived from a national establishment are shown to be compatible with true religion. Skepticism is evinced to be unfriendly to human happiness; and let him who doubts it—

'—consider man as we are taught by Revelation to regard him; as a being immortal, accountable for his actions, and capable of eternal happiness; and compare him with man as represented by scepticism, limited in his duration, a machine wound up to perform its functions for a few years upon earth, and then to sink into a grave for ever. The very beetle that he treads upon bears a much higher ratio to the sceptic who destroys it. than man, in this latter point of view, does to man as presented to the contemplation of a Christian. What is the necessary consequence? The sceptic's views, objects, motives, thoughts, shrink with him into a proportional diminutiveness: he considers his fellow creatures without importance in their existence, and tramples

upon them as insects—he becomes suspicious, cruel, and ferocious.”
P. 12.

The preacher saw before him a divine elevated to the episcopal dignity, who is of noble birth, and brother to one of our ministers, which led him to consider the possibility of danger to the church, from the influence of powerful connexions. The nature of the education and the duties of the profession have a sufficient tendency, in general, to avert this danger: but, in the present times, we are told it is altogether imaginary, when we consider the ‘acknowledged piety of HIM, from whose hands the church receives her prelates, whom no solicitations, however powerful or urgent, ever will induce to place any one in a station of such importance and responsibility, whose attainments and character do not justify the appointment.’

ART. 21.—*The mild Tenour of Christianity: an Essay.*
12mo. 3s. sewed. Clarke. 1803.

The intention of this writer cannot be too much commended. He traces up the gloomy spirit imbibed by many Christians of the present days, to very early times; and establishes his point, by instances of mildness and bigotry which have marked different periods of ecclesiastical history. The work is entertaining, as well as instructive: the present master of the Temple is, among others, well delineated.

‘The character of the discourses delivered at the Temple is not of a conciliating nature, nor adapted to waken the finer sensibilities of the audience. The manner of the preacher at the Temple is ponderous but decisive; it reminds me of the words in Columella, “*Bos lassus firmius figit pedem.*” P. 143.

Dr. Johnson's gloomy tenour of mind is justly reprobated; and the whole work is of a good tendency, as every one will acknowledge, on perusing the author's words in the conclusion.

‘My wishes would be amply gratified, if, in recurring to first principles before the Christian doctrine was wrought into a complex institution, I have been able to show Religion in the simplicity of her native excellence; if to the timid, for the phantom of terror I have held up a comely and an attractive form; if for the darkness of despondency I have been the humble means of effusing over the mind the splendour of hope; and, finally, if in perusing these pages some may be induced to enter the mild zone of Christianity, who before apprehended it was the desolate habitation of winter.’ P. 153.

ART. 22.—*A Sermon, preached at St. Andrew's Church, Plymouth, October 12, 1802, before the Gentlemen educated at the Plymouth Grammar School; by J. Bidlake, A. B. &c. Together with an Oration, delivered in the Guildhall on the same Day.* 8vo. 1s. 6d. Murray and Highley.

An animated discourse from the pulpit, in recommendation of knowledge and religion, is followed by an oration in praise of classical education. The merits of both discourses is acknowledged, by a nu-

merous list of the author's friends, which his modesty would not permit him to print, who subscribed their names to the bookseller for copies of the work; and, under such auspices, the advantages of a classical education will, we trust, be reaped by multitudes in the west of England.

ART. 23.—*A Third Dialogue between a Minister of the Church and his Parishioner, concerning Gospel Preachers, or Evangelical Ministers. By the Rev. Thomas Sikes, M. A. &c. 12mo. 4d. Rivingtons. 1803.*

The minister is too much for Mr. Twilight, his parishioner, in argument; and the Gospel preachers are treated with very little ceremony: they are represented to be like the saints in Hudibras, and the murderers 'of good king Charles;' and the writer does not consider, as we have already told him, that his mode of arguing is exactly that of a popish priest against the clergy of our own church. A book so unfairly written as this, injures the cause it is intended to support.

ART. 24.—*A Word of Advice to all Church Reformation-Mongers: containing Strictures on two recent Publications. 8vo. 1s. Hatchard. 1803.*

The publications alluded to in the title-page are 'The Necessity of the Abolition of Pluralities,' and 'A Plea for Religion and the Sacred Writings;' and the author's concluding advice to the reader is, 'Let us continue the same we are.'

ART. 25.—*A Discourse on the Origin and Progress of the Society for promoting religious Knowledge among the Poor, from it's Commencement in 1750, to the Year 1802; including a succinct Account of the separate Publications in their Catalogue, with the Benefit which has attended them; and of the different Modes which the Members and their Friends have adopted, in distributing the Books to Advantage: delivered before the Society November 17, 1796, and November 17, 1802. To which is added a complete List of the Treasurers and other Officers, as well as of the Ministers who have preached the annual Sermons, and of the Gentlemen who have served the Office of Stewards. By John Rippon, D. D. 8vo. 1s. 6d. Dutton.*

In a discourse before the Society, is given an account of the institution, from its origin, and of the number of books distributed between the years 1751 and 1802. Among them, we were happy to see that the Bible held the most distinguished place, as upwards of a hundred thousand copies of it have been given away. Of Dr. Watts's Hymns, forty thousand copies have been distributed; and, of his Divine Songs for Children, forty-three thousand copies. The Society consists of members of the church of England and dissenters; and the annual sermons have been preached in the following churches:—St. Lawrence Jewry—St. Sepulchres—St. Mary-le-Bow, Cheapside—St. Peter's, Cornhill—and St. Mary Woolnoth's, Lombard-street: in dissenting meetings, at Haberdasher's hall—Saltor's Hall—Broad-street—Old

Jewry: in methodist-meetings, Tabernacle, Moorfields, and Surry, or Rowland Hill's, Chapel. A list is added of the preachers, treasurers, secretaries, and stewards.

ART. 26.—*A general Epistle of brotherly Admonition and Counsel, to the People called Quakers, in Great Britain, Ireland, and America. Issued at the Time of the Yearly Meeting in London, Anno 1803, on Behalf of sundry Brethren concerned for the religious Improvement of that Society. By Theophilus Freeman. 12mo. 8d. Johnson. 1803.*

This admonition is written in a very different style from that which is generally issued at the yearly meeting of the quakers. The writer is sensible of many defects in their system, reprobates their conduct towards Hannah Bernard, and points out some articles of faith, in which the modern brethren seem to differ materially from the founders of their sect.

ART. 27.—*The Spirit's Work in the Heart, the great Witness to the Truth, as it is in Jesus. A small Token of Affection to the Church of Christ, for 1803. By Robert Hawker, D. D. &c. 12mo. 6d. Williams. 1803.*

The difference between head-knowledge and heart-influence is described, ingeniously enough, to be as great as between that—

‘— knowledge which our children acquire of a town or a city, by the dissection and putting together of a map, according to the improvements of modern education in geography, and that which an inhabitant of such a place obtains from having continually gone over the several lanes and streets of it.’ P. 45.

This heart-influence is supposed to be the immediate act of the spirit.

ART. 28.—*An Appeal to the Right Reverend the Archbishops, and Bishops of the Church of England. 8vo. 6d. Hatchard. 1803.*

The author is angry with the Anti-Jacobin Review, to which he prefers the British Critic. The appeal is made to the bench of bishops; and it would be unbecoming in us to anticipate the decision of their lordships.

MEDICINE, &c.

ART. 29.—*Cases of the successful Practice of Vesicæ Lotura, for the Cure of diseased Bladders, with a Plate of the Apparatus. Also, Cases of diseased Affections from Phimosis, With a Description of a new Mode of operating for its Cure, and a Plate of the Instrument for performing it. Parts I & II. By Jessé Foot, Esq. 8vo. 4s. 6d. sewed. Beck- et. 1803.*

We have already noticed the first part; and, in the second, Mr. CRIT. REV. Vol. 38. July, 1803.

Foot gives the continuation of the cases formerly recorded, of which the progress is favourable. He adds other instances of the good effects of this method; and the difficulty of micturition is sometimes traced to causes not immediately connected with the bladder, such as abscess of the kidneys, and different sources, seemingly originated in scrofula. The unsuccessful cases are with great candour added.

The latter part is on a new method of operating for the phimosis, illustrated with a plate descriptive of the instruments employed, but not of so much importance as to require a minute examination, would the subject otherwise admit of discussion in a popular journal.—Why will Mr. Foot still sully his pages by personal sneers and reflexions?

ART. 30.—*Attempt to investigate the Cause of the Egyptian Ophthalmia; with Observations on its Nature and different Modes of Cure.* By George Power. 8vo. 2s. 6d. Murray. 1803.

We meant to have collected the proofs that the Egyptian ophthalmia is an epidemic; but the facts on which we should rely, are fully stated in the present pamphlet, though without any design of this kind. Mr. Power accumulates the influence of ammoniacal and alkaline salts, putrid virus, &c. on constitutions previously debilitated; but it is very evident that the disease is peculiar to certain situations, connected with damps and occasional chills. We formerly thought, and indeed stated in this journal, that the constantly progressive change of the sea-salt, left by the waters of the ocean, into natron, must leave the air full of muriatic acid gas, which might prove the irritating cause of ophthalmia. This idea, however, we perceive to be no longer tenable. The infectious nature of this disease is established, by additional information: it was communicated to sailors, who were scarcely ever in sight of the Egyptian shore, and to many of the soldiers at Gibraltar.

Our author examines the different plans of the French surgeons, but finds nothing very particular that he is induced to imitate. After clearing away every kind of extraneous matter and mucus, he directs a few doses of bark, by which a cure was, he tells us, soon effected, if the stimulus of light were removed in the early stages. In the subsequent ones, after the operation of a gentle laxative, if not contraindicated by a phlogistic diathesis, a quarter of a grain of opium every four or six hours produced the happiest effects. In this consists the chief peculiarity of the plan; but the work itself contains many remarks peculiarly interesting and important.

ART. 31.—*A Description of the Muscles of the Human Body, as they appear on Dissection; with the Synonyma of Cowper, Winslow, Douglas, Albinus, and Innes, and the new Nomenclature of Dumas, Professor of Anatomy at Montpellier; with Prints and Maps, showing the Insertions of Muscles.* By Joseph Constantine Carpue. 4to. 12s. Boards. Longman and Rees.

Our author has probably attained his chief objects—minuteness and accuracy: yet we think the labour is somewhat misapplied; and, in many very trifling points, the very exact descriptions attempted can-

not be of great importance. Mr. Sharp used to demonstrate the muscles very cursorily, and to add, 'These things, gentlemen, must be shown; but, when you meet with them, you may follow my example'—cutting them through with his scalpel.

ART. 32.—*An Essay on the medical Application of Electricity.* By John Birch, Esq. 8vo. 2s. 6d. Johnson. 1803.

This is apparently a re-publication of Mr. G. Adams's cases, with additions by the author. In some topical complaints, electricity has undoubtedly been useful; but, in our hands, it has more often failed, than been attended with advantage.

ART. 33.—*An Essay on the proximate Cause of animal Impregnation; being the Substance of a Paper read and discussed in the Medical Society at Guy's Hospital, in October 1799.* By John Pulley, of Bedford. 4to. 3s. Cox.

The author displays considerable ingenuity in the examination of this question, which, however, cannot be the subject of disquisition in a popular work. The continuation of the species is probably, in his opinion, and indeed in ours, the joint labour of both sexes; and the theories of Dr. Darwin and Dr. Haighton, of Lewenhoeck and Buffon, are equally untenable. The system of the latter writer is discovered by our author in the works of our countryman Highmore.

AGRICULTURE.

ART. 34.—*An Account of some Experiments for drilling and protecting Turnips, in the Years 1800, 1801, and 1802, together with some miscellaneous Observations on agricultural Subjects,* by Thos. Crowe Munnings. 8vo. 2s. 6d. C. and R. Baldwin.

In this very satisfactory practical pamphlet, we find the drill husbandry strongly recommended for turnips, which must be sown immediately after deep ploughing, with a drill-plough of our author's invention. The next improvement, or promised improvement, is their protection, by means of a double-breasted plough, through the rows, to throw up the earth on each side. Some miscellaneous information is added, but not from the author's own experience. The chief points are under-draining and floating.

ART. 35.—*Facts and Observations relative to Sheep, Wool, Ploughs, and Oxen: in which the Importance of improving the short-woolled Breeds by a Mixture of the Merino Blood is deduced from actual Practice. Together with some Remarks on the Advantages, which have been derived from the Use of Salt.* By John, Lord Somerville. 8vo. 4s. sewed. Miller. 1803.

These facts are interesting and important to the agriculturist. Lord Somerville's object is chiefly pointed out in the title; and we think this little work merits the particular attention of the farmer and grazier.

POETRY.

ART. 36.—*Infancy, or the Management of Children, a didactic Poem, in six Books. The sixth Edition. To which are added Poems not before published. By Hugh Downman, M.D. 8vo. 10s. 6d. Cadell and Davies. 1803.*

The former editions of 'Infancy' we have frequently noticed, particularly when the first three books, published separately, were collected in 1777; and when the poem was enlarged to six books in 1788. The articles occur in our 44th and 67th volumes respectively. The fifth edition, published in 1790, was overlooked; but, on comparing it with the former, we find many improvements and corrections. The present seems nearly to follow it; and we are moreover gratified with a portrait of the author, which, we are informed, is a striking likeness. Our cheerful and uniform applauses, bestowed on this poem, we need not again repeat. We feel, however, a particular claim on us to notice the present publication, since it is in part an original work, and contains some poems not before printed. These are four in number:—1. An Address to Peace; 2. On taking the Havannah; 3. On Genius; 4. To Independence. The first two appear to have been written in early youth, the Address to Peace being dated 1761. The event commemorated in the second happened not long after. Both of them exhibit a profusion of poetical imagery; and all are written with a spirit and strength of expression according (at least in these respects) with the poem of Infancy.

We shall insert a quotation from the Address to Peace, the most considerable, in length, of these additional poems.

Lo! from beyond the vast Atlantic surge,
To where the Ganges pours his mighty stream
Flooding the Orient, War hath fix'd his sway,
Grim Slaughter waves his crimson flag, on high
Revenge directs her course, and far and wide
Echoes the yell of Discord. Oh! appear,
Long absent, to the labouring world; disclose
Thy virgin charms, deck'd in thy silver vest,
Advance with modest step, and straight abash'd
Each monster shall retort his felon brow,
Or envious, look askance; but all too weak
To glut their rage on thee, shall in their flight
Desperately rend each other. While behind,
Vengeance shall raise his livid arm sublime,
Shaking a whip of scorpions, far beyond
The flaming limits of the world, to urge
Their way, amid the jarring elements
Immerged, fit habitation. Thou shalt seize
The rod of empire; happy in thy smile
The nations shall rejoice. I see the quick,
The wondrous change; I see before my eyes
The gayly-shifted scene; the realms of Peace
Lie open to my view; I taste, I feel
The balmy zest of pleasure, as my steps

Pervade the lovely range ; sure nature here
 Unsullied wantons ; here Favonius sports,
 Tricks his light plumes, or on the blushing cheek
 Of Flora, hangs enamoured. I behold
 Arcadian plains, verdant as the green banks
 Of lily-sprinkled Ludon, famed of yore
 For agile Satyrs, Fauns, and shepherd gods,
 The train of Pan. Verdant as meet the sight
 Of old Penëus, where his course he winds
 Thro' scenes romantic, Daphné's loved abode,
 Thro' Tempé's hallowed groves, and flowery lawns.'

We are induced to give another extract, from the beginning of the poem to Independence.

' Hail Independence ! on thy sacred altar
 I heap devoutest offerings.—If misled
 By phantoms of imaginary good,
 From thy rough path sublime, from the keen air
 Thy mountains breathe, my steps have turn'd aside
 Tho' but an instant, or a thought escaped
 Toward the low vale, or thick o'ershading grove,
 If thus my soul e'er felt a transient wound,
 The flaw of weak mortality forgive !
 And let me, strenuous task, forgive myself !
 While smoothed the scar, and reinspired by thee,
 Doubly enamour'd of thy form august,
 Erect I move, and with unblushing face
 Claim thy alliance ; and in solemn strain
 Swear never more from thy bright track to cast
 A devious look ; or injure, what no wealth
 Can ever recompense, no fame obtained
 From the rank vulgar, ever can repay,
 That conscious honour, that nice sense of worth,
 O'er which the firm, and unsequacious mind
 In secret broods, exulting as she tastes
 The true luxurious pleasure.'

These specimens will, we imagine, be sufficient to excite in our readers a desire of perusing the poems from which they are taken, as well as those which our limits forbid us to exemplify.

ART. 37.—*The Frantic Conduct of John Bull, for a Century past: or, a Review of his Wars and Debts. A Poem, in two Cantos. Dedicated to the Right Hon. Henry Addington.* 12mo. 2s. Ridgway. 1803.

The denomination of *Vates*, so sacred to the ancients, will apply to our author in neither of its significations : he is no *bard*—he is no *prophet*.

ART. 38.—*Scotish Poems, Songs, &c. By Symon Kerr.* 8vo. 4s. 6d. Boards. Longman and Rees. 1802.

The Doric dialect of these poems gives them a rural simplicity and

a pleasing rusticity. We look however, in vain, for poetic fire, or, what may be more readily expected, a faithful description of natural objects.

NOVELS, &c.

ART. 39.—*Neville Castle; or, the generous Cambrians. A Novel, in Four Volumes. 12mo. 4s. Boards. Dutton. 1802.*

We find ourselves much disposed to bestow commendation on the author of this performance, for having taken the part of an order of society which is generally treated with uncommon rigour and illiberality;—we mean the sisterhood of antiquated virgins. Mrs. Arabella Neville is made a most amiable and engaging woman, although an old maid who had been disappointed of a husband early in life. Of the other characters, we have nothing commendatory to offer; they are neither new nor interesting.

Speaking of Mr. Haywood, a surgeon, the fair writer says ‘he has a trick of aggravating the danger of his patients, in order to enhance his own reputation. This is too common a practice among the faculty, and is, in my opinion, equally mean and cruel.’ A charge so unjust and ungenerous, against the feelings of a learned body of men, would be an impeachment on the candour of any author.

ART. 40.—*Augustus and Mary; or, the Maid of Buttermere. A Domestic Tale. By William Mudford. 12mo. 4s. Boards. Jones. 1803.*

A little story, told with great pomp.

MISCELLANEOUS LIST.

ART. 41.—*Observations on a late Publication of Dr. Pearson, entitled, an Examination of the Report of the House of Commons, on the Claims of Remuneration for the Vaccine Pock Inoculation. With an Appendix containing some Reflections on an Article in the Critical Review for October last, respecting the same Publication. By Henry Hicks. 8vo. 2s. Hurst. 1803.*

Mr. Hicks considers Dr. Pearson’s ‘Examination’ at full length, and thinks he discovers in it much disingenuity, and a sufficiently obvious design of detracting from Dr. Jenner’s merit, to enhance his own, by a disgraceful sophistry, and unjust insinuations. It appeared to us that Dr. Pearson’s merit was considerable, and that he urged his own and Dr. Woodville’s claims with a proper spirit, placing those of Dr. Jenner on their just foundation. This, however, we shall not now insist on, as we are supposed to be the echo of Dr. Pearson, and his partial friend. We believe, however, that Dr. Pearson is equally ignorant of the author of these articles, with Mr. Hicks; and we can truly say, that we have spoken what we consider to be the truth, with candour and impartiality. It has nevertheless raised a clamour, from which we shall gladly escape. The fields of controversy offer no lau-

rels; and, though we preserve our opinions, we shall not forwardly obtrude them. To Mr. Hicks's particular reflexions, we shall offer no reply: our reasons are already before the public; and, if they be considered as unfounded, we cannot oppose the current with any thing more strong and satisfactory.

ART. 42.—*An Appeal addressed to the calm Reflection of the Authors of the Critical Review, on 1. Abusive Language. 2. Ambiguity and Embarrassment. 3. Espionnage and Detraction. 4. The Jennerian Discovery. With Letters to the Authors of the Monthly Review and British Critic. By John Coakley Lettson, M. D., &c. 8vo. 2s. Mawman. 1803.*

‘Claudite jam rivos—sat prata biberunt.’

The controversy is become too personal, and no longer connected with science. We are well pleased to let Dr. Lettson have the last word. We will part, however, in good humour. We think he treated us disrespectfully, and left himself open to a little severity: but the hectic is passed: there is a *moment*, when the importance of every trifling difference is lost; and that moment is arrived. Like greater disputants, each will retain his own opinion: but, for ourselves, we will retain our own, without malice or rancour.

ART. 43.—*The Description and Use of the sliding Gunter in Navigation. By Andrew Mackay, LL.D. F.R.S. Edin. &c. 8vo. 4s. 6d. Boards. White. 1802.*

Dr. Mackay is well known to the British sailor, by his excellent work on the longitude, with which the present will be found equally useful to that extensive body who cannot enter so deeply into scientific calculations. The utility of the sliding Gunter is universally acknowledged. A description is here given of it, together with instances of the common rules in arithmetic; whence the author proceeds to examples worked by it in plane trigonometry, plane sailing, traverse sailing, parallel sailing, middle latitude sailing, Mercator's sailing, oblique sailing, windward sailing, current sailing. Sea-charts are then explained, and various methods shown of finding the latitude, longitude, and variation of the compass, by the sliding Gunter. A good account is next given of a log-book, and the difficulties in keeping it accurate: to which is added the journal of a voyage from London to Funchal in Madeira. The work concludes with tables for calculating the latitude of a place from the meridian altitude of the sun; to which an explanation is prefixed. From this account of the contents, every nautical reader knows what he may expect; and, from the talents of the writer, he will agree with us in recommending it, not only to the captains and mates of ships, but to schools in general, in which navigation is taught.

ART. 44.—*An historical and descriptive Account of Bath, and its Environs. 12mo. 2s. 6d. Robinsons. 1802.*

We have seen numerous accounts of Bath, and cannot, at present, stay to discriminate the peculiar merits of each. The present descrip-

tion is pleasant and entertaining, nor can we most slightly impeach its accuracy.

ART. 45. — *A Letter to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. on the Establishment of parochial Libraries, for the Benefit of the Clergy. By a Kentish Clergyman.* 8vo. 1s. 6d. Rivingtons. 1802.

The worthy author proposes a plan to the minister, which, in the present national embarrassments, is not, we fear, likely to occupy his attention. His wish is, that in every parish there should be a library, under the care of the resident clergyman. The expense, for the whole kingdom, he has calculated at little more than half a million. The advantages are manifest. Both preacher and people would receive continual improvement; and, as the selection of these books is to be vested in the bishops, there cannot be a danger of useless or improper writings being introduced into such parochial libraries.

ART. 46. — *Elements of War: or, Rules and Regulations of the Army, in Miniature: shewing the Duty of a Regiment in every Situation. By Nathaniel Hood, Lieut.* 12mo. 7s. sewed. Debrett. 1803.

These Elements are remarkably neat and perspicuous. The observations are highly proper and well supported; and the whole is well calculated for the improvement of younger officers.

ART. 47. — *A Letter to the Proprietors of East-India Stock, respecting the present Situation of the Company's Affairs both abroad and at home; in Answer to the Statements given in the latter Part of the third Report of the special Committee of the Court of Directors respecting private Trade, dated the 25th of March, 1802.* 8vo. 3s. sewed. Hatchard. 1802.

Singularly opposite are the opinions respecting the real state of the Company's finances, and the mode by which their trade should be conducted. A fugitive pamphlet has not, however, a sufficient claim on us, to call for a minute investigation of the subject. The author reasons with apparent candour and propriety, and seems to be sufficiently acquainted with his subject; but, were we to notice his work particularly, we could point out the sources of some errors which would greatly alter the result of his calculations.

THE
CRITICAL REVIEW.

AUGUST, 1803.

ART. I.—*The Temple of Nature; or, the Origin of Society: a Poem, with philosophical Notes. By Erasmus Darwin, M.D. F.R.S. &c. 4to. 1l. 5s. Boards. Johnson. 1803.*

THERE is a peculiarity in the views, the deductions, and the style, of Dr. Darwin, which renders it impossible to misname the writer, and produces a stronger and more appropriate character than we remember to have met with in the productions of any modern author whatever. In direct contradiction to what has uniformly occurred to us in antiquity, and what we have generally noticed in later times, poetry and philosophy appear throughout the whole of his compositions to be sworn and irreconcilable foes, for ever striving for the mastery, and consequently producing an indeterminate, discordant, and oftentimes incomprehensible effect, adverse to the merit, and inconsistent with the pretensions, of each other. Had he been less of the poet, his philosophy would have been more accurate—had he been less of the philosopher, his poetry would have been more admirable. Even in the mere article of dialect, the language of the one, when exhibited either in the gaudy tissue of tropes and figures, or the recondite dress of technical phraseology, is reciprocally gross jargon to the other. Boldness of fancy, exquisite polish of metre, and elaborate attention to rhymes, may unquestionably combine in such an antagonist association: but poetry has a language of its own; and, if philosophy be the subject to be conveyed by it, this is the only language which must be employed. We have heard that many branches of philosophy have been rendered popular, from Dr. Darwin's mode of treating them: his poetry, we doubt not, has made multitudes of sciolists, though we question whether it have ever produced one proficient: his prose may have engendered many poetasters, without acquainting a single reader with any of the requisites of metre.

These observations relate to the doctor's style. As to his views and his deductions, they are, as we have already noticed, equally his own. Never was the synthetic system carried to a more extravagant extreme. Other philosophers have generally

begun with the study of nature, and have derived their system from the facts and phænomena which she exhibits: Dr. Darwin, on the contrary, appears to have founded his system in the first instance; and all his investigations into nature are urged with a view of making her bend to the support of his own opinions. With this perpetual bias on his mind, he regarded the world before him but in one individual point of view; and hence all his publications possess such an extraordinary monotony and sameness, that he who reads the one reads the whole. The Botanic Garden and the *Zoönomia*, the *Phytologia* and the *Temple of Nature*, are the same unvaried work served up in so many new forms, sometimes communicated through the medium of technical verse, and sometimes of poetic prose. His theory of organic life does not differ essentially from that of M. Blumenbach; and both are derived from an intermixture of the system of Buffon with that of Brown, to which is added a peculiar superstructure of his own. Dr. Darwin was strictly a materialist: all his principles, and the application of those principles, depend upon the truth of the atomic philosophy, to every monad of which he attributes almost as ample powers as Democritus himself, and very considerably more than were admitted by Epicurus, or his very elegant and enlightened pupil Lucretius. It is true, that, in the beginning of his *Zoönomia*, he intimates the *possibility* of pure spirit, and its connexion with a material frame: but it is an intimation totally repugnant to his own hypothesis, which derives the mind and the body equally from material molecules, and attributes to different organisations of such molecules all the faculties of motion, perception, consciousness, intelligence, reminiscence, love and hatred, virtue and vice, which appertain either to the body or the soul; and he seems merely to have been betrayed into such a concession, from the desire of palliating the charge of extreme heterodoxy, and of courting popularity at the expense of consistency.

The botanic system of Linnæus is a most happy and convenient arrangement; and, though solely intended for the purposes of the natural historian, is eminently calculated for the service of poetry. Dr. Darwin studied it when a young man, and, with all the enthusiasm of Claudian, devoted it to this very service; and what he at first regarded figuratively, he at length persuaded himself to believe as fact. Hence, from the division of plants into males and females, he supposed them to be actuated by sexual sensations:—by degrees he attributed to them all the hopes and fears, all the pleasures and pains, of human love—he ascribed to them the organs of womb, lungs, nerves, and brain—he conceived them to be actuated by an intelligent principle, and, in their amours, to be at times modest and reserved, and at times bold and libidinous—in some instances

false and coquettish, in others constant and faithful—now guilty of adultery, and now even of Onanism. This our readers may regard as in some measure out-heroding even the licentiousness of poetry: it might, however, have been tolerated in his Botanic Garden; but, when afterwards brought forwards and supported in the plain dress of prose—when openly avowed as his serious belief in two bulky quartos on the Laws of Organic Life, and still more minutely developed since, and with supplementary observations, in another quarto, entitled *Phytologia*—the temperate and sober inquirer can scarcely regard the author in any other light, than as either hallucinated himself, or purposely endeavouring to hallucinate the world.

But we must return to the work immediately before us, in which the same doctrines, and carried to the same degree of absurdity, are merely re-produced in a new form, and in many instances confirmed by the very same examples. The poem is a posthumous publication; yet the whole appears to have been fully prepared for the press anterior to the decease of the author; in consequence of which, the preface, which is short, is of the doctor's own composition, and dated Priory, near Derby, January 1, 1802. The poem itself is founded on the allegoric scenery exhibited in the Eleusinian mysteries, which our author conceives to have related to the philosophy of the works of nature, together with the origin and progress of society, and to have been explained, by the hierophant or priestess, to the initiated. It is divided into four cantos, which treat progressively of the production of life—the re-production of life—the progress of the mind—and the origin of society. The exordium is highly beautiful, and laboured with uncommon success.

‘ By firm immutable immortal laws
Impress’d on nature by the Great First Cause,
Say, Muse! how rose from elemental strife
Organic forms, and kindled into life;
How Love and Sympathy with potent charm
Warm the cold heart, the lifted hand disarm;
Allure with pleasures, and alarm with pains,
And bind society in golden chains.

‘ Four past eventful ages then recite,
And give the fifth, new-born of Time, to light;
The silken tissue of their joys disclose,
Swell with deep chords the murmur of their woes;
Their laws, their labours, and their loves proclaim,
And chant their virtues to the trump of Fame.

‘ Immortal Love! who ere the morn of Time,
On wings outstretch’d, o’er chaos hung sublime;
Warm’d into life the bursting egg of night,
And gave young Nature to admiring light!—

You ! whose wide arms, in soft embraces hurl'd
 Round the vast frame, connect the whirling world !
 Whether immers'd in day, the sun your throne,
 You gird the planets in your silver zone ;
 Or warm, descending on ethereal wing,
 The Earth's cold bosom with the beams of spring ;
 Press drop to drop, to atom atom bind,
 Link sex to sex, or rivet mind to mind ;
 Attend my song !—With rosy lips rehearse,
 And with your polish'd arrows write my verse !—
 So shall my lines soft-rolling eyes engage,
 And snow-white fingers turn the volant page ;
 The smiles of Beauty all my toils repay,
 And youths and virgins chant the living lay.' P. 3.

In this extract, the address to Love loses no small degree of dignity, from the use of the colloquial pronoun *you*, instead of the more elevated and appropriate *thou* ; and the conceit of requesting that the poet's verses might be written with the *arrows of Cupid* is rather adapted to the meridian of modern Rome than of London, and would have been more in character in the pages of Guarini than of Dr. Darwin. To speak the truth, however, LOVE is the chief and almost the only subject of the work. In his youthful years, the doctor never could have been a more complete votary of Venus.

The poet enters the sublime and spacious temple of Nature : he implores the goddess to instruct him in the origin of things, and she, kindly consenting, appoints the priestess Urania to this purpose. Her figure is thus elegantly delineated :—

' Her snow-white arm, indulgent to my song,
 Waves the fair hierophant, and moves along.—
 High plumes, that bending shade her amber hair,
 Nod, as she steps, their silver leaves in air ;
 Bright chains of pearl, with golden buckles brac'd,
 Clasp her white neck, and zone her slender waist ;
 Thin folds of silk in soft meanders wind
 Down her fine form, and undulate behind ;
 The purple border, on the pavement roll'd,
 Swells in the gale, and spreads its fringe of gold.' P. 17.

The hierophant commences her course of lectures on natural philosophy as follows :—

" God the first cause !—in this terrene abode
 Young Nature lisps, she is the child of God.
 From embryo births her changeful forms improve,
 Grow, as they live, and strengthen as they move.

' Ere time began, from flaming chaos hurl'd
 Rose the bright spheres, which form the circling world ;

Earths from each sun with quick explosions burst,
And second planets issued from the first.
Then, whilst the sea at their coeval birth,
Surge over surge, involv'd the shoreless earth ;
Nurs'd by warm sun-beams in primeval caves
Organic life began beneath the waves.' p. 19.

The latter part of this description is unquestionably true—in the *commencement* (we mean of organic or at least animated life) beneath the waves : it is equally consonant with geologic observation and the Mosaic history, which asserts that fishes were created earliest in the order of time. As to the rest, Dr. Darwin is, we believe, the first poet who has deserted the Neptunian theory for the pyritic ; and nothing but the novelty of description which it afforded him could have prompted him to such an exchange. The idea of an igneous chaos, and hence the origin of the world from liquid or vitreous fire, is in itself, however, not new : it has been advanced in various modes and at various times ever since the age of Heraclitus, who was contemporary with Socrates, and was afterwards successfully opposed by Lucretius. The igneous system more immediately adverted to, however, is that of Buffon, who has been followed by Dr. Herschel. We cannot here revive the dispute ; but shall only state, that, however bold in conjecture, and plausible in a superficial view of the subject, it will not stand the test of chemical geology, as has been already sufficiently proved by M. de Luc and Mr. Kirwan ; and that the Mosaic narrative is in this instance as true to fact and experience, as in assigning to fishes an earlier existence than to other animals. The following note is also equally objectionable, and introduced for the express purpose of bending the appearances of nature to our author's own system.

' *Young Nature lisps*, l. 224. The perpetual production and increase of the strata of limestone from the shells of aquatic animals ; and of all those incumbent on them from the recrements of vegetables and of terrestrial animals, are now well understood from our improved knowledge of geology ; and show, that the solid parts of the globe are gradually enlarging, and consequently that it is young ; as the fluid parts are not yet all converted into solid ones. Add to this, that some parts of the earth and its inhabitants appear younger than others ; thus the greater height of the mountains of America seems to show that continent to be less ancient than Europe, Asia, and Africa ; as their summits have been less washed away, and the wild animals of America, as the tigers and crocodiles, are said to be less perfect in respect to their size and strength ; which would show them to be still in a state of infancy, or of progressive improvement. Lastly, the progress of mankind in arts and sciences, which continues slowly to extend, and to increase, seems to evince the youth of human society ; whilst the unchanging state of the societies of some insects, as of the bee, wasp, and ant, which is usually ascribed to instinct, seems to

evinced the longer existence, and greater maturity of those societies. The juvenility of the earth shows, that it has had a beginning or birth, and is a strong natural argument evincing the existence of a cause of its production, that is of the Deity.' P. 19.

Those of our readers who are not already acquainted with the doctor's tenets, must be astonished at his ascribing a superiority to the *bee*, the *wasp*, and the *ant*, when put in competition with mankind—a superiority accruing from the right of *primogeniture*, and greater *maturity* of powers. We confess ourselves, however, to have been not a little surprised at his conceiving the continent of America to be less ancient than those of Europe, Asia, and Africa, and especially at the proofs on which such conception reposes. The vast height of many of the primary mountains of America and the north of Europe, and the immense quantity of the shells of aquatic animals with which their summits are covered—together with the skeletons of the mammoth, and other enormous animals, which have for immemorial ages become extinct, seem to prove, in direct opposition to our author's conjecture, that here animal life originated, and that this was the quarter first peopled by sentient beings.

The matter of heat, in the language of our author, is *general repulsive æther*, as the power of gravity is *general attractive æther*; all chemical affinities, &c. being merged in the latter, as so many species of one common genus. There is also another æther, formed from the contractile power of the muscles; and this is denominated the *æther of contraction*. How much easier is it to create new names, than to communicate new instruction!—This, however, being premised, we now present to the reader the poet's theory of the origin of organic life.

“ First Heat from chemic dissolution springs,
And gives to matter its eccentric wings;
With strong Repulsion parts the exploding mass,
Melts into lymph, or kindles into gas.
Attraction next, as earth or air subsides,
The ponderous atoms from the light divides,
Approaching parts with quick embrace combines,
Swells into spheres, and lengthens into lines.
Last, as fine goads the gluten-threads excite,
Cords grapple cords, and webs with webs unite;
And quick Contraction with ethereal flame
Lights into life the fibre-woven frame.—
Hence without parent by spontaneous birth
Rise the first specks of animated earth;
From Nature's womb the plant or insect swims,
And buds or breathes, with microscopic limbs.

“ In earth, sea, air, around, below, above,
Life's subtle woof in Nature's loom is wove;

Points glued to points a living line extends,
 Touch'd by some goad approach the bending ends;
 Rings join to rings, and irritated tubes
 Clasp with young lips the nutrient globes or cubes;
 And urged by appetencies new select,
 Imbibe, retain, digest, secrete, eject.
 In branching comes the living web expands,
 Lymphatic ducts, and convoluted glands;
 Aortal tubes propel the nascent blood,
 And lengthening veins absorb the reflux flood;
 Leaves, lungs, and gills, the vital ether breathe
 On earth's green surface, or the waves beneath.
 So Life's first powers arrest the winds and floods,
 To bones convert them, or to shells, or woods;
 Stretch the vast beds of argil, lime, and sand,
 And from diminish'd oceans form the land!

" Next the long nerves unite their silver train,
 And young Sensation permeates the brain;
 Through each new sense the keen emotions dart,
 Flush the young cheek, and swell the throbbing heart.
 From pain and pleasure quick Volitions rise,
 Lift the strong arm, or point the inquiring eyes;
 With Reason's light bewilder'd man direct,
 And right and wrong with balance nice detect.
 Last in thick swarms Associations spring,
 Thoughts join to thoughts, to motions motions cling;
 Whence in long trains of catenation flow
 Imagined joy, and voluntary woe.' P. 20.

There seems to be as much skill required in putting the above phraseology of the natural historian into elegant metre, as in versifying the catalogue of ships in Homer. Darwin, like Pope, has succeeded to admiration: but praise for consummate skill is the whole to which either poet can pretend in the present instance. There is, however, a monotony, a meagre uniformity of cadence, in Darwin, which Pope does not betray; and which, considering the former made the latter his great model and archetype, is truly surprising. From page to page, and from book to book, his verses all run in couplets, not admitting, perhaps, of twenty exceptions through the entire poem before us; while the couplet itself is as little varied in its pause and cæsure, as the page in the more general flow of its periods. We refer, as an example, to the passage just quoted, in which the same balanced mechanism is continued from the beginning to the end, the accent uniformly falling on either the fourth or fifth syllable of every line, of which the former terminates with a smaller; and the latter with a full, pause. To this remark, the only exception worth noticing is in the following four verses:—

' Rings join to rings, and irritated tubes
 Clasp with young lips the nutrient globes or cubes;

And urged by appetencies new select,
Imbibe, retain, digest, secrete, eject—' p. 23.

in which the latter part of the first is continued into the second, and the accent falls on the eighth, instead of the fourth or fifth, syllable of the third line. In such an arrangement, it is obvious to the dullest ear that there is more mechanism than melody; and, notwithstanding the verbal polish with which it is laboured, the mind becomes speedily fatigued, from the very circumstance of its being speedily fatigued with every thing that is destitute of variety, whatever its intrinsic excellence or general merit.

The two chief points next insisted upon, in the course of the poem, are, that organic life, be its ramifications what they may—mucor, vegetation, reptile, quadruped, or man—originated in the same manner, and that every animal and vegetable was at first aquatic.

" Organic Life beneath the shoreless waves
Was born and nurs'd in Ocean's pearly caves;
First forms minute, unseen by spheric glass,
Move on the mud, or pierce the watery mass;
These, as successive generations bloom,
New powers acquire, and larger limbs assume;
Whence countless groups of vegetation spring,
And breathing realms of fin, and feet, and wing.

" Thus the tall oak, the giant of the wood,
Which bears Britannia's thunders on the flood;
The whale, unmeasured monster of the main,
The lordly lion, monarch of the plain,
The eagle soaring in the realms of air,
Whose eye undazzled drinks the solar glare,
Imperious man, who rules the bestial crowd,
Of language, reason, and reflection proud,
With brow erect who scorns this earthy sod,
And styles himself the image of his God;
Arose from rudiments of form and sense,
An embryo point, or microscopic lens!" p. 26.

To the commencement of this passage is appended the following note.

' The earth was originally covered with water, as appears from some of its highest mountains, consisting of shells cemented together by a solution of part of them, as the limestone rocks of the Alps; Ferret's Travels. It must be therefore concluded, that animal life began beneath the sea.

' Nor is this unanalogous to what still occurs, as all quadrupeds and mankind in their embryo state are aquatic animals; and thus may be said to resemble gnats and frogs. The fetus in the uterus has an organ called the placenta, the fine extremities of the vessels of which permeate the arteries of the uterus, and the blood of the fetus becomes thus oxygenated from the passing stream of the maternal ar-

terial blood; exactly as is done by the gills of fish from the stream of water, which they occasion to pass through them.

‘ But the chicken in the egg possesses a kind of aerial respiration, since the extremities of its placental vessels terminate on a membranous bag, which contains air, at the broad end of the egg; and in this the chick in the egg differs from the fetus in the womb, as there is in the egg no circulating maternal blood for the insertion of the extremities of its respiratory vessels, and in this also I suspect that the eggs of birds differ from the spawn of fish; which latter is immersed in water, and which has probably the extremities of its respiratory organ inserted into the soft membrane which covers it, and is in contact with the water.’ p. 26.

The latter part of this observation, respecting the chicken in the egg, seems successfully to oppose the general position in the former part, and the point principally laboured by our author, that ‘all animal life began beneath the sea.’ It is equally difficult, moreover, to reconcile the Neptunian theory, which our author is now disposed to embrace; *viz.* that the earth was originally covered with water, with the pyritic theory, or its projection from the sun, in a state of igneous fusion, with which he at first started. Many examples are brought, however, of the transformation of aquatic into aerial or terrestrial animals.

‘ After islands or continents were raised above the primeval ocean, great numbers of the most simple animals would attempt to seek food at the edges or shores of the new land, and might thence gradually become amphibious; as is now seen in the frog, who changes from an aquatic animal to an amphibious one; and in the gnat, which changes from a natant to a volant state.

‘ At the same time new microscopic animalcules would immediately commence wherever there was warmth and moisture, and some organic matter, that might induce putridity. Those situated on dry land, and immersed in dry air, may gradually acquire new powers to preserve their existence; and by innumerable successive reproductions for some thousands, or perhaps millions of ages, may at length have produced many of the vegetable and animal inhabitants which now people the earth.

‘ As innumerable shell-fish must have existed a long time beneath the ocean, before the calcareous mountains were produced and elevated; it is also probable, that many of the insect tribes, or less complicate animals, existed long before the quadrupeds or more complicate ones, which in some measure accords with the theory of Linneus in respect to the vegetable world; who thinks, that all the plants now extant arose from the conjunction and reproduction of about sixty different vegetables, from which he constitutes his natural orders.

‘ As the blood of animals in the air becomes more oxygenated in their lungs, than that of animals in water by their gills; it becomes of a more scarlet colour, and from its greater stimulus the sensorium seems to produce quicker motions and finer sensations; and as water is a much better vehicle for vibrations or sounds than air, the fish,

even when dying in pain, are mute in the atmosphere, though it is probable that in the water they may utter sounds to be heard at a considerable distance.' p. 29.

The whole is intended to insinuate, that man himself was originally one of these sub-marine microscopic animalcules; and that, by *innumerable successive re-productions, for some thousands, or perhaps millions, of ages*, and by exchanging his aquatic for a terrestrial element, in which the *blood must necessarily become more oxygenated*, he progressively possessed a *greater stimulus*, and acquired a *sensorium of quicker motions and finer sensations*, till at length he realised the form, and possessed the intelligence, which are exhibited by the human race of the present day; although, from the changes which are perpetually taking place in his constitutional texture, it is impossible to affirm that the same figure and intelligence will be exhibited by men of future ages. It may well be doubted, whether poets or philosophers possess most imagination. Homer originated mankind from the celestial regions, by means of a golden chain or ladder—Ovid, from stones—the Stoics, from fungi or mushrooms—Lord Monboddo, from monkeys—Dr. Darwin, from fishes—and the Epicureans, equally objecting to the first and last opinion,

(Nam neque de cœlo cecidisse animalia possunt,
Nec terrestria de salsis exisse lacunis)

contended that Earth, or the dry land alone, was the mother of man, and reared his embryo race in myriad little wombs, which rose in a bulbous form over her surface, and which, after their birth, were converted into the same number of lacteal breasts or udders, whence the new-born fetuses were supplied with a due proportion of food, and evinced, in consequence, a progressive increment. The hypothesis is thus elegantly given by Lucretius, v. 805.

Hoc, ubi quæque loci regio, obportuna dabatur,
Crescebant uterei terrâ, radicibus aptei :
Quos ubi tempore maturo patefecerat ætas
Infantum, fugiens humorem, aurasque petissens,
Convortebat ibei Natura foramina terræ,
Et succum venis cogebat fundere apertis,
Consimilem lactis : sic, ut nunc femina quæque
Quom peperit, dulci repletur lacte, quod omnis
Impetus in mammas convortitur ille alimenti.

Of these various conjectures, we confess we prefer that of the Epicureans: it is equally probable, and, as rendered in the verses above, certainly not less poetical or elegant.

(To be continued.)

ART. II. — *Observations on the Increase and Decrease of different Diseases, and particularly of the Plague.* By William Heberden, Jun. M. D. F. R. S. 4to. 5s. sewed. Payne.

WE are informed, in a modest advertisement, that these observations were designed for a new edition of the Bills of Mortality—a work which, with some remarks of this kind, would, we think, be highly useful. In this separate publication, Dr. Heberden disclaims any motives of vanity or self conceit; any forwardness to broach new opinions, or wish to support a favourite system.

‘ If he has stated any thing as fact, he has at least endeavoured to do it fairly; or if he has hazarded any conclusions, he has at the same time laid open the sources from which they were drawn. His object is to direct the attention of the medical world to a subject which has hitherto been very much neglected; and which appears to him capable of being employed to valuable purposes.’ p. iii.

The present is a work of labour and attention; and, though some opinions, different from the common, will of course arise in this examination, yet any degree of vanity will admit but of a poor gratification from such a laborious exercise. We may perhaps conclude with some remarks on the construction of such tables, and the very improper manner in which they have been employed, as a foundation for the calculation of annuities, and societies for the benefit of survivors. On this account, we shall not stop to examine the question, adduced by the author in the preface, whether the authority of the bills be too vague to be made the foundation of certain results, or whether authors have not built on this foundation, without sufficiently considering its real effects. Dr. Heberden concludes that—

‘ The agreement of the bills with each other, does alone carry with it a strong proof, that the numbers under the several articles are by no means set down at random; but must be taken from the uniform operation of some permanent cause. While the gradual changes they exhibit in particular diseases, correspond to the alterations which in time are known to take place in the channels through which the great stream of mortality is constantly flowing.’ p. v.

The remainder of the preface adverts to the vague manner in which these bills are often kept, and the inaccuracies to which they must be unavoidably subject.

The first part relates to ‘ the increase and decrease of different diseases;’ and, for the illustration of the subject, two tables are inserted, the first consisting of ‘ the annual christenings and burials in London for each year of the eighteenth century, together with the proportion of every thousand who have

died by bowel-complaints, small-pox, palsy, measles, or child-birth.' The second offers the weekly variation of ten different articles, for ten years—*viz.* of the whole number buried; of those under two years and above sixty, and of the numbers dying of apoplexy, palsy, or suddenly; of child-bed and miscarriage; consumption; fever; colic, flux, gripes, and looseness; measles; small-pox. Each table is extracted from the bills of mortality. From the remarks, we shall select some of the more important facts.

'The annual mortality appears by the parish clerks returns to have increased from the beginning of the century to the year 1720; to have been at its greatest height from 1720 to 1750; and from that time gradually to have decreased.' P. 30.

'It is not easy to account for the diminution of christenings between the years 1740 and 1760. But it may be observed, that the number of females buried in the same twenty years not being sensibly lessened, the defect, however that should happen, seems to have arisen from the smaller proportion among them who bore children.

'Whatever be the cause of this, the christenings appear in fact to have been the fewest at a time when the burials were nearly at the highest. Hence the difference of the numbers christened and buried is greater between the years 1740 and 1750, than at any preceding or subsequent period. This difference diminished afterwards; but still continued very considerable till about 1770. Now, it was from an average of ten years taken in this interval, namely from 1759 to 1768, that Dr. Price constructed his tables of the probabilities of life, and from which he deduced the population of London. The excess of the burials above the christenings amounted at that time to nearly one-third of the whole number of burials. At present, it is less than one-twentieth: nay, in the years 1790, 1797, and 1799, the excess was actually on the side of the christenings. Such a prodigious change ought, one would think, considerably to alter Dr. Price's conclusions. Some allowances are however to be made; particularly in consequence of an act of parliament passed in 1767, by which it is required that all parish infants shall be sent into the country in three weeks after their birth, to be nursed there till they are six years old. How many burials of children are taken out of the bills in consequence of this act, it is not easy to estimate; but that it must be a large number, is rendered probable by the remarkable decrease of those reported to die under two years of age. Between the years 1728, when the ages were first set down, and 1738, their number amounted one year with another to above 10,000; in the next deced to above 9,000; in the deced following to 7,800; and between 1790 and 1800, to little more than 6,000 annually. It is to be hoped, however, that as this decrease began to take place before the date of the act in question, so its continuance since may in part be with justice attributed to the greater salubrity of the town.' P. 32.

Having had so many opportunities of pointing out the inconsequence of Dr. Price's reasoning, on the subject of the popu-

lation of England and France, we cannot suffer the instance of disingenuity here recorded to pass without a remark. May it not, however, have been accidental? Had it stood alone, candour would have admitted the plea; but joined with so many gross instances of unfairness, of a wish to depress the power of England and magnify that of France, we think design is too obvious.

The variations under the eighth head are peculiarly striking. The average of deaths from colics, &c. from 1700 to 1710, is about 1070 annually; from 1790 to 1800, twenty only. Of the increase of deaths, since inoculation, nothing new can be said. Those from apoplexy, &c. from the beginning of the eighteenth century, have been gradually increasing, and are now nearly double what they were a hundred years ago.

The deaths from the measles have been very irregular in their numbers; and it seems probable that the scarlatina anginosa has been occasionally mistaken for the rubeola. The amount of those who died from lying-in is not estimated correctly. From the records of the British Lying-in Hospital, and that in Brownlow-street, more satisfactory and correct information is supplied. From 1749, during the first ten years, one in forty-two of the women, and one in fifteen of the children, died: the number gradually lessened; so that, from 1788 to 1798, the proportion was one in 288, and one in seventy-seven, respectively. In 1789 and 1800, the proportions were one in 938, and one in 118.

The following statement was deduced in a coarse manner, from an average of about ten years, for the purpose of comparing generally the mortality occasioned by certain diseases, at the beginning, middle, and end of the eighteenth century; care being taken in each period to select such years, in which the whole number of deaths was nearly the same, viz. about 21,000.

	Beginning.	Middle.	End.
Abortive and still-born - -	600	570	750
Colic, flux, gripes, &c. - -	1,100	135	20
Consumption - - -	3,000	4,000	5,000
Dropsy - - -	850	900	900
Evil - - - - -	70	15	8
Fever - - - - -	3,000	3,000	2,000
Gout - - - - -	26	40	66
Lunatic - - - - -	27	75	70
Palsy, apoplexy, &c. - -	157	280	300
Rickets - - - - -	380	11	1
Small pox - - - - -	1,600	2,000	2,000

To these might be added the article of convulsions. But it will appear upon enquiry, that the change has in this instance taken place in the name only, and not in the real number of deaths. There can be little doubt, but the same diseases of children, which used formerly to

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be called chrysons and infants, are now accumulated under the general head of convulsions. For we may observe the decrease of the two former articles to have taken place in a proportion very exactly corresponding with the increase of the latter.

‘ The apparent increase of the abortives and still-born will likewise in great measure vanish, if we refer them, as we ought, not to the burials, but to the births; the number of christenings, at the three periods above mentioned, bearing very nearly the same proportion to each other, that obtains in these articles. Nevertheless it must be observed, that the register of the Brownlow-street Hospital also exhibits a very sensible increase in the number of children still-born.’
p. 42.

The rickets and scrofula seem to decline; but the latter may be owing to the disinclination of avowing the complaint. From 1751, when the distillation of spirits was first restrained, and their use checked by additional duties, dropsies, and deaths from excessive drinking, have been considerably lessened. From the weekly tables of mortality, it appears that the number of deaths is greatest in January, February, and March; the smallest in June, July, and August. This must, in part, arise from the different numbers collected in the city at these different periods. We think that the rule will not be confirmed by observations made out of London; but it is apparently supported by the registers collected by Dr. Short from twenty-five different country-towns, by the registers of York, Paris, Edinburgh, and Sweden. At Marseilles and Montpellier, the periods of the greatest and least mortality differ.

Under two years of age, the greater number die in the three earliest months, or in *September* and *October*. It is remarkable that the greater number of births occur in January, February, or March. Of people above sixty, the greater number die in the coldest months; and, in different years, the greatest numbers die in the coldest years also. In very cold years, a greater number of children seem likewise to die, but by no means in so large a proportion. From apoplexies and consumptions, the chief mortality is also in the colder months. Frost appears not to be peculiarly wholesome, and wet weather not particularly noxious. To the latter proposition, we can freely assent; but we have had occasion to observe, that we have found severe and continued frosts healthy. With respect to the healthiness of warm moist winters, we think there is a fallacy, as the injurious effects are not felt till the following autumn. Rapid transitions from heat to cold are by no means so injurious as some authors have supposed.

The second part relates to the plague, in which Dr. Heberden collects much that has been already told, and adds little to our information. The extinction of the plague in England, he attributes to the fire in London; and its not returning, to the changes in our manners and mode of living, which render

us unapt to receive it. We remember observing, that, when the fear of our importing the yellow-fever was prevalent, there was really little danger, unless we could also import American constitutions; and this idea was confirmed by our having seen this fever, as described by the American physicians, in this country, but in a mild form, and not infectious. It could be evidently traced to the sea-ports, and very nearly to American ships.

Dr. Heberden seems to think the plague infectious: yet the tenor of his observations shows that it is rather communicated from the air, than from infection itself. A pestilential fever, he remarks, often precedes and is absorbed in the pestilential epidemic; nor are any very clear marks of distinction laid down. We may indeed observe, that, during the prevalence of all epidemics, every other febrile disease disappears: and this is not peculiar to the plague; for the local affection sometimes attends other fevers. Yet, on the whole, the buboes are, if not exclusively peculiar to, yet more particularly observable in, the pestilential disease; and there are many other marks of its being a distinct disorder. Our late expedition to Egypt has familiarised our practitioners to it; and they were little afraid of infection, when the disease was properly known. That it is not a putrid disease, is very evident; it is rather a highly asthenic fever, in which the patient sinks through debility, with scarcely any sign of putrid fluids. We have, however, *still* our epidemics, which occasionally distress us, and are at times fatal, though not putrid. Thus the late influenza, the *grippe* of the French, was a highly debilitating disease, and perilous from the sinking of the constitution: putrid peripneumonies have also occasionally become frequent in particular districts, and been often fatal: others might be added. Did the plague occasionally recur, these would be swallowed in its vortex; but at present they appear distinct. We mean not, however, to put them on a footing with the plague. Even the late influenza, we believe, never destroyed, in the whole kingdom, five hundred persons, if we except those who, tottering over the grave, would have fallen on the slightest attack of an indigestion or a common cold; and if, in any district of this kingdom, an epidemic become fatal to a dozen persons, the greatest alarm ensues. On the whole, we have now little to dread from epidemics, and nothing from the plague — *Suave mari magno*, &c.

We promised some observations on the construction of bills of mortality, and the improper use which has been made of them; but our article has extended so far, that we can allot but a few words to this subject. From an error in their construction, or other causes, the mortality has appeared too great; and the calculations resulting from them have hence failed. In

societies in favour of survivorship, too few have died. This, in part, arises from the calculations having been made for great cities, while the societies have admitted, indiscriminately, the inhabitants of the country. If the population had not been rated too high, the error would have been still greater. At present, we believe the deaths in large cities are considerably exaggerated, and those in the country not properly appreciated. If we were to hazard a calculation, from the average of many cities and country-towns now before us, we should be disposed to assert, that, in the whole of England, not one in forty-five dies annually. In general, however, the average has been taken much lower, and the event is the destruction of the hopes of numerous individuals. We have before us the calculation of many tontines. After about twenty years, not one quarter of the mortality, promised by numerous bills, has taken place. In one instance, three only have died, when twenty-five was the number expected.

ART. III.—*Transactions of the Linnean Society. Volume VI.*
4to. 2l. 2s. Boards. White. 1802.

WE will not delay our account of the labours of this respectable society by any formal introduction; and indeed the present volume offers no subject of preface on our part. We shall therefore follow the articles, as usual, in their order.

‘I. A Dissertation on two natural Genera hitherto confounded under the Name of Mantis. By Anthony Augustus Henry Lichtenstein, D.D. F.M.L.S. Translated from the German by Thomas Young, M.D. F.R.S. and L.S.’

Entomology must be allowed to be yet in its infancy; and each step, when carefully undertaken, and with proper views, will be of service to its progress. The separation of those species which feed on plants, and have no falciform fore-feet, (their legs being all formed for running) from the genus mantis, was first suggested by Stoll, a naturalist of great acuteness, but without education. He anticipated the genera of Fabricius; for he systematised, it is said, nearly in the same manner, without any communication with that naturalist: but, though he died before the work of Fabricius was published, he might have been informed of its substance. The coincidence is too striking to be accidental. The discrimination between the mantis and the new genus phasma, or spectre, selected from the species formerly arranged under the genus mantis, we shall select.

‘PHASMA. “Laubschrecke.”

1. *Antennæ* setaceous with longish divisions.

‘MANTIS. “Fangschrecke.”

1. *Antennæ* filiform.

- ' PHASMA. "Laubschrecke." ' MANTIS. "Fangschrecke."
2. The *head* large and oval-round; the mouth with moveable jaws and four palpi.
 3. Small reticulated *eyes* on the forehead.
 4. Three clear *stemma'ta* in a triangle between the eyes.
 5. The *body* linear, almost cylindrical.
 6. Six legs for running.
 7. The *tarsi* consist of five joints.
 8. The *hemelytra* [*deckflügel*] skinny, very short, so that they scarcely cover a third part of the abdomen. The wings at the external margin, membranous, about as long as the abdomen.
2. The *head* nodding, heart-shaped, with jaws and palpi.
 3. Two large prominent *eyes* on the sides.
 4. In most species two clear *stemma'ta* between the roots of the antennæ.
 5. The *thorax* narrow, on the back somewhat carinated, at the margin compressed.
 6. Six *legs*, the foremost with falciform hands, and a thumb of five joints at their side; the rest slender and unarmed.
 7. The *tarsi* have five joints.
 8. The *hemelytra* folded crosswise together, of the length of the wings beneath them, covering almost the whole abdomen.'

Their modes of life equally differ. The former live on vegetable food, lay their eggs, like grasshoppers, in the earth, which the female penetrates with a small style, of an ensiform figure, covered with three leaflets found on the last division of the abdomen; while the latter feed on animals, which they catch and carry to their mouths with their falciform hands, and fix their eggs on twigs, straws, &c. in regular rows or masses. The more minute differences are too long for our notice. Of each genus we have a distinct character; and the species are well discriminated, with the necessary synonyms. About seventeen new species are added; and drawings of the *P. filiforme* hecticum, and *Ortmanni*, with the *M. filum*, contribute to illustrate the descriptions. Some little difficulties arise, from the males and females of each species not being discriminated; and it is remarked that the first fifteen mantises of Fabricius are phasmata, so that this naturalist seems to have noticed a striking distinction.

' II. The Botanical History of the Genus *Ehrharta*. By Olof Swartz, M.D. F. M. L. S.'

The grass arranged under this genus was first discovered at the Cape, by Thunberg, and described and delineated by him in the Swedish Memoirs for 1774. In the same year, it was adopted among the *Nova Graminum Genera*. by the younger Linnæus; and a grass was described in the *Journal de Physique*, under the title of *trochera striata*, nearly related to the *Ehrharta*. Some time afterwards, three other species were de-

scribed and delineated by the president of the Linnæan society, the first of which was described by Sonnerat, at the Cape, in 1776, and the latter had appeared in the Linnæan supplement, with the appellation of *aira capensis*. From the similarity of this genus with the *melicæ*, our author was anxious to rescue those species which might have been confounded with them; and we find three species of *melicæ*, and two of *airæ*, now added to the genus *Ehrhata* by an examination of Thunberg's own herbarium. These are carefully described, and the distinguishing parts accurately represented. The *trochera striata* is added.

‘ III. Account of a microscopical Investigation of several Species of Pollen, with Remarks and Questions on the Structure and Use of that Part of Vegetables. By Luke Howard, Esq. of Plastow in Essex.’

It was well known that the pollen—the dust separated from the extremities of the antheræ—when wetted, would explode, and throw out minute grains, supposed to be the substance that impregnated the female organs, in order to the production of the new vegetable. Mr. Howard has now added greatly to this knowledge, though he has made some progress. He concludes, with sufficient accuracy,

‘ 1. That each grain of pollen in the anther is an organic body, variously constructed in various species, and containing

‘ a Vessels or pores capable of imbibing water, of distending thereby and contracting again when it quits them; in which particulars they resemble sponge, &c.

‘ b A parenchyma, consisting of some substance (of greater specific gravity than water, and insoluble therein), which is emitted with a greater or less degree of force when the stimulus of alcohol is applied to the absorbent vessels. This substance is either in part soluble in alcohol, or the grains contain

‘ c An essential oil or resin, to which they owe their colour and odour.

‘ 2. That there exists in the grains of pollen, in a very eminent degree, that property of vegetables called irritability, which they are capable of retaining for a certain time after separation from the anther.

‘ That alcohol is the proper stimulus by which this irritability may be excited, and the texture of the pollen in some manner developed in consequence thereof. I prefer this method of accounting for the appearances that take place when the pollen is immersed in spirit to another that might be supposed on chemical principles, being assured, that any one who has once inspected the process will be satisfied that something more than mere solution or chemical decomposition takes place therein, and that the vital principle of the pollen is the chief agent.

‘ The liquor from the tube of the pistil and the solution of sugar were, indeed, found to bring on the evolution of the pollen of *cactus Engel.* in a slower manner than spirit; but when we consider how

speedily, such matters pass into the vinous state, it seems possible that both of these might contain alcohol. Yet, it is also possible that something common to this latter substance, with the saccharine matter it is producible from, may be the real exciting cause.

'The existence of absorbent vessels in the pollen is proved by the change of form, increased transparency, and great distension produced by the water. It is remarkable, that complete saturation usually brings the grains near to a spherical shape, however remote from it their original one.' p. 70.

The existence of the parenchyma is evinced by various arguments; and the explosion will explain the different motions previous to the discharge. The particles of starch seem, from examination, to resemble pollen in its structure; and all vegetable *fæcula* seems of a similar nature. The potatoe appears only an assemblage of the grains of *fæcula*; and, when boiled or roasted, so as to become mealy, the water is absorbed in these grains, as in the pollen when moistened. Some hints, to assist the vegetable physiologist in pursuit of this investigation, are subjoined.

'IV. Observations on Aphides, chiefly intended to show that they are the principal Cause of Blights in Plants, and the sole Cause of the Honey-Dew. By the late Mr. William Curtis, F.L.S.'

This very curious and entertaining paper explains the natural history of these little insects, which very generally occasion blights. Two very singular circumstances in their oeconomy deserve notice; the one is, that they are occasionally oviparous or viviparous, as the cold is more or less intense; and the other, that the same impregnation extends its effects to perhaps more than twenty succeeding generations, without requiring to be repeated. The honey-dew is the excrement of these insects. Water does not injure them, and tobacco-smoke only is noxious. Their great enemies are the *coccinella* or lady-bird, the *ichneumon* fly, and a species of *musca*, thence called *aphidivora*. The following description of the destruction of the aphid by the *ichneumon* is highly curious.

'Another most formidable enemy to the *aphis* is a very minute, black and slender *ichneumon* fly, the *ichneumon aphidum* of Linnæus. The manner in which this insect proves so destructive to the *aphis* is different from that of the lady-bird. The female *ichneumon*, of which numbers may be found where *aphides* are in plenty, settles on a stalk, or leaf, more or less covered with them, marches slowly over their bodies, feeling with its *antennæ* as it proceeds for one of a suitable size and age; which having discovered, it pushes forward its body, or abdomen, in an incurved state, and with a fine instrument at its extremity, invisible to the naked eye, punctures, and deposits an egg in, the body of the *aphis*; which having done, it proceeds, and lays an egg in a similar way in the bodies of many others. The egg thus deposited quickly hatches, and becomes a small *larva*, or maggot, which

feeds on the substance of the *aphis*, and, having eaten the whole of it, the skin excepted, it changes to a *pupa*, or *chrysalis*; in which state when it has remained a sufficient time, it becomes an ichneumon fly, which eats its way out of the *aphis*, leaving the dry inflated skin of the insect adhering to the leaf, like a small pearl. Such may always be found where *aphides* are in plenty. We have observed different species of *aphides* to be infested with different ichneumons.

'In general the torpid *aphis* submits quietly to this fatal operation; but we have observed some of them, especially one that feeds on the sycamore, which is much more agile than many of this race, endeavour to avoid the ichneumon with great address.' p. 87.

'V. Remarks on the Genera of *Pæderota*, *Wulfenia*, and *Hemimeris*. By James Edward Smith, M. D. F. R. S. P. L. S.'

Some little confusion has arisen with respect to the genus *pæderota*, in consequence of negligence in adding the synonyms. Dr. Smith proposes uniting this genus to the *Wulfenia*, which it will readily admit, and distinguishes carefully the *wulfenia* and the *hemimeris*, as the *pæderota*, when first discovered, was referred to the latter. Two plants, which have been preposterously arranged under the genus *celsia*, are here brought back to their proper station, under that of *Wulfenia*.

'VI. An Illustration of the Genus *Solandra*. By Richard Anthony Salisbury, Esq. F. R. S. and L. S.'

This article is in Latin; and there is apparently an omission of a few words, or a short sentence, in which Swartz's name occurs. This we now mention, as we observed a similar omission in Mr. Curtis's paper. Neither omission is of consequence to the intelligent naturalist, but should have been avoided. Lamarck styles this plant a *datura*; but Mr. Salisbury very clearly shows that it is of a very different genus and family, and with great propriety commends Mr. Aiton's reserve in forming new genera. A full description of the plant, with a plate, is subjoined.

'VII. Observations on some remarkable Strata of Flint in a Chalk-pit in the Isle of Wight, in a Letter from Sir Henry Charles Englefield, Bart. F. R. S. to John Latham, M. D. F. R. S. and L. S.'

'XXI. Additional Observations on some remarkable Strata of Flint in the Isle of Wight, in a Letter from Sir Henry Charles Englefield, Bart. F. R. S. to John Latham, M. D. F. R. S. and L. S. of Romsey.'

These papers must be considered together, as on the same subject. Sir H. C. Englefield cursorily describes the strata of the Isle of Wight, before he speaks of the flint. The island is of a rhomboidal form, and its four angles are nearly in the four points of the compass. The range of chalk-hills, which nearly divide it, runs east and west; but these hills are not of equal breadth and height, nor do they lie in a straight line.

At Bembridge, where they form the eastern point of the island, they rise abruptly from the sea to a height of about 400 feet; and, bending a little to the northward, they continue of nearly the same elevation and a very narrow breadth, till they terminate at the valley through which the Medina runs. To the west of the Medina the range grows considerably wider, and is subdivided into several subordinate vallies. This additional breadth gives the southern limit a great curvature to the south, while the northern line remains nearly straight. Their elevation increases much, and at Mottiston is 700 feet. The acute and perpendicular promontory in which they terminate to the west, well known by the name of the Needles, is nearly as high as Mottiston. Besides the valley of the Medina this range is singularly interrupted by two vallies exactly similar to each other at the two ends of the island. Brading Haven renders Yaverland at the east almost an isle, and the Yarmouth inlet cuts off the western end so nearly that at high tides it is sometimes quite insulated at Freshwater Gate.

To the north of this range of chalk hills the soil is chiefly clay, with a superstratum, in many parts, of gravel. The clay is interspersed with many beds of stone of different qualities, and which appear to lie in great confusion. Of these some are grit with a slight admixture of calcareous matter; others have nearly equal parts of sand and lime, and others are purely calcareous. In the first, which are of great hardness, very few extraneous bodies appear. In the second are many fine impressions of shells, while the last are almost entirely composed of moulds of turbinated shells so as to appear quite honey-combed by them. This stone is, however, of great durability, for the walls of Cowes Castle, which was built by Henry VIII. and is exposed to the sea air from west and north, are as perfect as on the day in which they were built. Below all these strata of stone, at East Cowes, and just above a bed of black and solid clay, is a stratum of shells about two feet thick, of which a specimen accompanies this, and which is totally composed of these shells without any admixture or earth whatever. As the sea makes great inroads here, vast heaps of these shells lie on the beach, and seem just washed up by the waves, instead of being torn from their bed in the cliff. They appear nearly in the same state as those on the Hampshire coast, which have long been famous among naturalists. In the bed at East Cowes there appears however no variety; for I could see no species but what are here exhibited.

Whatever confusion in the strata appears to the north of the chalk range, or in that range itself, disappears to the south of it, where the strata are nearly in a horizontal position, and singularly regular and undisturbed. The sea coast from Bembridge south to the Needles, except in the small extent of Sandown Marsh, is every where higher than the immediately contiguous land of the island, and to the south-east rises into a vast range of hills running from Dunnose west to St. Catherine's. The substratum of these hills seems every where to be clay lying in strata of different colour and purity. The lowest is black and very hard; approaching to shale. Above this some strata have a great mixture of sand, and take the appearance of a soft stone breaking into very regular cubical forms. These strata extend over the whole southern part of the island, and terminate against the chalky range

very suddenly. Above the clay strata is a bed of stone in thin layers, and of very mingled materials, but in general very hard. Great quantities of chert or flint nodules appear in this stone. The general thickness of the stratum is from 150 to 200 feet. Above this the highest hills of the range have a stratum of chalk, not pure or white as that of the chalk range properly so called, nor producing flint so black.' P. 104.

The chalk-pit described is situated on the northern edge of the range, a little beyond the village of Carisbrook. It is chiefly remarkable from the flints lying in thin strata considerably inclined to the horizon, and their being in general powdered or bruised. The author supposes that this may be owing to the convulsion, which changed their horizontal direction. But this implies that the flint must necessarily be solid, which the mineralogist will not admit. Wallerius remarks, even of sand, that we may as well suppose quartz conglutinated sand, as the latter comminuted quartz. In the second article, some further account is given of the strata of the island, and particularly of the Needles and the pillars in the cave near Fresh Water. These appear to be siliceous vertical strata, and to have resisted the action of the water, which destroyed the softer chalk.

'VIII. Remarks on some British Species of *Salix*. By James Edward Smith, M. D. F. R. S. P. L. S.'

The British species of *salix* are not clearly understood, though Dr. Smith makes no inconsiderable progress towards this object in the paper before us.

'Some difficulties which attend the investigation of this genus are almost peculiar to it. Willows to be well understood require to be studied at three different periods of their growth; first when in flower, at which time the leaves in general scarcely appear at all; next when the capsules are fully formed and nearly ripe, and the leaves just expanded, with their stipulæ; lastly when the leaves have attained their full size, and all remains of the fructification have disappeared. In this last state the true form, and pubescence or smoothness, of the leaves is to be known; in the second the nature of the stipulæ, which frequently are very deciduous, and the figure and surface of the capsules; whereas in the first state the very discriminative and curious parts of the flower, the stamina, nectaria, and, above all, the proportion and structure of the germen, style and stigmata, are only to be learnt. I have found the last-mentioned parts so constant and important, so strongly indicative of natural subdivisions of the genus, that if we could at all times command them, they would certainly afford better characters for that purpose than the margin or pubescence of the leaves. But the dioecious nature of these plants is another inconvenience, and peculiarly militates against a general arrangement of them according to parts, which it is an even chance whether we meet with or not, and which are moreover so very transient.' P. 111.

The publication of Hoffman's very valuable work, entitled *Historia Salicum*, has given Dr. Smith advantages which the

authors of the *Flora Anglica et Scotica* did not possess; and the opportunity of examining Mr. Lightfoot's Herbarium, by which his doubtful species could be compared with Hoffman's work, still further lessened his difficulty. The assistance of Mr. Crowe, whose constant and unwearied attention has been directed to this object, appears to have been highly important. Hoffman, however, seems to have confounded the *S. purpurea* with the *S. helix*, and Mr. Curtis has followed him in his error; but the two species are now accurately distinguished. A new species is very properly styled *S. Croweana*: its properties are not valuable, and it has remained truly wild in Norfolk. The *S. phycifolia* β L. forms, according to our author, a separate species, which he styles *S. nigricana*. *S. laurina* is also a new species, but nearly related to the last. The *S. petiolaris* is also new, sent by Dr. Dickson, with the last, as of British growth. The *S. phycifolia* has been found in Britain.

'IX. Descriptions of four new Species of *Fucus*. By Dawson Turner, M. A. F. L. S.'

Our knowledge of the fuci is yet imperfect, for the appearance of these plants greatly varies at different seasons; and, in consequence of these changes, the same individual has been referred to many different genera. We regret that the author has not added the figure of the *fucus fruticulosus*, as he supposes his having engaged to introduce it has prevented its appearance in Mr. Stackhouse's third number. If we recollect rightly—for we have not the work before us—it is not inserted.

The first new species is the *fucus ruscifolius*, which greatly resembles the *F. hypoglossum*; but its claims to a specific distinction rest on the constant appearance 'of curious lines of concatenated veins.' These are quite pellucid, running from the midrib to the margins of the leaf in parallel lines, and intersected with joints. Other marks of distinction are added; but for these, and the remarks on what appear to be the organs of fructification in this species, we must refer to the volume.

The *F. cranulatus* is a species brought from Portugal, but found also on the shores of Dover: the latter, however, is arranged as a variety only, till it is better understood. This species forms a connecting link between the *F. erispus* and *rubens*. The colour, moreover, differs from that of every other British *fucus*: it seems perennial, and probably flowers in the autumnal months.

The third species is the *F. clavellosus*, which has been confounded with the *C. kaliformis*, though the latter is found on the western, and the former on the eastern, coast. The description of the last has been so modified, as to include the first; and few authors having seen both, the error was not

discovered. The fourth was found by, and is denominated from, Mr. Wigg. It is very rare, and its proper place is between the *F. pedunculatus* and *asparagoides*.

'X. Description of *Callicocca Ipecacuanha*. By Felix Avelar Brotero, Professor of Botany in the University of Coimbra, F.M. L.S.'

This is certainly the plant which affords the ipecacuanha of the *Materia Medica*—a subject on which botanists and physicians have been long in doubt. A full description is illustrated by a plate.

'XI. Observations on the *Curculio Trifolii*, or Clover Weevil, a small Insect which infests the Heads of the cultivated Clover, and destroys the Seed. In a Letter to Thomas Marsham, Esq. Tr. L.S. by William Markwick, Esq. F. L.S. With additional Remarks by Mr. Marsham.'

'XII. Further Observations on the *Curculio Trifolii*. In a Letter to William Markwick, Esq. F. L.S. by Martin Christian Gottlieb Lehmann, M. A. of Gottingen.'

This destructive little animal is the *curculio trifolii* of Linnaeus—in the amended entomology of Fabricius, removed to the genus *attelabus*. The description we shall select.

'*Curculio Trifolii*. Cur. ater, rostro porrecto, pedibus ferrugineis: plantis nigris.

'Long. corp. $1\frac{1}{2}$ lin.

'Habitat in trifolio.

'Descrip. Corpus atrum. Rostrum thorace paulo longius. Antennæ piceæ. Thorax punctulatus. Elytra striata. Pedes ferruginei, plantis semper nigris; est ubi tibiis nigris variat. Abdomen niveum.' p. 146.

This mischievous insect, whose history is given in the twelfth article, is devoured by many of the sparrow tribe, as, in its perfect state, it attaches itself to the bark of trees; but we are not yet sufficiently acquainted with it, to guard against its depredations.

'XIII. Description of *Brotera persica* and *Mustelia eupatoria*, two new Plants cultivated in the Botanic Garden of Halle, by Curt Sprengel, M.D. Professor of Botany in the University of Halle.'

These descriptions do not admit of abridgement.

'XIV. Observations on the Hinges of British bivalve Shells. By Mr. William Wood, F. L.S.'

Of this very curious paper it is impossible to convey the slightest idea by an abridgement, or without the assistance of the plates.

'XV. Catalogue of the more rare Plants found in the Environs of Dover, with occasional Remarks. By Mr. Lewis Weston Dillwyn, F. L.S.'

We find nothing of particular importance in this list of plants.

‘ XVI. Description of some singular Coleopterous Insects. By Charles Schreibers, M. D. Deputy Professor of Natural History in the University of Vienna.’

Of these insects, the *lucanus æneus*, the *scarabæus proboscideus* (belonging to Fabricius’s second family of *scarabæi*), the *cetonia Philippii* (*scarabæus* L.), *silpha lacrymosa*, *clerus fasciculatus* (*attellabus* L.), *prionus lepidopterus* (*cerambix* L.), *cerambix giraffa* and *sichtellii*, and *scarites Schroferi*, are from New Holland. The *scarabæus dytiscoides* from Brasil. The minuter observations would detain us too long, and can only be read with advantage in the author’s own words.

‘ XVII. Description of *Menura Superba*, a Bird of New South Wales. By Major-General Thomas Davies, F. R. S. and L. S.’

We have already noticed this truly superb bird, and have nothing to add, except that the difference in form between the male and female seems to be very inconsiderable. The coloured plate is greatly superior to prior representations of the *menura*.

‘ XVIII. On the *Doryanthes*, a new Genus of Plants from New Holland, next akin to the *Agave*. By Joseph Correa de Serra, L. L. D. F. R. S. and L. S.’

The beauty, the shape, the height, and the general elegance of this flower, entitle it to particular regard; and the smallest parts appear to preserve the principle of life so tenaciously, that it may be easily propagated. The *agave* and the *Fourcraea* seem to have the nearest affinity to it.

‘ XIX. Observations on several Species of the Genus *Apis*, known by the Name of Humble-bees, and called *Bombinatorices* by Linnæus. By Mr. P. Huber, of Lausanne in Switzerland.’

This very elaborate paper, in the French language, extends to eighty-eight pages, of which we shall endeavour to give an account, as concise as is consistent with perspicuity; for much is new; and Réaumur, to whom we are indebted for all that we know on the subject, has left many facts undetermined.

We shall not stay to describe these animals particularly; but may remark, that naturalists seem to have greatly increased the number of species by not distinguishing the males from the females—the working bees of each sex from the others. The female alone is furnished with a sting; and hence the common error that humble-bees do not wound: the wound, however, is said to be slight, though we once felt it pretty severe from a bee much weakened. The females can dart their poison to some distance. It appears to be an acid, but does no injury without the puncture. Their characters, in general, are detailed very fully; and the author next describes all the species found in the

neighbourhood of Lausanne, viz. the *A. lapidaria*, *terrestris*, *hortorum*, and *muscorum* Linnæi. Four others are not referred to any systematic author's appellations. M. Huber has not been able to discover characters less fugitive and uncertain than the colour and the hairs; but he found, that, when the insects are old, they lose their brilliancy and colour, and that their hair grows grey, like that of animals. While the black hairs, however, become grey, the scarlet change to yellow and white. In time, these also are lost. Many other changes are mentioned, which tend to multiply, unnecessarily, the number of species, and to disguise those already known.

'I have remarked,' adds our author, 'an analogous fact among different species of ants. The males and females are born with wings. Soon after their copulation the males die, and in a few days the females lose their wings. On the most accurate examination of their nests, not a single winged insect is to be found. I do not know the number of days in which this mutilation is accomplished, but I believe it is not more than a month.'

The subterraneous cavities in which the nests of the humble-bees are found, and the formation of the cavity which they usually inhabit, are next described. A description of the subterraneous nests follows. In the early period, a single female only is traced, who appears to be the common mother. At a subsequent one, the females are numerous, and all the working bees are by no means neuters. They are, in general, larger than the males. The different species of humble-bees do not differ in their manners.

Our author next speaks of the wax of these animals; and we find the number of working bees less numerous than of the honey-bee, their materials less choice, and their works less delicate. The wax is brown and soft; the pollen, preserved in their magazines, yellow and friable: from experiment, it did not appear that this substance was necessary for the production of wax, but that it was furnished by their saccharine food very rapidly, and was probably a secreted fluid. The queen-mother produced this wax in a greater proportion than the working bees.

The fifth chapter is on the manner in which these bees employ their wax in building. The industry, activity, and the works which they complete, are in a greater proportion than their numbers; and, when confined, they employ with success the materials within their reach.—The sixth chapter is on their laying eggs. The working bees devour the newly-laid eggs with great eagerness, while the mother endeavours to secure them; and the species would be soon at an end, if this voracity continued; but, after two days, the eggs are no longer an object of their appetite, and the mother can leave them in safety.

The seventh chapter is on the worms of the humble * bee, and the food with which they are nourished. Their food seems to be the pollen, occasionally mixed with honey. In their growth—the subject of the following chapter—the cell is enlarged in proportion to the increase of size; but this is not owing to their feeding on its substance, but to the distension from the bulk. The injury done in this way to the cell, by splitting it longitudinally, is constantly and carefully repaired by the working bees.

M. Huber next describes the cocoons of silk, which the worms spin previous to their metamorphosis, their construction, and the manner in which the perfect insect escapes. In these respects, he corrects some errors in Réaumur's accounts. In the tenth chapter, he treats of the use of these cocoons when the bee has escaped. They divide this receptacle horizontally a little above its greatest convexity, and it then forms a truncated egg. The texture is close, and rendered more so by the wax with which they are covered. This structure adapts them for their future use—viz. that of holding the pollen and honey for their successors.

The eleventh chapter is on the males and females, and their situation subsequent to their fecundation. The males seem to live but a single summer; the females remain in a torpid state during the winter, and are revived by the early warmth of spring. They complete the object for which nature designed them, and leave a place for their successors.

Among bees, one alone is the queen, and the rest labourers, though there are many who, if properly fed, may become queens in their turn. The labourers, however, differ in their forms from the queen; but, among the humble bees, the prolific insects are equally or more active than the working ones, and the latter differ only from the former in being less in size. All the working bees are not neuters, but those designed for the continuation of the species are hatched later in the season. The others are occasionally impregnated; but they produce males only, from which the breeding bees become mothers, and continue the species. The queen, we know, is increased in bulk by a peculiar nourishment, or, as our author styles it, *royal bouillie*. His reflexions on this subject are too singular to be overlooked.

‘ It is not indeed impossible that one kind of food may be more favourable than another to the increase and perfection of the sexual organs, and the form of the individual. But how can we conceive that

* Is not this appellation erroneous? Should it not be *bumble-bee*, from the noise it makes when on the wing? It is certainly so called by the vulgar in many country places. Though the epithet *humble*, or *humming*, in the present instance, may be derived from the same buzzing.

it will change the passions, the instinct, and the manners, of insects originally alike? How can we conceive that a female destined to enjoy love, to feel jealousy, to be revengeful and idle; that such a female, or rather the foetus of such an insect, can become a working bee, zealous for the defence of the community; deprived of the pleasure which nature refuses to none of her children, though freed from the pains of a laborious delivery; full of address; dexterous in taking care of the young, in collecting honey from the flowers; able to make wax; to construct the pyramidal bases of the hexagonal cells; to guard the queens, whose rivals they might have been, had the organs of generation been sufficiently developed; and charged to destroy, at a given period, the males, who could not then have excited their jealousy? These are real metamorphoses: will chemistry explain them? will it ever explain by what magic the difference of nourishment can produce so complete a change in the instincts, the tastes, and the habits, of the insect? We may still doubt, till reason and philosophy enlighten us.'

The journal follows, and some 'conjectures' conclude the work; but we have already rested on it, our readers may perhaps think, too long: we differ from them; for the account is curious, and in a great measure new.

'XX. Botanical Characters of four New-Holland Plants, of the natural Order of Myrti. By James Edward Smith, M.D. F.R.S. P.L.S.'

This may be considered as a supplement to a paper in the third volume of the Transactions. The species are *leptospermum grandifolium* and *imbricatum*, *melaleuca squarrosa*, and *eucalyptus marginata*.

'XXII. Description of a new Species of Viola. By Thomas Furlly Forster, Esq. F.L.S.'

This is the *viola concolor* from North America; but, as it has flowered very seldom, it is not clear that it is really a *viola*. The whole genus is confused, and crowded with species which do not probably belong to it. The *V. lanceolata* of Gmelin is not the same flower as Kalm distinguished by that name in Canada; and the *V. grandiflora* of the gardens is not the same to which Linnæus has given this trivial appellation. It is a new species, which Pallas brought from Siberia, and is called, by our author, *V. Pallasii*.

'XXIII. Description of the Fruit of *Cycas revoluta*. By James Edward Smith, M.D. F.R.S. P.L.S.'

It is impossible to give an adequate idea of the magnificent spectacle which this fruit affords, without the plate; and this must be much inferior to the fruit itself, though drawn with great spirit and accuracy by Miss North. The fruit ripened at Farnham, in the collection of the bishop of Winchester. The plant itself resembles the *zamia*, and forms, with it, a natural family between the *palmæ* and *filices*.

‘ XXIV. Species of Erica. By Richard Anthony Salisbury, Esq. F. R. S. and L. S.’

Our author, who prefers the Latin language as the vehicle of communicating his observations, does not profess an entire monography of the heaths, but to correct the idle, and often erroneous, appellations of the gardeners, which Wildenow has sanctioned in his late publication. The common heath is referred to a new genus called *calluna*. Another new genus is the *salaxis*, which contains four species resembling the *erica scoparia*. The species are well arranged, and described with true botanical accuracy; and the synonyms selected with great precision and propriety. The whole article is excellent, but will admit of no analysis.

Some facts from the minutes of the society, a continuation of the catalogue of the society's library, and a list of the donors, conclude the volume.

ART. IV.—*The Transactions of the Royal Irish Academy.*
Vol. VIII. 4to. 1l. 4s. Boards. Payne and Mackinlay.
1802.

THIS volume is divided, as usual, into three departments; those of science, polite literature, and antiquities. In the first, a very considerable proportion is furnished by the president, Mr. Kirwan, himself a host, and whose productions always bear the stamp of judicious discrimination and scientific research.—We shall follow the articles in their order.

‘ I. Observations on the Proofs of the Huttonian Theory of the Earth, adduced by Sir James Hall, Bart. By Richard Kirwan, Esq; LL.D. F. R. S. and P. R. I. A.’

The geologic theory of Dr. Hutton is not new in our journal. We early noticed it, and entered our protest against it, founded on a close observation of different countries. Mr. Kirwan, Mr. Jamieson, and almost every philosopher of eminence, has joined in this opposition, with the exception of Mr. Playfair and sir James Hall. The defenders of Dr. Hutton adhere to him with a firmness, almost bordering on pertinacity; and, though the latter dissents from Dr. Hutton in some particulars, he still appears a strenuous assistant. Mr. Playfair's sentiments we shall notice in our account of his work lately published; and sir James Hall we shall attend to in our review of the fifth volume of the *Edinburgh Transactions*.

The present article relates to sir James Hall's experiments, detailed in the third and fifth volumes of the last-mentioned collection. The first is an attempt to assimilate the fusion of quartz, in felt spar, to the solution of salt in water, which is separated by freezing the water. The analogy appears, how-

ever, to be very imperfect, as Mr. Kirwan has clearly shown. Another experiment relates to the different phenomena of glass, when cooled after melting, either slowly or rapidly: in the first case, it loses all its vitreous properties, and becomes opaque, white, and refractory; in the second, it resumes them. In fact, in the former instance, the glass is decomposed; the flint separates, and gives the milky colour, in consequence of the volatilisation of some of the alkali: in the latter, there is no time for the separation of the flint to take place.

Granite is an aggregate stone consisting of quartz, felspar and mica; of these the most fusible is undoubtedly the felspar, and the quartz the least; let us then to indulge the worthy baronet suppose all three in perfect fusion in a high degree of heat, and afterwards slowly cooled, and thus each (though vouched by no experiment) gradually reproduced; the quartz, with the exception of the proportion thereof which enters into the composition of felspar and of the mica would undoubtedly crystallize first on the smallest diminution of heat, and, being congealed in a medium still in a liquid state, I do not see why it should not form regular crystals, which nevertheless scarce ever occur in granite except in cavities. Over this, and after a considerable interval of time, the mica should also be regularly crystallized, and last of all, the felspar should coalesce and congeal, (at least in the baronet's supposition) in regular crystals; now as the crystallisations of these three species of stone take place each at a distinct portion of time, each should occupy also a distinct portion of space, the first set of crystals being lowest, the next over that and the last uppermost, as we find to happen when salts of very different solubility and yet in equal quantity are dissolved and crystallised in water, or when substances of different degrees of volatility are sublimed by fire. Now, among the immense masses of granite that have been observed and examined in various parts of the globe, not above half a dozen have occurred in which the three constituent parts of granite were regularly crystallized, very few in which distinct layers of each were seen, and none at all consisting of distinct regular crystals of each, superimposed on each other. On the contrary in far the greater number of granitic masses the three above named constituent masses lie intermixed with each other in the most confused and irregular manner, and without any appearance of regular crystallization; insomuch that none can say, from bare inspection only, which was crystallized first, and which last,—nay granitic masses not unfrequently occur, in which it is evident that the mica must have crystallized contemporaneously with the quartz, for in breaking the quartz part flakes of mica are found within it. See 6, Sauss. § 1621.

Lastly, I must add, that even on the supposition that distinct crystals of quartz, felspar and mica could be produced by fusion, they still would be far from resembling those we are acquainted with, which essentially contain some particles of water, as I have elsewhere shewn. p. 9.

Some other very decisive observations on this subject follow, on which we need not enlarge. Indeed, we are less inclined to

do so, as our ideas of the formation of granites differ from those of Mr. Kirwan; and we have already stated our leading principles in reviewing that author's Essays.

The experiments published more lately are next the object of Mr. Kirwan's remarks. Grunstein was first vitrified by a strong heat, and rapidly cooled. It was first softened, and then soon became hard; at least, it was found to resemble porcelain, and to be more refractory than before. When this glass was cooled slowly, it looked like whinstone: the fracture, instead of being partly striated, and partly foliated, was rough, stony, and crystalline, with a number of shining facettes intermixed, *'and a few crystals in the cavities, produced by the air-bubbles.'* In these experiments, Mr. Kirwan shows very satisfactorily that some decomposition actually takes place in the first instance; and, in the second, that it is not a vitrification, but a change to a kind of enamel, the nature of which he explains. We should add, that the circumstance of the cavities would be decisive, as they are never found in whinstone, so that it could not be volcanic. The shining facettes are only incipient crystallisations, when the affinity of the alkali is lessened, and the earths begin to assume their solid form. But, notwithstanding these appearances, the distinctions between natural whins and these artificial ones are so striking, as to leave no difficulty in the decision. The second criterion we have long since pointed out, as a decisive mark of distinction between traps and lavas.

1° The natural whins, particularly amygdaloids (vulgarly called toadstones) frequently contain calcareous spar and zeolyte; now as the former contains fixed air, and the latter a notable proportion of water, I hardly think sir James, who professes not to agree with Dr. Hutton in all points, will allow these to have been vitrified or fused.

2° The natural whins, according to Dr. Kennedy's statement, lose five per cent. of water and other volatile matter when heated to redness. It is not said whether the artificial lose any part of their weight by such treatment, but it is plain they would not, since even the lavas of Catania and Piedemonte, though of ancient date, lost none, as Dr. Kennedy expressly notices, and has thus afforded an excellent criterion for distinguishing the long contested origination of these substances.

3° As sir James has neglected giving a complete account of the external characters of the natural whins, which were the subject of his experiments, as also of the regenerated or artificial whins derived from them, and as I have not myself seen them, it is difficult for me to compare them with each other, and would indeed be impossible if some account of them had not been given by Mr. Pictet in his valuable *Journal Britannique*, copied into the 5th vol. of the new *Rozier's Journal*, p. 313. It is the result of the examination both of the natural and artificial whins by the Society of Natural History at Geneva.

As to the natural grunstein, No. 1, they remark that it betrays

not the least mark of an igneous origin, but that the whins which sir James produced from it had every distinctive character of a lava, and even of a porous lava.

'The basalt (or rather trapp) on which the castle of Edinburgh stands is of a compact structure; the artificial produced from it, sir James tells us, so greatly resembles it both in colour and texture that it would be difficult or perhaps impossible to distinguish them, but for a few minute air bubbles, distinguishable in the artificial. Neptunists will however consider this as a leading character of distinction. The mineralogists of Geneva add, that the colour of the artificial is deeper, and its hardness greater than that of the natural. If the specific gravity and other characters of both were given, it is probable that other differences might be perceived. It is only in these characters that any difference can be expected, as the internal composition must be the same in both.

'Of the remaining artificial whins I can give no account, their external characters having been omitted; I cannot however pass over the general inferences that sir James deduces from his experiments, namely, "that the arguments against the subterraneous fusion of whinstone, derived from its stony character, seem now to be fully refuted," for not to repeat what has been already said, that many of them contain substances whose existence is incompatible with that hypothesis, I must farther add that the upright state in which many of them exist, for instance, the basaltic pillars of Staffa, and of the Giants Causeway, and of many other countries, the basis they rest on, sometimes granite, sometimes gneiss, sometimes coal or limestone, and the total absence of all signs of the operation of fire, forbid us to entertain any doubt of their production in the moist way. Nay the college of Dublin now possesses fragments of basaltic pillars in which marine shells are imbedded; if such evidence can be resisted it is in vain to seek for greater.' r. 23.

'II. An Illustration and Confirmation of some Facts mentioned in an Essay on the primitive State of the Globe. By Richard Kirwan, Esq; LL.D. F.R.S. and P.R.I.A.'

Our author, in a former essay, had contended that some portion of land had probably emerged from the waters, before the creation of fishes. This position has been denied. In proof of the Mosaic account, Mr. Kirwan alleged that no petrifications were found incorporated in masses of stone, in countries elevated more than 8500 or 9000 feet above the actual level of the sea. Since that time, it has been asserted, by the author of the *Histoire du Monde primitif*, that Don Ulloa found shells imbedded in stones, at the height of 14220 feet above the level of the sea in Peru; and Don Ulloa has asserted the same in his late work—*Mémoires philosophiques*, &c. It is, then, Mr. Kirwan's object to show, that, in reality, the spot alleged is not nearly so high; or, whatever be its height, that these shells are the remains of the deluge. The former point is rendered highly probable, by comparing the different parts of the description; and the error is supposed to be derived from a

mensuration of the height by the barometer. Quicksilver was not, at that time, purged of air, by boiling in the tube; and a very little air remaining, would expand greatly at that elevation, and proportionally depress the mercury. The place where the shells are found cannot, when the requisite deduction is made, be more than 8200 feet above the level of the sea. The second position is proved, by petrified wood being traced with the shells; and La Pérouse, who found shells on Mont Perdu, at the height, it is said, of nearly 10,000 feet, found with them also the petrified bones of marine animals.

‘ III. An Essay on the Declivities of Mountains. By Richard Kirwan, Esq; LL.D. F.R.S. and P.R.I.A.’

This is a very curious paper. The western sides of mountains are, in general, the steepest, when the mountain runs east and west; and the southern, of those that run north and south. These particulars our author explains very minutely, from the double motion of the ocean; *viz.* that from east to west, the present course of the tides; and the other from north to south. As, from its extent, we cannot enter into the detail, our objections to this second direction of the currents must be reserved till some future opportunity. We have often suggested, in this journal, that the direction of the bays, and inland seas, seems rather to show a motion from the equator to either pole; and this motion, combined with, or in opposition to, that of the tides, will, we think, explain all the varieties met with more satisfactorily than our author’s system. The whole of this essay is particularly ingenious and scientific.

‘ IV. Of Chymical and Mineralogical Nomenclature. By Richard Kirwan, Esq; LL.D. F.R.S. and P.R.I.A.’

Mr. Kirwan’s remarks are chiefly designed as a defence of his own nomenclature, and a reply to the objections offered by the French chemists to his changes. We fully agree with him in one point, that the changes have been too general and too rash. Like brother Jack, in tearing off the lace, they have injured the cloth; and, to be as unlike that rogue Peter as possible, they have assumed a new garb, which requires years to study. When Icarnt, another lesson will remain; *viz.* to re-acquire the language which they have thus supplanted; or the works of Stahl, Beecher, and Boyle, with all the chemists of the old school, must be renounced. We have already noticed this subject, however, in our review of the new edition of the Edinburgh Pharmacopœia, which has lately reached us; where Herod is out-Heroded, and reform is carried to its highest pitch—almost, indeed, to the confines of confusion. Mr. Kirwan’s remarks are highly proper; and, but that they would lead us too far, might be the subjects of some particular observations. But while we admit the merit of these remarks, and, in general, of Mr. Kirwan’s improvements of the nomenclature, we may be

allowed to question their expediency; and, while the French school of chemistry, with its language, retains its power, it may perhaps be better to err with this establishment, than to be right alone. To be generally intelligible, we should use common language.

‘ V. A Description of a reflecting Level or an artificial Horizon for taking Altitudes of the celestial Bodies, &c. on Land by Hadley’s Quadrant, with some Remarks on different Levels. By the Rev. James Little.’

The principle of our author’s improvement is the adaptation of an artificial level to Hadley’s quadrant, to take altitudes on land. In using it at sea, the water affords the level. The instrument is ingeniously contrived, and promises to be highly useful. It is impossible to convey an adequate idea of it without the plate.

‘ VI. On the Naturalization of Plants. By John Templeton, A.L.S. Communicated by the Bishop of Clonfert.’

Our author gives some highly-proper and judicious directions respecting the method of naturalising plants to soils and temperatures different from their own. These we cannot abridge; but may remark—what our author has perhaps not so fully insisted on as he might—that plants may be rendered capable of sustaining considerable degrees of cold. Cold alone is seldom very dangerous; but the bad effects arise from cold succeeding a moist or rainy period. We have seen geraniums bear the winter without shelter, by only covering the earth around with a perforated board, to admit the rain but sparingly. Mr. Templeton has not, however, wholly omitted this part of the subject; and we shall select what he has said respecting climate.

‘ The laurustinus is one of those plants that were introduced to Ireland before green-houses were known, consequently planted in the open ground, and experience shews that it is seldom hurt by frost. By it we find that some plants, which to appearance are not fitted for our climate, do yet outlive our winters; and that, without a knowledge of their native stations, we may sometimes suppose plants to be tender which are really hardy: thus the laurustinus is unhurt by frost in Ireland until the cold exceeds that of its own climate. The buddlea globosa and fuschia coccinea are other instances of plants, that without a knowledge of their native climate, Chili, we would not suppose capable of being naturalized to ours. Yet is the buddlea seldom injured by our cold, and the fuschia, although killed to the ground by the winter’s cold, sends forth abundance of shoots which attain the height of three feet in summer, and are decorated with its elegant flowers, which are larger and much more brilliant than ever they are when confined in a house.

‘ And there is little doubt but [*that*] many plants of Chili, and even those which grow within the tropics, when found near the elevation of perpetual frost, would bear the cold of Spitzbergen; for on the tops of mountains are found the plants of the plains of more northern latitudes. Thus is the salix herbacea of Lapland and Spitzbergen found

on the tops of Mourne mountains at about the elevation of 2,500 feet. On the Serra of Madeira, latitude 32° , $38'$, and elevated 5,162 feet, is found the *erica arborea*, of the neighbourhood of Genoa, latitude 44° , $25'$. Therefore as the temperature which prevails at the elevation of 5,162 feet, in latitude 32° , is found nearly to correspond with that of 51° north: the *erica arborea*, which grows at that elevation in latitude 32° , will find a climate suited to its nature in latitude 51° . But as the before mentioned plants have a considerable range of latitude, it may be cultivated farther north when the soil and situation are favourable. At James Holmes's, esq. on the eastern shore of Carrickfergus Bay, four miles north of Belfast, there is a plant in the greatest vigour at the present time (July 1799) which has now stood uninjured three as severe winters as Ireland ever experienced, viz. 1794, 5, 1797, 8, and 1798, 9.' P. 124.

' VII. Description of an Apparatus for impregnating Water and other Substances strongly with carbonic acid Gas. By the Reverend Gilbert Austin, M. R. I. A.'

This union is effected by compression, by means of a piston, which combines a much larger portion of fixed air with the water, than in the usual method. Some force is always requisite, for very little air unites with water, from affinity; but, in Nouth's machine, the only power employed is the force of the air issuing through the capillary tubes.

' VIII. Analysis of Turf Ashes. By Lord Tullamore, M. R. I. A. Communicated in a Letter to the Reverend Doctor Elrington.'

It was, we believe, generally known that turf-ashes did not produce kali, or soda, in a pure state; and we once encountered some unexpected opposition, from offering this as an objection to an author's remark. Lord Tullamore found the *white* peat exhibited no separate alkali, but sulphat of soda only: the red ashes contained muriat of soda. In Mr. Jamieson's experiments, the salt appeared to be sulphat of magnesia.

' IX. A Memoir of the Mines of Glan, the Royalty of Richard Martin, Esq; By Monsieur Subrine, Engineer to the King of France.'

This memoir contains a very minute description of different strata; but it cannot be easily followed in an abridgement; and the observations are chiefly of local importance.

' X. Remarks on some sceptical Positions in Mr. Hume's Enquiry concerning the Human Understanding and his Treatise of Human Nature. By Richard Kirwan, Esq; LL. D, F. R. S, and P. R. I. A.'

The singular skepticism displayed in Mr. Hume's metaphysical works has long engaged the attention of numerous philosophers; and, in more than one tract, he has been completely refuted. Mr. Kirwan, with whom we do not always coincide on metaphysical subjects, reasons in this article with singular

force and perspicuity. The opinions of Mr. Hume, which he attacks, are the following:—

‘ 1°. That beings of any kind may start into existence without the intervention of any efficient cause:

‘ 2°. That the connexion between phænomena and their supposed causes can in no case whatsoever be traced by reason, but in all cases is inferred merely from experience:

‘ 3°. That inferences from experience are themselves unsupported by any solid reason, for that none can be assigned for expecting similar effects from similar causes, but the mere custom or habit of seeing them conjoined:

‘ 4°. That belief is not an act of judgment, but a particular species of sentiment or feeling:

‘ Lastly, That fallacious as all experimental reasoning may be, yet the violations of the laws of nature (the existence of which laws can be known and inferred only from experience) cannot be rendered credible in any case by any human testimony whatsoever.’ p. 158.

In the refutation of the treatise ‘On Miracles,’ a work which Mr. Hume contemplated with peculiar complacency, Mr. Kirwan follows him step by step: the most prominent passages, the hinges on which the whole hangs, and which are consequently often repeated, he replies to in the following very satisfactory manner:—

‘ 1°. A constant fallacy lurks in our author’s application of the term *experience*; sometimes he applies it to our own past or actual experience of which we have a metaphysical certainty: sometimes to that of others only, and not our own, of which we can have at most only a moral certainty; and sometimes he denotes by it a mere conformity to past experience, either of our own or of others, which is often attended with physical or moral certainty, and often with bare probability: these different senses he dexterously shifts and employs as best suits his purpose.

‘ 2°. The radical error that pervades the whole of this essay, and is indeed the corner stone on which his whole theory must rest, even if the equivocal use of the term *experience* had been avoided, consists in ascribing the same immutability to the laws by which corporeal nature is governed, as to those which are inherent in the nature of moral agents. Knowledge of the former is conveyed to us chiefly by experience; that of the latter arises partly from experience, but being homogeneous with, and analogous to our own feelings, partly also from consciousness: the former are clearly discerned to proceed from the power and wisdom of the author of nature, which experience itself shews us not to require their absolute immutability in all possible circumstances. Thus no law has ever been considered less mutable than that of the descent of bodies when unsupported, yet exceptions to it have at last occurred, not only through the now well known, but hitherto inexplicable, powers of magnetism and electricity, but also in the adherence of the hardest polished bodies to each other; and to what degree, on what occasions, and in what circumstances the most general laws of nature may still be found to vary, or to have varied,

we are profoundly ignorant. But with regard to the laws that originate in the nature, and are essential to the constitution of rational agents, particularly of the human kind, the case is very different; though they also often restrict, qualify, or modify each other to a surprising degree, yet the extent, to which, in consequence of these modifications, the apparent anomalies of human conduct can reach as long as men retain the use of their reason, is perfectly known, and aberration beyond this limit being inconsistent with rational nature must be deemed impossible.

‘ If therefore the laws of physical and those of moral nature be in any case so opposed to each other, that both cannot be reconciled, but one or other must be deemed to have been infringed, it is easy to discover which of them, the one being absolutely, the others only hypothetically inviolable, namely, in certain known circumstances.’
P. 176.

‘ **XI. Synoptical View of the State of the Weather in Dublin in the Year 1800.** By Richard Kirwan, Esq; LL.D. F.R.S. and P.R.I.A.’

The highest point of the barometer, 30.66, was observed on the seventh of July and the ninth of October, the wind, at each time, in different parts of the south-west quarter. The lowest point was 29.7 on the eighth of November, wind variable, E. S. and N. W. The mean of the year was 29.978: the thermometer was from $81^{\circ} 5'$ to 23° ; the mean 47.819: the mean of April 45.65; the rain, 23.567. The rainy days were 197; of which, snow fell on ten. April and June were the most rainy months, July and August the driest. The prevalent winds were from the west. In the year 1801, the barometer, when at its highest point, rose to 30.76 on the seventh of April, wind west: at its lowest, it was 28.80, the twenty-sixth of September, wind north; the mean 30.032. The thermometer was from 75° to 23° ; the mean 29.278: the heat of April 45.205. The rainy days were 175. The months in which least rain fell were April, June, and August, in which last there was none. The other months, particularly July, were very wet: the quantity of rain, however, was only 21.9658. The prevalent winds were westerly. Thunder and lightning occurred in July and October.

‘ **XII. Observations on Calp.** By the Honourable George Knox, M.R.I.A.’

Calp is the black quarry-stone of Dublin, resembling in its properties argillaceous earth. A hundred parts, however, contain 68 of carbonate of lime, 18 of silex, $7\frac{1}{2}$ of argil, 3 of carbon and bitumen, 2 of oxyd of iron, $\frac{1}{2}$ of water. This is, nevertheless, scarcely consistent with what is said in the first part of the article, that it does not burn to lime. Calp is found under successive strata of limestone; and the latter seems to degenerate imperceptibly into it. Most of the limestone in this neighbourhood presents sulphurated hydrogen. The Lucan waters con-

tain hydrogen and azotic gas. This latter offers, in a gallon, of carbonated lime, 11 and a half; of carbonated soda, 19 and a half; of sulphur, 8; muriat of soda, 2; carbonat of magnesia, three-quarters. The carbonat of lime is held in solution, by an excess of carbonic acid, amounting to about sixteen cubic inches in a gallon. The sulphur is in a state of sulphurated hydrogen.

XIII. On the Orbits in which Bodies revolve, being acted upon by a centripetal Force varying as any Function of the Distance, when those Orbits have two Apsides. By the Reverend J. Brinkley, A.M. Andrews' Professor of Astronomy in the University of Dublin.

This article will not admit of abridgement.

As we find it impossible to conclude the volume in a single article, we shall vary its contents, by turning to the department of polite literature, reserving the antiquities for the close. This class contains two essays by Mr. Preston; viz. 1. 'On the Choice of Subjects for Tragedy;' 2. 'Reflexions on the Peculiarities of Style and Manner in the late German Writers, whose Works have appeared in English, and on the Tendency of their Productions.'

The object of the first essay is to oppose an observation in a periodical journal, that recent events are not the proper subjects of tragedy. In opposition to this remark, the examples of Æschylus and Sophocles, of Seneca in Octavia, of Shakspeare, in the wars of the houses of York and Lancaster, Henry VIIIth, &c. of Dryden in Amboyna, of Rowe in Tamerlane, &c. are successfully adduced. The law was originally promulgated, with a reference to the subjects of the epos.

In the second essay, Mr. Preston combats, with singular force and success, the strange conduct of the modern German dramatists, and ridicules the sentimental bombast and the absurd improbabilities of their stage, while he reprobrates, in the most indignant style, their artful sophistry, their apologies of the worst crimes, the varnish of sentiment, with which they gloss over the most atrocious villanies. Their plagiarism from the English authors is properly noticed. Mr. Preston tells us, that he is unacquainted with the German—a circumstance we should have otherwise discovered, and which has led him into some trifling errors, though it has prevented him from detecting some absurdities still more striking, some artful glosses of a worse tendency, than any which he has noticed. The most terrific incident of Burger's Leonora occurs in the 'Suffolk Miracle.'

It may be remarked, as another peculiarity of the German writers, that amidst their love of horrors and their affectation of the sublime, they have had the singular felicity of finding sources of the great, the terrible and the pathetic in all that is commonly held to be

little, contemptible and ridiculous; and, descending a step below domestic tragedy, they have introduced a new kind of drama, which, for want of a more appropriate term, may be called *straw tragedy*, and which climbs into the garret, or dives into the cellar, for its heroes and heroines, and is founded on the loves and heroic acts of beggars and bunters, of thieves and cut-purses, of tailors and seamstresses; on such transactions as an insurrection of journeymen against their employers, which has furnished Mr. Foote with his 'Tragedy for warm weather.' The incidents, which to an English writer appear highly ludicrous, and become the ground-work of a Beggars' Opera, are adopted by a German and become the subject of an horrible tragedy, full of portentous incident and deep distress.—Macheath and his gang soar into the clouds of bombast; they moralize on the inequality of human conditions, and consider themselves as the vicegerents of Providence, commissioned to rectify the caprices of fortune. Polly Peachum and Lucy Lockitt perplexed in the extreme, between disinterested love and tender friendship, resolve, at the same moment, on the most heroic sacrifices, and mutually determine, each to devote herself for the happiness of her lover and her rival. The combat of friendship and generosity is carried on, through many high-wrought scenes; at last, the young ladies agree to end the sentimental contest, by poisoning themselves and their lover, and all three expire together embracing and embraced. Lockitt informs against old Peachum, who is broken on the wheel, for the amusement of the audience. Macheath's band set fire to the prison, and so the piece concludes.' p. 24.

* This ambitious spirit of the German writers occasions, in all their productions, another trait of family resemblance, which is excess; a straining at something superlative, an attempt to surpass nature, that produces only contorsion and grimace. Their incidents are in excess, of horror, and of burlesque, that exhibit revolting spectacles or contemptible farces. Their personages are also in excess; there is nothing of the just size or proportion of nature, but all are giants or dwarfs. There is no true delineation of character. All the lines are aggravated, all the features are overcharged into caricature. Their heroes and heroines are Bedlamites; their comic characters merry Andrews and cinder wenches. When they would depict passion, excess, excess still predominates. They want the keeping, the reserve, the chastity of manner inseparable from probability and nature. Their virtues attempt to rise to something super-human, and fall into their contraries; they are lost in the clouds of romance and extravagance, or involved in the mazes of chimerical and unintelligible refinement. Their dramatic exhibitions of vice are monsters redeemed by no virtue; they carry their malignity and guilt to an excess unexampled in the history of our species, and only to be found in what fancy may have feigned of the diabolical nature.

' Abominable, unutterable, and worse
Than fable ever feigned or fear conceived.
Gorgons, and hydras, and chimeras dire !

The unwearied predilection for a display of the most atrocious crimes is peculiarly characteristic of the German muse; and is naturally con-

nected with what we have already noticed, a fondness for the exhibition of dreadful spectacles,

‘ Verbera, carnifices, robur, pix, lamina, tædæ.

‘ The want of moderation is particularly observable in the affectation of excessive feeling, of tenderness and sensibility in the extreme; of *naïveté* and simplicity, without bounds. Innumerable instances of this occur in most of the German compositions with which we are acquainted. This sentimental style, this rage of being very very natural, even to a degree of artificialness that is disgusting, predominates too much in the best German writers, such as Gæthe and Wieland, and abounds in almost every page of Kotzebue. The German writers, not satisfied with this display of excessive tenderness and sensibility, seem to consider the representation of passion as the great business of a poet, and the impassioned vehement style as his great perfection; and in the attempt to pourtray passion and feeling there is no discretion; these writers are all for a raging vein, a part to tear a cat in. They tear the passion to tatters, to very rags. It is not merely that sorrow is sunk, in such a superabundance and complication of calamity, such an excess of torment as real life never experienced, and human nature could not endure; that love is sublimed into frantic ravings and fiend-like jealousy, and breathes nothing but poison, poeniards and self-destruction; that in the magnanimous, the heroic, the fierce, the vindictive, all is effort, and you perpetually see the writer standing on tip-toe, strutting and straining to reach something extraordinary; but the Germans, in their pursuit of the sentimental and impassioned, write, as if they sought to persuade themselves and their readers, that the indulgence of passion is the great business of life and the great privilege of humanity.’ P, 29,

Our author moreover—and his remarks merit particular attention—finds in the German dramas those innovating principles, to which all our late misfortunes may be traced. The restraints of law, of government—the gradations in the ranks of social order—the unequal distribution of property—are the subject of perpetual declamation and resistance.

‘ Every motive is inculcated, which may induce men to be discontented, with the government under which they live, or, indeed, with any government, and to become active partizans of anarchy and disorder. The miserable condition of the many, the luxury, the pride, and avarice of the few, the insolence of office, the corruption of courts, the crimes and vices of kings and sovereigns, the wickedness and oppressive arts of their ministers, are themes of constant declamation, and are painted in the blackest shades of exaggeration. Many of these things we may potently believe, but we hold it not honesty to have them set down. The precepts of morality, the rules of decorum, established customs, received opinions, and even the principles and sanctions of religion are treated with contempt, and exploded as vulgar errors, and priestcraft, fitted only to impose on weak understandings, and overawe little minds. The doctrine of absolute decrees and fatalism, the irresistible power and unquestionable dominion of pas-

sions are inculcated; and their influence and sway held up to view, as a full excuse for the broadest deviations from rectitude, the grossest enormities of conduct. The heroes are robbers, cut-throats, suicides, poisoners and parricides. The heroines are devoid of chastity, the slaves of passion, fearless of shame, unawed by God, they talk blasphemy and call it sentiment. The blasphemous exclamations against Providence, in the *Leonora* of Burger, the ferocious and criminal rhapsodies of Charles de Moor and his associates, in the *Robbers*, and particularly the Minister throughout, may serve to establish and illustrate my assertions. In fact, the writers of the German school seem to imagine, that, as the imitative arts have the physical power of representing objects good and bad, pleasing and hideous, so, their professors have the dangerous privilege of exhibiting to public view every object, that lies within the compass of physically possible representation, without regard to the principles of sound morality, or the rules of correct taste, which forbid the representation of some things, as licentious, and criminal; of others, as too horrid and disgusting.
P. 44.

These are strong colourings; but, on the whole, they are fair representations, and this essay merits considerable commendation. It is, perhaps, too much dilated, and wants that comprehensive energy which would make it more striking, which would add momentum and effect to doctrines which require, in these times, the strongest support. We have dwelt longer on it, in order to extend, if possible, the sphere of opinions so truly judicious, at a period so necessary for their propagation.

(To be continued.)

ART. V.—*Commentary intorno all' Istoria della Poesia Italiana, ne' quali si ragiona d' ogni Genere e Specie di quella, &c.*

Commentaries on the History of Italian Poetry; containing an Examination into its different Orders and Species, written originally by G. M. Crescembini, and re-published by T. J. Mathias. 3 Vols. 12mo. 1l. 4s. Boards. Becket. 1802.

FEW writers in the class of polite literature have composed more voluminously than Crescembini; and still fewer of those who have composed so voluminously, have either deserved or obtained the same success. The Commentaries here re-published by Mr. Mathias constitute but a part—yet, perhaps, the most entertaining part—of a work composed by Crescembini, in six volumes, quarto, of which the third edition was published at Venice, in 1731, by Lorenzo Basegio, and entitled *Istoria della volgar Poesia*—History of Tuscan or Italian Poetry. These Commentaries are introduced by an address from Mr. Mathias to poetic and learned English readers: it is written

in the Italian language, and with his accustomed facility and enthusiasm for Italian literature. To this is subjoined a life of the original author, composed by the abate Michel Giuseppe Morci, from which we shall select the following narrative.

Crescembini was born October 9, 1663, of a noble family, in Macerata: he was christened Gio. Maria: but, being in after years displeased with so ungrammatic a termination in his name, he changed it to Gio. Mario. He received his education in a school of the Jesuits, in his own country; and, having afterwards resided with an uncle at Rome, who had acquired much reputation as a barrister, he initiated himself into the profession of the law: but his attachment to more pleasant studies prevented him from paying a requisite attention to this abstruse science; and, in spite of the admonitions of his uncle, and the prospect of success which was fairly presented to him, he soon withdrew from the bar altogether, and totally devoted himself to polite literature. He now became acquainted with a variety of men of letters, both of his own age and more advanced in life, and especially with Vincenzo Leonio, a man deeply versed in the sciences, and whose philological labours are well known and admired, even in the present day. It was a custom with Crescembini, and many of his literary friends, to retire in the summer evenings from the city, into some sequestered spot in its vicinity, and there amuse themselves with an alternate recitation of some favourite pieces of Italian poetry. It happened that, during one of their meetings, a companion, whose name is not recorded, was so transported with the beauty of a light pastoral effusion, which was, on this occasion, rehearsed, that he suddenly exclaimed, 'Methinks we have this day recalled Arcadia into existence.' The exclamation was heard with rapture by every one; and Crescembini was so struck with it, that he immediately began to consider of planning, in conjunction with his friend Leonio, an academy which should bear the name of Arcadia, and the members of which should call themselves Arcadian shepherds, and should each assume a name descriptive of some place in this region of ancient poetry. The institution was soon completed; and was opened October 5, 1690, by a convention of fourteen of the most renowned scholars of the city of Rome, of whom the greater part have obtained immortal fame by their writings. Their first academical meetings were held, either in the forest of the Padri Minori, on Mount Gianicolo, or in that of St. Peter, in Montorio; and so universal was the applause with which these first attempts were received, that many of the chief ranks in literature and nobility contended for the honour of being admitted members of the institution. All Italy was pleased with the idea: Crescembini, who was universally regarded as its founder, was elected keeper (*custode*) of this new establishment. A purer taste, derived

from its labours and exertions, was soon generally diffused throughout the whole country; and innumerable associations of a similar kind, on both sides of the Alps, were speedily produced, holding a communion with the parent lodge, submitting to its authority, and readily receiving its laws. The life of Crescembini was devoted to a promotion of the prime object of this philological establishment; and the learned Commentaries, of which the present work consists, were written, in conjunction with many other exercises of a like nature, with this express view. Crescembini composed also in verse, as well as in prose: but, notwithstanding the purity of taste, and excellence of fancy, which are displayed in all his productions, his poetic effusions have been uniformly regarded as inferior in merit to his prose compositions. His volume of Rhymes, however, which was published under the title of *Arcadia*, was considerably prized in its day, and even attained a third edition. About the middle of life, he entered into the church, and was elected canon of Santa Maria, by pope Clement XI, who, as well as his two successors, Innocent XIII and Benedict XIII, successively testified for him the highest esteem and friendship. Crescembini had the honour, moreover, of a very extensive foreign connexion and patronage; and among his correspondents were the king of Portugal, the queen of Poland, her son prince Alexander Sobieski, Cosmo grand-duke of Tuscany, the elector of Bavaria, several of the dukes of Parma, prince Eugene of Savoy, Zondodari grand-master of Malta, and many others of equally elevated rank. He died unexpectedly at Rome, March 8, 1728, universally lamented, after having been for thirty-eight years keeper of the Academy of Arcadia.

The work before us is divided into six books, and each book sub-divided into a great variety of chapters. Book I treats of the origin of the Italian or vulgar poetry, and examines, at full length, its orders of versification, of rhyme, and style. Book II investigates the different kinds of lyric compositions which passed from Provence into Italy. Book III examines the different kinds of lyric compositions invented by the Italians. Book VI exhibits the origin and different kinds of Tuscan dramatic poetry. Book V, the origin and present state of vulgar epic poetry. Book VI treats of various other modes of vulgar poetry which bear an equal relation to all the species hitherto noticed; and also of a variety of other matters which relate to the same subject.

In the times, says our author, in which the court of the Neapolitan monarchs was held in Sicily, towards the close of the twelfth century, originated this vulgar poetry, which by some was called Italian, and by others Tuscan; and which, at first, as indeed happens to every thing else, was regarded as of little or no value, being merely introduced for the purpose of pleasing

the fair-sex, who far more readily listened to the songs of their lovers, when addressed to them in their native tongue, than in Greek or Latin; which, although not diminished in value, were in these days allotted to graver and more important subjects. And hence it occurs, that we still meet with Greek and Latin compositions of the bards of Sicily, but not with productions in their own language; the latter, from their trivial merit, having in no instance descended to posterity. From the Sicilians, the Italians learned to poetise in their own tongue; and this tongue, like the art of poetising itself, they derived from the former. The Sicilians, who introduced the art of modern or vulgar poetry into Italy, derived it, according to our author, from the Provençals or Troubadours. Of this, there is little doubt: for it is highly probable that the vernacular poetry of most modern European nations is attributable to the same source; and that, scattered over Gascony, France, Italy, Spain, Artagon, and England, these traveling minstrels, under the various names of Troubadours or Trouveres, Jongleurs, Cantadours, Violars, and Musars, first reduced to metre the different languages of the countries through which they wandered. We should add, that they seem to have made their earliest appearance in the province of Provence, towards the close of the tenth century, and that they were uniformly denominated Provençals, from this circumstance. It is nevertheless asserted by Castelvetro, that the Sicilian minstrels were the elder of the two, and taught the art of poetry to the bards of Provence—an assertion, however, which is altogether untenable, since we are still in possession of Provençal specimens, of high cultivation and polish, of as early a date as the twelfth century, while the earliest specimens of the Sicilian Muse which have descended to us, do not reach beyond the end of the fourteenth, and beginning of the fifteenth, centuries; and are, at the same time, rude and barbarous efforts, and afford evident testimony that the metrical art of the Sicilians was, even at this time, in its infancy. Among the most celebrated Provençals of the twelfth century, were Arnaud Danielle and Joseph Rudelle, the merits of the former of whom are thus established, by the immortal testimony of Petrarch, in his *Triumph of Love*.

Fra tutti il primo Arnaldo Daniello,
Gran maestro d' amor, ch' alla sua terra
Anco fa onor col dir pulito e bello.'

All early modern versifications were, in the opinion of our author, derived from good Latin poetry, as the Latin was from good Greek; and, although, in the decline and mutilation of the Latin tongue, its accuracy of quantity was altogether lost, it still retained a degree of harmony in the regularity of its measured feet, to which, at this period, was added the new grace

of terminating rhymes, constituting a versification which was first introduced by the Provençals into their own tongue, and which from the Provençal passed into the Italian. The Latin hexameter verse, however, was soon broken into a variety of little verses, or versicles (*versetti*); and Crescembini contends (and supports his opinion by examples from Nostradamus, Dante, and others) that, even in the time of the *Troubadours*, this variety extended from trimeters, or versicles of only three syllables, to hendecameters, or verses of eleven. We have some doubt, however, whether these latter verses did not in every instance consist of two metrical lines united into one, the former containing five syllables, and the latter six, or *vice versa*; and we are supported in this hesitation, by the belief of Castelvetro, that such was their arrangement. Instances of this kind are not uncommon in our own language, and even in verses of less length. Thus, in the termination of Gray's *Bard*, in which the first and third of the verses quoted consist in reality of two lines each, though generally written and regarded as one;

‘ Enough for me, | with joy I see,
The different doom our fates assign:
Be thine despair, | and sceptred care,
To triumph and to die, are mine.’

We have examples still in existence of the extension of Provençal poetry to verses of even more than eleven syllables: but it is probable that all these are of a date considerably below the twelfth century; and our author has in consequence omitted to notice them in the chapter to which we now refer.

The short or broken versicles of the Provençals do not appear to have continued long in favour with the earliest writers of Italian poetry: they gradually sunk into dis-esteem; and were at length so utterly disliked, that all the compositions of Petrarch will not supply us with an instance of a verse below an heptameter, or one of seven syllables. In this respect, the Italian taste appears to have differed essentially from the English, which furnishes us, from the first introduction of vernacular poetry, down to the last century, with versifications of every length, from the trochaic trimeter, or versicle of three syllables, to the heroic of ten, twelve, and even fourteen; of which two last species the *Polyolbion* of Drayton, and the *Homer* of Chapman, will furnish us with undeviating examples.

It was in the fifteenth and sixteenth centuries that the Italians began to discover much taste for Pindaric, Anacreontic, and dithyrambic poetry; and the disused versicles of fewer than seven syllables were here occasionally employed with considerable felicity. The success, indeed, that attended their introduction into these classes of metre, induced many poets to try their effect once more in tragic and heroic verse: but the at-

tempt seems almost universally to have been disapproved; and the very excellent *Canace* of Sperone Speroni, which abounds with versicles of this description, has never acquired the fame to which it is entitled, from the use of this defective metre alone.

In the latter days of Provençal poetry, we have already noticed that several writers discovered a taste for a verse longer than the hendecameter, or common Italian heroic of eleven syllables; and this elongated metre was revived by the Italians themselves, according to our author, about the latter end of the fifteenth, or the beginning of the sixteenth, century: yet even this attempt does not appear to have been attended with much success. It commonly consisted of a twelfth, though sometimes of a thirteenth, fourteenth, or even sixteenth, syllable, with the acute accent falling, in the first instance, on the eleventh, and in the last on the fourteenth, or antepenultima; and constituted a hypermeter, or redundancy of measure, which by the Italians was denominated *sdrucchiolo*, or a slippery verse. Alessandro de' Pazzi, who flourished about the middle of the sixteenth century, composed whole tragedies and comedies with the first of these hypermeters, or the verse of twelve syllables. The following examples, of which the former is extracted from *Pantaffio*, and the latter from Luigi Olamanni, sufficiently explain our author's meaning.

'Pe' falli de' folli, che son troppo felli
Che fanno le fische con fisca favella.'

'E' mi conviene ogni mese, com' or, venire a rendere
I miei conti in villa a Simone, il qual sempre dubita,
Che tutti i fattor c' hanno le sue faccende in mano, il rubino, &c.

In our own language, we have also verses of a similar description; and we shall better illustrate the above to the English reader, by an instance or two selected from our own poets, than by a literal version of these couplets themselves. Our dramatic pieces, even to the present day, abound with verses of a simple redundant syllable: thus Addison—

'Tis the Divinity that stirs within us,
'Tis Heaven itself that points out an hereafter.'

So, frequently, in our didactic poems, even when subject to the control of rhyme, as in the following couplet of Pope:—

'Worth makes the man, and want of it the fellow:
The rest is all but leather and prunello.'

Here the redundancy consists of but one syllable, and consequently pairs with the former of the two Italian examples. In

the following, which is from the Mausoleum of Mt. Hayley, it extends to two, and of course matches with the latter.

‘ But I taught him to change the loose laugh of futility,
For the sweet melting tear of refined sensibility.’

Occasionally, however, among the Italian poets of as late a date as the sixteenth and seventeenth centuries, we meet with a verse of this length, and even extending to not less than sixteen or eighteen syllables, without any *sdrucchiolo*, or redundancy whatever. Of these, many examples are to be found in Ludovico Zuccolo; and, among the rest, the following:—

‘ Non da terrena musa, non da fallace imaginato nume,
Come già feci errante, chieggio, signor, la sospirata aita ;
Solo in te suo principio, fine avrà in te de le mie labra il suono.’

Crescembini, however, agrees with Zuccolo in regarding every verse of this unconscionable longitude, as a compound or combination of two or more versicles, and seems to coincide with him in the following observation:—‘that, although he perceives rhythm, or number, in the members of each verse, he cannot ascertain any thing of the kind in the verse taken as a whole; whence’ says he, ‘I manifestly conclude that we had much better denominate such lines *congeries of verses*, than verses alone:’—così evidentemente vengo a concludere, che abbiano piu tosto a nominarsi *congerie di versi*, che versi. The same has been often noticed respecting the verses of our own ancient poets of a similar, or nearly similar, length. Thus the verse of fourteen syllables, which occurs in Warner’s Albion’s England, as follows—

‘ Three people have as many times got and forgone this shore :
It resteth now yee conquer it, not to be conquered more—’

would, in a modern dress, be divided into two verses each, of eight and six syllables alternately, in the ensuing manner:—

‘ Three people have as many times
Got and forgone this shore :
It resteth now ye conquer it,
Not to be conquered more.’

And hence the reason why, in the general course of this kind of alternate metre, we only meet with rhymes to the second and fourth versicles, and none to the first and third, which, under the old arrangement, terminate in the middle of their respective verses. In Arabic and Persian, this mode, of writing a couplet in a single line, is continued to the present day, without variation. Thus, as an example may be taken from any period, we select the following from the renowned elegy of Tarafa, one of the writers of the Moallakat.

وفي الحيّ احوي ينقض الهرل شادن
ضظاهر سبطي لؤلؤوز برجد

which, in classical prosody, would run thus:—

Wāfīl hai | iāhwāyān | fōdhō'lmērol | āshādīnōn

Modhāhēr | ōsimthālū | luīnwā | zābārgīdīn

'A black-eyed fawn, with pearls and emeralds gay,
There played; and plucked the berry's purple spray.'

All these different branches of superabundant metre were nevertheless disapproved, as equally inelegant, unfortunate, and even monstrous; and Claudio Tolomei contrived a new order of versification, and one which, in the language of Ruscelli, was to have lifted poetry out of the hands of artisans, women, and children, and effectually discriminated the learned from the unlearned. This consisted in a re-introduction of the old Latin harmony and cadence, and especially in the use of the hexameter and pentameter verse. The plan of Tolomei was adopted and followed, for some time, by many of the literati of his age: but this also gradually fell into dis-use, as inconsistent with the genius of the Tuscan tongue.

Mr. Crescembini now proceeds to a description of the different orders of versification admitted in the present, or rather in his own day. These he divides into the two grand classes of blank verse (*versi sciolti*) and rhyme; respecting which, we unite with him, in believing the latter to have been the elder of the two. The former he subdivides into three species—that of hendecameter, or of eleven syllables, which, notwithstanding the rival claims of Giovanni Rucellai, Sannazzaro, or even Luigi Alamanni, was, in all probability, the invention of Trissino, towards the beginning of the sixteenth century; hendecameter, with a redundant syllable, or the *sdrucchiolo*, which our author attributes to Ludovico Ariosto, who was contemporary with Trissino; and that in which the hendecameter and heptameter, or verses of eleven and seven syllables, are intermixed, which was also introduced about the same period, but by a disputed inventor. Rhyme-poetry, among the Italians, both is at present, and always has been, more common than blank verse. Mr. Crescembini divides it into regular and irregular, both being of nearly equal standing, and almost as old as the very commencement of vulgar Italian poetry of any kind. The tide of opinion, however, ran so much in favour of regular rhyme, in the earlier æras from their common birth, that, towards the close of the fifteenth century, it had almost supplanted its rival upon every occasion: the Canace of Speroni at this period, never-

theless, recalled it into notice; and Alessandro Guidi has given it a fashion which it will not readily lose. Regular rhyme has, nevertheless, been at all times more common, and conceived to possess a higher degree of perfection. Mr. Crescembini divides it into two classes: the one with invariable, the other with variable, harmony; meaning, by the former, those compositions in which verse corresponds with verse, rhyme with rhyme, and even pause with pause; and, by the latter, those in which the correspondence of pause with pause is dispensed with. It is the first which constitutes the true perfection of Tuscan poetry, and which, under the form of terzets, quartets, quintets, sestines, and octaves, has been, with but few variations, applied to all Italian canzoni and canzonetti, sonnets, simple and duplicate ballads, and madrigals.

Our author closes his first book with a brief account of the different styles of writing which were progressively adopted by the bards of his own country, from the earliest origin of vulgar poetry, to the æra in which he wrote himself. He observes, that, after the rude and unadorned diction of the earliest poets of Italy, the language acquired its first appearance of dignity under the plastic hands of Guido Guinizelli, by the introduction into his rhymes of the sentiments of the Platonic school; and, immediately afterwards, by the exertions of Dante, who made it a language of philosophy; but that its prime reputation and glory were derived from the labours of Cino da Pistoia and Petrarch, and especially of the latter, who gave it its finest and most laboured polish. This polish, however, from the depraved taste of subsequent ages, it has frequently been in danger of losing: it continued to lose it, till the age of Lorenzo de' Medici, who, in conjunction with Agnolo Poliziani, restored it to all its splendour. It shortly afterwards, however, sustained a still deeper decline, by the barbarous intermixture of the Lombard with the Tuscan dialect, and the absurd and affected orthography of Tibaldeo, Cornazanno, and many others of the same school; and seldom recovered much of its essential glory, till the age of Bembo, Guidiccioni, Sannazzaro, Casa, and their illustrious coevals of the sixteenth century. Finally, it received its utmost purity and exquisite appropriation to heroic subjects, from the immortal genius of Ariosto, and of Torquato Tasso.

The remaining books, which treat of the different orders, together with their respective regulations, of the compositions which have been derived from the Provençals, of those invented by the Italians themselves, and the laws to which they are subject, are so truly vernacular, that we could scarcely hope to render an epitome of them acceptable to the English reader. They are, in every instance, however, most exquisitely diversified by examples, selected with equal erudition, precision, and taste, and offer to the student of the Italian tongue a

frivolities, absurdities, and defects, have uniformly attached to it.

‘ There is reason, however, to think that the author would have rendered it much more interesting, and have carried it to a higher degree of perfection, had he lived in an age more enlightened and better informed in regard to the mathematics and natural philosophy. Since the death of that mathematician, indeed, the arts and sciences have been so much improved, that what in his time might have been entitled to the character of mediocrity, would not at present be supportable. How many new discoveries in every part of philosophy? How many new phenomena observed, some of which have even given birth to the most fertile branches of the sciences? We shall mention only electricity, an inexhaustible source of profound reflection, and of experiments highly amusing. Chemistry also is a science, the most common and slightest principles of which were quite unknown to Ozanam. In short, we need not hesitate to pronounce that Ozanam’s work contains a multitude of subjects treated of with an air of credulity, and so much prolixity, that it appears as if the author, or rather his continuators, had no other object in view than that of multiplying the volumes.

‘ To render this work, then, more worthy of the enlightened age in which we live, it was necessary to make numerous corrections and considerable additions. A task which we have endeavoured to discharge with all diligence.’ Vol. i. p. vi.

With such a determination, and with such means to execute it as M. Montucla possessed, it was impossible that such a work should pass through his hands without obtaining considerable improvement. He threw the whole into a new form, correcting the absurdities, and rejecting the frivolities, which Ozanam, or his editors, had introduced; and not only arranged, in a more judicious order, the materials which lay before him, but, from his own capacious stores, supplied others of equal value and importance. In this state of the work, it was deemed worthy of an introduction to the British public; and, accordingly, the translation was undertaken by the present editor, who has both improved the work by his own emendations, and increased its utility by the addition of a variety of interesting articles. An early edition of the ‘*Récréations*’ was, indeed, translated into the English language many years since; and we have also seen a little volume under this title, published at least a century ago, which, though in itself curious and amusing, is, in comparison with the volumes now before us, trifling and contemptible.

We now proceed to the contents of the present work. The first volume is occupied by arithmetic and geometry. Of arithmetic, the different kinds and systems are explained; and accounts are given of the most singular properties of numbers, short and curious modes of computing by arithmetical machines,

and Napier's rods. The principles of combinations and progressions are laid down with clearness and precision, and exemplified in a great variety of curious problems resulting from the subjects, with a selection of examples for exercise. These are followed by political arithmetic, including whatever is most interesting with regard to population, the duration of human life, &c. In geometry, we meet with the various properties, constructions, transformations, and measures, of geometrical figures; the quadrature and rectification of the circle; a number of remarkable problems respecting the lunules of Hippocrates, &c. The volume terminates with a collection of very curious problems, without demonstrations, for the purpose of exercise. M. Montucla observes, very justly, that they are rather simple and elegant, than difficult; although some of them are not unworthy the attention of the experienced geometrician or analyst.

From this volume we select the following extract, by way of showing the manner in which the work is executed. The author, after treating of the different kinds of arithmetic, thus remarks on the duodenary system, or that formed upon a series of *twelves*, as the system now in use is founded upon a series of *tens*.

‘ It is not improbable that the duodenary system would have been preferred had philosophy presided at the invention; for it would have been readily seen that *twelve*, of all the numbers from 1 to 20, is that which possesses the advantage of being small, and of having the greatest number of divisors; for there are no less than four divisors by which it can be divided without a fraction, 2, 3, 4 and 6. The number 18 indeed has four divisors also; but being larger than 12, the latter deserves to be preferred for measuring the periods of numeration. The first of these periods, from 1 to twelve, would have had the advantage of being divisible by 2, 3, 4, 6; and the second from one to 144, by 2, 3, 4, 6, 8, 9, 12, 16, 18, 24, 36, 48, 72; whereas, in our system, the first period, from 1 to 10, has only two divisors, 2 and 5; and the second, from one to a hundred, has only 2, 4, 5, 10, 20, 25, 50. It is evident, therefore, that fractions would less frequently have occurred in the designation of numbers in that way, namely by twelves.

‘ But what would have been most convenient in this mode of numeration, is that in the divisions and sub-divisions of measures, it would have introduced a duodecimal progression. Thus, as the foot has by chance been divided into twelve inches, the inch into twelve lines, and the line into twelve points; the pound would have been divided into twelve ounces, the ounce into twelve drams, and the dram into twelve grains, or parts of any other denominations; the day would have been divided into twelve equal portions called hours, the hour into twelve other parts, each equal to ten minutes, each of these parts into twelve others; and so on successively. The case would have been the same in regard to measures of capacity.

Should it be asked, what would be the advantage of such a division? we might reply as follows. It is well known by daily experience, that when it is necessary to divide any measure into three, four, or six parts, an integer number in the measures of a lower denomination cannot be found, or at least only by chance. Thus the third or the sixth of a pound averdupois does not give an exact number of ounces, and the third of a pound sterling does not give an integer number of shillings. The case is the same in regard to the bushel, and the greater part of the other measures of capacity. These inconveniences, which render calculations exceedingly complex, would not take place if the duodecimal progression were every-where followed.

There is still another advantage which would result from a combination of duodenary arithmetic, with this duodecimal progression. Any number of pounds, shillings, and pence; of feet, inches, and lines; or of pounds, ounces, &c. being given, they would be expressed as whole numbers of the same kind usually are in common arithmetic. Thus, for example, supposing the fathom to consist of twelve feet, as must necessarily be the case in this system of numeration, if we had to express 9 fathoms, 5 feet, 3 inches, and 8 lines, we should have no occasion to write 9f. 5f. 3in. 8li. but merely 9538; and whenever we had a similar number expressing any dimensions in fathoms, feet, inches, &c. the first figure on the right hand would express lines, the second inches, the third feet, the fourth fathoms, and the fifth dozens of fathoms, which might be expressed by a simple denomination, for example a perch, &c. In the last place, when it might be necessary to add, or subtract, or multiply, or divide similar quantities, we might operate as with whole numbers, and the result would in like manner express, according to the order of the figures, lines, inches, feet, &c. It may easily be conceived how convenient this would be in practice.' Vol. i. p. 5.

Notwithstanding all these advantages, and though philosophy might, if at first appealed to, have established such a system as this, we conceive it not very likely that the deep-rooted customs and prejudices of mankind will ever be so far removed, as that they will be persuaded to adopt the duodenary arithmetic in the place of those methods which time has consecrated, and practice made familiar.

The subjects of the second volume are mechanics, optics, acoustics, and music. On the first of these we meet with a great number of well-selected and interesting problems, with the general principles of the science, and accounts of the most celebrated machines. A valuable history is also given of the attempts which have been made to produce a perpetual motion, in the course of which many curious facts relating to the subject are developed. Water-wheels, steam-engines, celebrated clocks, &c. as the next objects of consideration, are described with ability, and explained with clearness.—In optics, the most material discoveries are detailed, and applied to many curious purposes.—Under the heads acoustics and music are included the principles of the formation and propagation of sound, the

phænomena depending on them, the effects of harmony, explanation and comparison of ancient and modern music, description of musical instruments, the properties of each, &c. all which are detailed in a manner at once engaging and explicit.

The third volume comprehends astronomy, and the astronomical part of geography; chronology; gnomonics, or dialling; navigation; architecture; and pyrotechny, or the art of making artificial fire-works. On all these subjects, except chronology, the work of Ozanam has been very much altered and amended: the article on astronomy is enlarged and corrected: those on dialling, navigation, and architecture, comprising the general principles and the most useful information on the subjects they relate to, are chiefly original, having been supplied by M. Montucla himself.

The fourth volume is devoted almost entirely to physics, or natural philosophy, in all its branches. Here we have, in the first place, an accurate statement of the best known properties of fire, air, water, and earth; to which succeed experiments on air, and hydraulic recreations; the history of thermometers, barometers, and hygrometers, with the method of constructing them; an account of air-pumps, water-pumps, siphons, and fountains; observations on the divisibility of matter, the tenuity of light, of odours, &c.; particulars respecting comets; explanation and history of intermittent springs; phænomena of ice, methods of producing it, &c. &c. These are followed by a treatise or dissertation on the magnet; one on electricity; and one on chemistry; in which these subjects are handled with as much ability as appeared to be possible within such limits as correspond to the other departments of the work.

To this volume are added two supplements, the first of which treats of the different kinds of phosphorus, both natural and artificial; and the other of the pretended perpetual lamps, of which an historical account is given, and an exposure of the chimerical principles on which the pretension is founded.

From this volume we make the following extract, on the *luminous appearance of the sea*.

‘ Though navigators must have observed this phenomenon for many centuries past, as it is common to every sea, and there is scarcely any climate where it does not, under certain circumstances, present itself, it appears that very little attention has been paid to it till within a late period. Most sea-faring people believed, that this light was merely the reflection of that of the stars, or that of the vessel itself; others, considering it as a real light, imputed it to the collision of sulphur and salts; and, satisfied with this vague explanation, they scarcely condescend to pay attention to the phenomenon. As it is highly worthy of profound research, and is attended with very remark-

able circumstances, we shall here give a description of it, as it appeared to us on our passage from Europe to Guyana, in the year 1764.

‘ I do not recollect that we beheld the sea luminous till our arrival between the tropics ; but at that period, and some weeks before we reached land, I almost constantly observed that the ship’s wake was interspersed with a multitude of luminous sparks, and so much the brighter as the darkness was more perfect. The water round the rudder was, at length, entirely brilliant ; and this light extended, gradually diminishing, along the whole wake. I remarked, also, that if any of the ropes were immersed in the water, they produced the same effect.

‘ But it was near land that this spectacle appeared in all its beauty. It blew a fresh gale, and the whole sea was covered with small waves, which broke, after having rolled for some time. When a wave broke, a flash of light was produced ; so that the whole sea, as far as the eye could reach, seemed to be covered with fire, alternately kindled and extinguished. This fire, in the open sea, that is at the distance of fifty or sixty leagues from the coasts of America, had a reddish cast. I have made this remark, because I do not know that any person ever examined the phenomena which I am about to describe.

‘ When we were in green water*, the spectacle changed. The same fresh gale continued ; but in the night time, when steering an easy course between third and fourth degree of latitude, the fire above described assumed a form entirely white, and similar to the light of the moon, which at that time was not above the horizon. The upper part of the small waves, with which the whole surface of the sea was curled, seemed like a sheet of silver ; while on the preceding evening it had resembled a sheet of reddish gold. I cannot express how much I was amused and interested by this spectacle.

‘ The following night it was still more beautiful ; but at the same time more alarming, in consequence of the circumstances under which I then found myself. The ship had cast anchor at a considerable distance from the land, waiting for the new moon, in order to enter the harbour of Cayenne. Being anxious to get on shore, I stepped into the boat with several other passengers ; but scarcely had we got a league from the ship, when we entered a part of the sea where there was a prodigious swell, as a pretty smart gale then prevailed at south-east. We soon beheld tremendous waves, rolling in our wake, and breaking over us. But what a noble spectacle, had we not been exposed to danger. Let the reader imagine to himself a sheet of silver, a quarter of a league in breadth, expanded in an instant, and shining with a vivid light. Such was the effect of these billows, two or three of which only reached us, before they broke. This was a fortunate

* The water of the sea, at least of the Atlantic Ocean, at a distance from the coasts, is of a dark-blue colour ; but near land, that is to say, twenty or twenty-five leagues from the coast of Guyana, the water suddenly changes its colour, and becomes a beautiful green. This is a sign of being near land. This change, in all probability, is produced by the muddy, yellowish water of the river of the Amazons ; for it is well known that blue and yellow form green. But a remarkable circumstance is, that this change is absolutely abrupt ; it does not take place by degrees, but suddenly, and in an interval which appeared to me, from the deck of the vessel, to be scarcely a foot in extent.

circumstance, for they left the boat half filled with water, and one more, by rendering me a prey to the sharks, would certainly have saved me from the trouble of new-modelling the work of the good M. Ozanam.

There is scarcely a sea, in which the phenomenon of this light is not sometimes observed; but there are certain parts where it is much more luminous than in others. In general, it is more so in warm countries, and between the tropics, than any where else; it is remarkably luminous on the coasts of Guyana, in the environs of the Cape Verd Islands, near the Maldives and the coasts of Malabar, where, according to M. Godehen de Riville, it exhibits a spectacle very much like that above described.

A phenomenon so surprising could not fail to excite the attention of philosophers; but till lately they confined themselves to vague explanations; they ascribed it to sulphur, to nitre, and other things, of which there is not a single atom in the sea, and they then imagined that they had reasoned well.' Vol. iv. p. 461.

The causes here assigned for these appearances are certain insects upon the water, which become luminous by agitation, and phosphoric matter produced in the sea by a peculiar combination of the principles it contains. The existence of each of these has unquestionably been separately ascertained by persons who, at different times, have made microscopic and chemical observations on portions of the luminous water of the sea; but the phenomenon yet requires investigation, and has not been completely accounted for.

In various parts of these volumes are inserted a great number of extensive and useful tables, relating to measures and weights, compared with the British standard—specific gravities—latitudes and longitudes—itinerary measures—eclipses—degrees of heat or cold at which different substances melt or congeal—dilatation of metals—heights of places and mountains, &c.—all accommodated, where necessary, to the habits and convenience of the English reader.

To the first volume are prefixed short sketches of the lives and writings of Montucla and Ozanam.

Such are the general outlines of the performance now before us; a performance which, we confess, has afforded us more pleasure and instruction than we had anticipated from a perusal of the title. From the multifarious nature of the work, the analysis we have given must of necessity be defective: an adequate knowledge of its contents can only be acquired by consulting the Recreations themselves, which we recommend to the man of science for the purpose of amusement and recollection, as well as that of showing him to what an amazing variety of objects his principles may be applied with success; and to the general reader, as a comprehensive storehouse from which his mind may at any time be furnished with information, either useful, curious, or entertaining.

ART. VII.—*The Pleader's Guide, a didactic Poem, in two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Botherum, and Counsellor Boreum, in an Action betwixt John-a-Gull, and John-a-Gudgeon, for Assault and Battery, at a late contested Election. Book II. 8vo. 4s. 6d. sewed. Cadell and Davies. 1802.*

THE first book of this facetious poem appeared in the year 1796. 'The second part,' its author, the younger Mr. Anstey, humourously remarks, 'is now published, after an interval of delay, by no means ill adapted to the true genius and character of the subject.' Although the practice of *reviewing* essentially differs from the usages of *pleading*, yet even the courts of criticism occasionally admit a *dilatory plea*. Constrained by circumstances, *we*, too, have yielded to this spirit of procrastination.

With a warmth of applause which *genuine* merit must ever awaken, we received, on its first introduction, the **PLEADER'S GUIDE***. He returns to enliven us, by the same exquisite combination of sprightly ridicule and professional acuteness.

The earlier lectures of Mr. Surrebutter initiated his readers into that strange and mysterious learning, which relates to the *process* or manner of commencing a suit at law. The *pleadings*, or routine of subsequent proceedings from the process to the trial, and the conduct of the *trial* itself, are comprehended in ten additional lectures, which, with consummate skill and humour, complete the poem.

Although the technical language which his subject necessarily requires, may partially obscure the taste and lively wit of the poet, yet few readers will be insensible to his pleasant railery, of which we shall extract numerous specimens.

We begin with a eulogium on legal diction, and the blessings of legal confusion.

• Melodious as Apollo's lute
Is the soft language of a suit,
The † writ, how sweet! the ‡ declaration,
The § double plea, the || replication! P. 6.

* In our 19th vol. New Arr. p. 284.

• † *Writ*—the writ here celebrated, is the original writ, see book 1, lect. 4.

• ‡ *Declaration*—or tale containing the story of the plaintiff's case, see book I, lect. 8.

• § *Double plea*—a plea is the defendant's answer to the plaintiff's declaration, and is either general or special. A double plea, is in the nature of two distinct answers to the plaintiff's allegation: originally it was required that every plea should be certain and single. A double plea was not allowed to be good, nor the defendant permitted to plead two distinct matters, till the 4th and 5th Ann, c. 16, by which statute the defendant is allowed to make the most of his case, by pleading, with the leave of the court first had and obtained, (which form of words is uniformly so expressed in the plea) as many distinct matters, as may be advisable and necessary to his defence. This wholesome statute may be considered as the foster-father of all special pleading.

• || *Replication*—is the plaintiff's answer, or exception to the defendant's plea.

'What a revenue to the state
Error and ignorance create;
By what we lawyers most abound in,
The art of puzzling and confounding!
From ignorance a pleader gains
Fresh matter to employ his brains,
Errors on errors rise, and thus
As doctors say, *pus creat pus*,
One suit another suit succeeds,
And damage upon damage breeds;
If law is as a rule of right,
And all things must be measured by't,
There must be lawyers to provide it,
And some to move and some to guide it;
Item, there must be stock or stone,
Or senseless block to work upon.' P. 24.

The *pacific* attorney, who dares decline 'to cheat in lawful mysteries,' is deprecated with indignant heat.

'Perish the man who dares control
That generous ardor of the soul,
That noble, that ingenuous heat
Which prompts the truly brave and great,
To seek an adversary's ruin,
Tho' purchas'd by his own undoing.
May the fat weed of Lethè shed
Its dullness o'er his recreant head,
Whoe'er has wilfully supprest
That passion in his client's breast;
May he in self-condemning mood,
For lack of more substantial food,
Eat his own soul; as erst we find
Th' ill-fated son of Glancus din'd;
Give him of hellebore to drink;—
Wash him in steep-down gulphs of ink;
Immerge him till he cries for quarter,
And pound him in a * Turkish mortar.' P. 27.

'Are these true orthodox attornies?
Are they such men as Hawk or Herne is?
Have they that truly *qui tum* spirit
Which animates my friend Joe Ferret?
Range they in any competition
With men of Mr. Shark's condition?' P. 30.

* * "*Turkish mortar*."—Extraordinary as it may appear, it is a fact not to be doubted, that the lawyers in Turkey when sentenced to capital punishment, have the privilege of being pounded to death in a mortar. Baron de Tott in his *Memoirs*, records an event that happened during his residence at Constantinople, which occasioned the pestles and mortars to be dug up, by the order of Sultan Osman, for the purpose of pounding the refractory lawyers to death. "This order," the baron adds, "had the desired effect, and the body of Ulemats were all submission." *Bar. de Tott Memoirs*, vol. I.

The connexion of Mr. Surrebutter with Mr. Shark is admirably related in the third lecture : but, among so many passages deserving of selection, we have often hesitated to decide on our preference. The instructions for forming the orator at the bar, though replete with professional phrases, cannot fail to amuse.

‘ If to the logic of the schools
 You join a special pleader's rules,
 And then to Westminster resort,
 And take a few short notes in court,
 Sit snug behind some fat attorney
 And make a friend of Mr. Gurney,
 You'll gain, in time, your share of praise
 For arguments on paper days,
 And much improve your legal notions,
 By th' art of wrangling upon motions,
 Lamenting much your client's hardship—
 “ My lard, I humbly move your lardship—
 Rule to show cause, my lard, we crave it,
 Upon a special affidavit.—
 We move to quash, in your discretion,
 An order of a special session,
 Sign'd by five aldermen at least
 Just after an election feast.—
 Order in bastardy, my lard,
 Case not appeal'd, and doubly hard,
 Twins—and the aldermen who sat
 Exceedingly intaxicate—
 Nor on these grounds we rest alone,
 My lard, it plainly can be shown
 That neither county, place, nor year,
 In which the parties liv'd, appear,
 Nor the least mention where they met
 Said child or children to beget :
 My lard, the order is not dated,
 Nor any filiation stated—
 No mention of the childrens sex,—
 All which are radical defects;
 And as we deem the case aforesaid
 So clear that nothing need be more said,
 Perhaps, my lard, you'll aid our suit
 And grant us a rule absolute.”
 Now Job, this manner of addressing
 Is so polite, and prepossessing,
 So wonderfully well connected,
 Plain, elegant, and unaffected,
 I recommend the same to you,
 For making a genteel *début*.” P. 39.

We proceed to the rules of oratorical action.

‘ At first, with accent mild and meek,
 And looks that diffidence bespeak,

With modest air and timid hand
 Hold up your brief and stroke your band,
 For Modesty, whose gentle mien,
 If haply at the bar she's seen,
 The court with that respect will treat
 Which strangers may expect to meet,
 But, when grown warm in your narration,
 Proceed to loud vociferation,
 Strong phrase, and bold gesticulation;
 Then, like a prisoner from the bilboes,
 Stretch out your legs, your arms and elbows,
 Till you manœuvre them at length,
 With all the spirit, ease and strength,
 Of some young hero, first essaying
 The noble art of cudgel-playing,
 Or fugelman, an active part
 Performing in the tactic art;
 Flourish your brief, look boldly round,
 And stamp your foot against the ground,
 Then smack your forehead, and your thighs,
 Like one that's bit by gnats or flies,
 And so go thro' your exercise.' P. 47.

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We must resist the temptation of extracting the able opening of the pleadings by Mr. Counsellor *Bother'um* at the trial, that we may borrow a few traits from the examination of the witnesses, which exhibits a spirited dramatic sketch in *caricatura*.

The witnesses produced at the trial—Simon Trout, a dissenting preacher and schoolmaster; Dr. Tench, a surgeon and apothecary; and farmer Chubb—distinctly support their characters.

* *Tench*. Sir, I know nothing of the fray,—
 I was call'd in at the conclusion,
 To inspect a vertical contusion,
 Gudgeon was then without his shirt,
 His body much besmear'd with dirt;
 There was an ugly awkward cut
 Ran quite athwart the *occiput*,
 He'd have been *comatose*, I'm sure,
 And far beyond my skill to cure,
 Had I been call'd ten minutes later—
 I trembled for the *dura mater*:
 The cuticle, or outward skin,
 Portended something wrong within—
 The *faucis* in a sad condition!
 Betwixt the *nares* no partition!' P. 72.

* *Tench*. Optics, my lord, a perfect jelly!
 One large contusion on the belly,
 Two on the *costæ*, and as I guess
 A kick upon the *os coccygis*,

Which caused a *tuber*, or a bump
Around the region of the rump.

- *Bother*. You took some blood, Sir, from him?—
‘(Tenck) Plenty—
Phlebotomiz’d him ounces twenty.’ P. 73.

Farmer Chubb, after, a long examination, becomes impatient:—

- *Chubb*. My lord I wishes to be going,
For ’tis a charming time for sowing.—
• *Bother*. Stay, Mr. Chubb, speak out, sir, do,
Did Gull beat Gudgeon? is that true?
• *Chubb*. Beat him! he beat him black and blue!
I never see’d a prettier fight,
So full of malice like, and spite.
• *Bore*. A fight! ho, ho! the truth’s come out,
A fair set-to, a boxing bout?’ P. 77.

The law-arguments which arise, are ingeniously fabricated to entertain.

Bother’um cites a case:—

- *Bother*. Mathew, my lord, and Ollerton—
Where one a beating underwent
By his own licence and consent,
I mean, my lord, that famous beating,
In Comberbach, 218, (two hundred eighteen)
Court held and so ’twas understood,
The licence void, the beating good—
• *Court*. Associate, hand me the record—
Well, Mr. Bore’um—?
‘(Bore.) Hem—my lord?
• *Court*. What say you to the cases quoted!—
• *Bore*. My lord, these cases I have noted;
Mere *nisi prius* cases, loose,
Loose law, my lord, quite out of use’ P. 84.

- *Bore*. What we rely on, is a saying
Of Dalton’s, touching cudgel-playing;
Two play at cudgels for the nonce,
For pastime, and a broken scone:
A breaks B’s head, B makes assault on
A’s nose, “No battery, quoth Dalton”—
Now, if the law of bloody noses,
And broken heads, as he supposes,
And states in chapter twenty-second,
Good law at single-stick is reckon’d,
I see no reason for refusing
Same law to boxing and to bruising.’ P. 85.

- *Bore*. A is my finger, do ye see,
My adversary’s button, B;

Now, if my finger A I put on
 My learned adversary's button,
 It may be trespass, or a plea
 Of *son assault demesne* for B;
 And if a little I should shake it,
 And pull the button off, I take it
 It would be batt'ry, and we say
 That B was beat and bruised by A;
 That A said B did strike and wound,
 And in the pleadings 'twould be found
 A knock'd B down upon the ground.' P. 86. }

The poem aptly terminates in '*glorious uncertainty*,' without a decision.

' These gen'rous chiefs, resolv'd awhile to end
 The doubtful conflict, and the suit suspend,
 Both lovingly agreed at once to draw
 A special case, and save the point in law,
 That so the battle neither lost nor won,
 Continued, ended, and again begun
 Might still survive and other suits succeed,
 For future heroes of the gown to lead,
 And future bards in loftier verse to plead.' P. 89. }

Proofs of talent and legal discrimination may authorise our poet, on the subject of his own work, confidently to address his readers with the lawyer of Hudibras:—

' Not to flatter ye,
 YE HAVE AS GOOD AND FAIR A BATTERY,
 AS HEART CAN WISH.'

We have alike attempted to perform our part, in faithfully reporting a well-argued case, which must instruct and delight every student of *burlesque law*.

ART. VIII. — *Observations on reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in Old Age; on the Method of calculating the Values of Assurances on Lives; and on the national Debt. Also, Essays on different Subjects in the Doctrine of Life-Annuities and political Arithmetic; a Collection of new Tables, and a Postscript on the Population of the Kingdom. By Richard Price, D. D. F. R. S. The Whole new arranged, and enlarged by the Addition of algebraical and other Notes, the Solutions of several new Problems in the Doctrine of Annuities, and a general Introduction. By William Morgan, F. R. S. 2 Vols. 8vo. 18s. Boards. Cadell and Davies. 1803.*

THIS is the sixth edition of an inestimable work: its original worth is well known, and has been ascertained, not merely by

the approbation of every scientific man in his closet, but by the flourishing state of a large society, established on the principles it inculcates, and which are amply exemplified by the talents and the assiduity of the editor. The present edition differs from those which have preceded it, in the arrangement of its parts, in the matter super-added, and in the improvement of the tables. Of the first, Mr. Morgan speaks in the following manner:—

‘ All that related to the same subject I have endeavoured, as far as circumstances would permit, to bring together; so that some of the chapters which composed the second, now form a part of the first volume, and on the contrary some chapters in the first are transposed into the second volume. By this means the whole is at least rendered more methodical, and the reader, in consequence, when studying any particular subject, will not be interrupted, as in the former editions, by having to examine different parts of the work before he finds all that has been written in it on that subject.’ Vol. i. p. xiii.

‘ It is necessary, however, to observe that in this new arrangement not the slightest variation has been made in the text, nor has any other improvement been intended by the notes and alterations in this edition, than to methodize the general plan of the work, and as far as possible to follow Dr. Price’s practice of extending and adapting the information it contains to the circumstances of the present time.’ Vol. i. p. xv.

The editor’s additions consist in a very valuable preface, and a variety of notes, of which we need only observe, that they are worthy the man who has given, in the papers of the Royal Society, such proofs of intimate acquaintance with the subject in question, as have never before been offered by any other person. A complete statement is, moreover, added of the intercourse between Dr. Price and Mr. Pitt, on the subject of the national debt, tending to illustrate the conduct of the late minister, ‘ who, whatever may be his pretensions in other respects, does not appear to include gratitude in the list of his virtues.’

The account of various societies, in former editions, was very interesting. This is continued in the present; and, as the Equitable Society is the most prominent of any, its prosperous state, as here exhibited, must be gratifying, not only to its numerous members, but to every reader who takes a pleasure in observing the constant exercise of prudence and liberality in the execution of an admirable plan.

‘ The Equitable Society, since these observations were written in the year 1783, has increased so immensely both in the number and magnitude of its insurances, as to become an institution of the first importance. In the year 1786, after a minute computation of the value of each separate assurance, the addition of $1\frac{1}{2}$ per cent, which had been made to the claims in 1784 for every annual payment prior

to that year, was increased to $2\frac{1}{2}$ per cent. In the years 1791, 1793, and 1795, still farther additions were made, amounting together to 4 per cent; so that the claims on all assurances of an earlier date than 1774 were more than doubled, and even those of so late a date as 1783 were increased nearly one half. But although the society never hazarded an addition without a thorough conviction of its safety founded on a comparison of the claims with the premiums and on the decrements of life among its members in each year, it wisely determined to proceed no further with these additions till the same investigation of its affairs had taken place, which had been first instituted in 1776, and repeated in 1786.—Accordingly, in the year 1800 this work (which from the increased number of assurances had become a most arduous and toilsome undertaking) was accomplished, and the result proved so highly favourable that another addition of $\pounds 2$ per cent. was made to the claims, so that at this time the assurances of 1790 are increased $\pounds 36$ per cent.; those of 1780 $\pounds 105$ per cent. those of 1779 $\pounds 190$ per cent. and those of 1762 $\pounds 258$ per cent. making in the whole a sum which in present value would fall very little short of half a million!—It is unnecessary to expatiate on this subject, in order to shew the great benefit which this society has proved to the public.—Proceeding always as it has hitherto done on the sure ground of computation, it never can incur any material danger.—The many thousands of which it is now composed render the decrements of life almost uniform among its members, and from the experience of more than thirty years those decrements are found to be even one third lower than they are in the table from which the premiums are computed. Provided therefore the same care is used in excluding bad lives, every addition to the business of the society must be an addition to its profits.—The increased number of members, by preventing it from being affected by any particular season of mortality, will also render those profits more uniform and secure; so that the stability of the society will be strengthened in proportion as its usefulness is extended.

The only danger to which it is exposed arises from the greatness of its capital. If due regard be not paid to the immense demands which must hereafter come upon it.—If on the contrary this capital be considered only as an accumulation of profit, and the members on this supposition should be tempted to make too frequent additions to the claims, the consequence, though distant, must ultimately be fatal. Hitherto great prudence and discretion have been manifested in the management of this society. No measure has been adopted which had the least tendency to diminish the capital without a previous investigation; and in order to secure the same prudence and discretion in the future conduct of its members, the society has lately provided by certain laws, “that no allowance to claimants shall ever be made without a previous investigation of its affairs and the concurrence of four-fifths of its members at three successive general courts, and also that such allowance shall in no instance exceed two-thirds of the clear surplus stock of the society.” By these restrictions, as far as human precaution can operate, the danger of intemperate measures is avoided; and there is every reason to hope that an institution, founded on such liberal principles and defended by such wholesome provisions,

will not only be secure, but continue to improve in credit and prosperity.' Vol. i. p. 191.

On some other societies, Mr. Morgan has passed a judgement which they would do well to weigh seriously: but he properly observes, in several places, that the fluctuation of stocks is a great impediment to every plan founded on the justest principles; for it should be recollected, that all societies, formed on principles of lives and payments, depend also on the interest of public money, and that the state of public credit must have a very considerable effect upon their operations. Hence, ill-constituted societies may be supported at a critical moment, in which, if money had maintained its original value, they must have sunk; and others, which have been formed on juster principles, may, for the same reason, in consequence of an opposite turn in public credit, meet with destruction.

On the subject of the national debt, it is amusing to see the terrors of writers a few years back, and the apathy with which we endure its increase to a magnitude far beyond the utmost bounds of their imaginations. Even the editor himself seems to entertain greater fears than we should have expected from his judgement. If the debt have increased, the means of paying it have increased also: but it is dangerous to speak on such a subject; for, however capable a high-spirited nation may be of sustaining great burdens, yet the idle and extravagant additions made to them by the late minister must be severely felt; and a continued course of the same profusion must bring with it inevitable ruin.

The grand dispute, on the population of the country, is not, in the opinion of the editor, by any means settled by the late attempts to ascertain it. The gloomy apprehensions of Dr. Price are well known: the returns made from the parishes were calculated to counteract them; but, if such be not to be depended upon, it is to be lamented that the public was put to so unnecessary an expense.

'In consequence of an act of parliament passed for that purpose in the year 1802, a survey was made of the population of the kingdom; when it appeared from the accounts delivered in by the different surveyors that the number of houses in England and Wales amounted to 1,633,899, the number of families to 1,896,723, and the number of inhabitants to 9,343,578—of whom 4,715,711 were males, and 4,627,867 were females.

'These accounts, if they be correct, seem to contradict both observation and experience, not only in giving the proportion of inhabitants to a house much greater than they have been found in former enumerations, but more particularly in making the number of males to exceed that of the females;—a circumstance I believe seldom or ever [never] known to have taken place in any other part of the world. They exhibit also the curious phenomenon of every five houses throughout

the kingdom containing six families, while there are more than 57,000 houses untenanted!—Admitting however, the accuracy of these statements, and what a melancholy proof do they afford of the impoverished condition of the country? Out of one million and a half of houses, above 800,000 are excused on account of poverty from all taxation; and even of the remainder almost one half are so wretched as to be altogether exempted from the window-rates, and to be charged only with the payment of three shillings a year for the house-tax.

From a view of the manner in which this survey has been formed and conducted, it is hardly possible to imagine a measure so ill-fitted for obtaining any useful information. It appears to have been instituted for the mere purpose of determining a controversy; and even in this it has totally failed of its object. Whether the population of the country increases or diminishes;—in other words, whether the gloomy opinions of Dr. Price are better founded than the more sanguine assertions of his adversaries, is a point which must still remain the subject of future discussion. From these statements no accurate judgment can be formed. They leave the question involved in the same uncertainty in which they found it, and are likely to serve no other end than that of continuing the dispute among those who are more eager to maintain an hypothesis than to acquire a real knowledge of the truth.

Had the number of births and burials been given in each district during the last three or four years.—Had a separate account been taken for each year of all the children under the age of five years.—Had the rest of the male and female inhabitants been divided into distinct classes from the age of 5 to 10 years—from the age of 10 to 15 years, and so on for every five years to the extremity of life;—not only would the actual state of the population have been obtained, but also such further information in political arithmetic as would have been highly important to this country. It is to be hoped, therefore, if another survey should ever take place (and I am sure the necessity of it is not lessened by the late costly attempt) that those who shall have the management of it will recollect, that in order to ascertain the real state of the population of the country, a more complicated process is necessary than the mere enumeration of its inhabitants.' Vol. ii. p. 210.

Mr. Morgan's opinion must have great weight; yet, although implicit confidence may not be placed in the late census, the general opinion is much in favour of an increased population. The attention now paid to the subject, will, in a course of years, throw further light upon it. They who have been in the way of marking the process taken to determine the number of inhabitants in a large country-parish, will readily conceive how little is the dependence that can often be placed on lists so obtained.

But Mr. Morgan's merit is more conspicuous in the formation of tables, and the establishment of theorems on lives and annuities. In these he stands unrivalled; and his experience is equal to his theory. Hence the work before us contains a body of information which must be perused with avidity by every

person who is engaged in calculations on lives, annuities, or reversionary payments; and the societies formed for these purposes will look to this quarter for every thing valuable in their establishments. It is a work which needs no praise of ours to recommend it to the public; for the names of the author and the editor stamp on it a value which is seldom attained by any writings; and we shall hope that the latter will continue his useful labours, so that, at a future period, he may produce another edition, as much superior to this, as this is to all that have preceded it.

ART. IX.—*An historical and political View of the Disorganization of Europe: wherein the Laws and Characters of Nations, and the maritime and commercial System of Great Britain and other States, are vindicated against the Imputations and revolutionary Proposals of M. Talleyrand and M. Hauterive, Secretaries of State to the French Republic; by Thomas Brooke Clarke, LL. D. &c. 8vo. 5s. Boards. Cadell and Davies. 1803.*

THE publication of M. Hauterive, and the assertions of M. Talleyrand, had it professedly in view to excite the indignation of Europe against Great-Britain, and a jealousy of the power she has acquired within the last century from her maritime influence, and judicious attachment to the commercial system. To repel these insinuations, the work before us is written; and the effects of the commercial system of England are advanced in opposition to the warlike system adopted by France. By the former, Europe is proved to have been benefited; to the latter, the late convulsion is attributed. There cannot be a doubt, in any rational mind, on the comparative merit of these two systems: the accompaniment of war is destruction, its object increase of power; the effect of commerce is augmented wealth, and its end a distribution of mutual benefit between the countries within its reach. But France never entirely relinquished the commercial, nor Britain the warlike, system. In France, commerce was subservient to war; in Britain, war to commerce. The disorganisation of Europe is a term to catch the imagination. Britain could effect little, from its insular situation, either to prevent or to promote it; but, if France may be accused of an atrocious crime in this respect, it will be difficult to free Britain from a similar charge; for the latter has more effectually contributed to the disorganisation of India, than France has to that of Europe.

The simple fact is, that both states have pursued their own aggrandisement, according to the circumstances in which they have been placed—Britain with her fleets, France with her armies.

As long as the world lasts, if the same respect be paid to brutal and mechanical force as at present, and nations cultivate the base arts of destruction instead of those of mutual support and happiness, the organisation of Europe will occasionally suffer changes similar to those already experienced. The Austrians, the Russians, and the Prussians, disorganised its state by the partition of Poland: France disorganised it again by the increase of her own territories, obtained in a war against those who endeavoured to interfere in her internal form of government. Who ever did, or ever can, declare Europe to be in such a state of organisation, that it is not to be, and will not be, altered by the next generation?—Treaties cannot bind the industry of nations; and states will grow richer, or weaker, by internal prudence or mismanagement; and their relative situations will, like the lunar disc, be in a state of perpetual variation.

The present arrangement of Europe is totally different from that laid down by the politicians at the celebrated treaty of Pillnitz: but no one can imagine that the French had at that time arranged the plan for seizing their newly-acquired possessions. The plans of the disorganising monarch (or shall we call them rather the intended organisers?) were frustrated by unforeseen events: such events put an end to the anarchy of France, and gave her once more an organised government, and a government powerful enough to compel the nations on the continent to submit to her terms. It was as natural for France to avail itself of those events in Europe, as for Britain to do the same in India.

* The writings either of Messrs. Talleyrand, Hauterive, or the present author, will not prevent their operation. It is fine language to assert, that,—

‘When the great principles of rights, with respect to the commercial and maritime systems, are menaced, the vital germ of the welfare of the world is at stake. The stroke which shocks the commercial system, pervades the industry, products, manufactures, opulence, and happiness, of the whole globe with universal injury.’
P. viii.

The great principles of rights, with respect to commerce, are much the same as those of the rights of man: they serve very well for the discussion of the closet; they may head a treaty or a code of laws; but experience affords too strong a test of the little value affixed to them by every party, when it suits their convenience to set them at defiance.

In this publication, Russia, Prussia, and Britain, are each vindicated from the charges of disorganisation and revolution—charges which are brought home to France herself; and history is ransacked for instances of her attempts at aggrandisement. Many of these, indeed, are little to the point, as to the present

state of affairs: but the foundation of the late revolution is justly stated to have been laid in the reign of Lewis the Fourteenth; and various circumstances, which to superficial observers appear as causes of the late convulsion, are considered only as the effects of that reign. Indeed, it is impossible that the papal and the feudal systems should long maintain their ground in any kingdom. Force and fraud must come to a termination; and it will be happy if the commercial system do not occasionally bring any evils with it to the injury of mankind. Its benefits are apparently great: luxury, however, is a certain consequence; and perhaps the improvement of the mind may be at a stand, when the world is chiefly confined to operations of trade. Our author's views of commerce are, however, in general, enlarged and just; and he vindicates our predilection for a commercial system, as well as refutes the insinuations of his adversaries. On M. Hauterive's recommendation of the exclusion of British commerce to all Europe, we meet with the following observations:—

‘ I am slow to condemn any public arrangements formed by statesmen, because I conclude that they tend, or at least are formed with a design to tend, to some national advantage; and that no stranger can well possess a sufficient knowledge of internal circumstances to justify his condemnation of any new system. But if I consider the plan suggested by the counsel of Mr. Hauterive in the light of a general proposition, I differ with him altogether. And my reasons are as follow: It is the interest of every nation to purchase her necessaries where she can get them best and cheapest. If she does otherwise, she wastes so much of her capital stock as amounts to the difference between her purchase of a good and cheap article, and of a bad and dear one. So much of the stock is lost in the first instance, as might be applied to, and would put in motion, some other branch of industry. In the next place, this dear and bad purchase operates doubly upon the consumer; from the badness and quick destruction of the article, and from the dearness of price: the operation of dearness is immediate, and affects the low class of consumers, as the dearness of food, &c. for it renders one of the articles of their consumption at an higher rate than what it might otherwise be purchased for, and consequently forces them to sell their productions at an higher rate than what they might otherwise be sold for. And if we extend this view of effects to the higher-classes, it is obvious, that, in as much as the purchase of one article requires an increased portion of their income, it diminishes their consumption and encouragement of the other branches of industry. The third consideration on this point is still more important: whenever articles, which are under prohibition, can by any means be got cheaper and better than those which are allowed to monopolise the market, the former will certainly be obtained. England, with all her cruisers and coast officers, and France, with all her interdictions and confiscations, never can prevent it. What then ensues? Loss, or perhaps ruin to the fair trader, and encouragement to rational immorality. The fair trader becomes perhaps a smuggler; and the whole nation is taught to de-

spise, and to live in disobedience of the laws; than which a more dangerous and deadly example cannot arise in society. If the people become once deaf to the voice of the laws, its cries will soon be heard in dissolution. This system, therefore, as a general consideration, is extremely vicious. It is one of the most dangerous kinds of monopoly. It is prejudicial in the extreme to the manufactures of the monopolizing state, whereof I could cite numerous examples to demonstrate, that where no emulation exists, no improvement will ever take place.' P. 172.

As to the situation of our own country, some doubts may be entertained from the writer's own positions; and the facts alleged by him may be converted to the opposite purpose.

'The coinage of a country being the circulating medium of barter, it is the barometer which marks the rising state of trade and industry. As the one increases the other augments; and the growth of both demonstrate [*demonstrates*] the growth of opulence.

'It appears, by the returns from the British mint, that the coinage, in the reigns of William, of Anne, of George I., and of George II., amounted to above thirty-three millions; whereas, during forty years of George III., it amounted to above sixty-two millions.' P. 190.

This is called 'a glimpse of the growing prosperity of Great-Britain:' but, unfortunately, this barometer, which in three of the above-mentioned reigns continued at a high point, has been lately, and is still, so depressed, that, of these sixty-two millions, not a trace is left; and paper occupies the place of coin. Hence either our author's test is fallacious, or the country must be in a very wretched and impoverished situation. For our own part, we can easily conceive a country to be great and powerful, where the use of gold is altogether unknown. On the next fact, there seems to be an error in reckoning. From a manuscript in the British Museum, it appears that the value of the nation was estimated, in 1688, at 650 millions, while it is now estimated at 2625 millions; consequently, it appears that the British nation is now four times as rich as at the revolution. But here the comparative value of money is forgotten; and there are many who will assert that 650 millions of money, at the revolution, would produce four or five times as much as at present. At any rate, the ratio is not that of 262,5 to 65.

On the nature of inclosures, there is room for much discussion: 2,804,197 acres have been inclosed during the present reign; which is nine times as much as in the three preceding; and—

'Surely these facts' (says the author) 'prove, beyond all doubt, the growth of agriculture: and consequently we may fairly infer from hence an increased supply of corn.

'Formerly we exported corn; of late years, however, we have imported it; and the result of both forms collectively an amount of above

four millions yearly (£4,700,835.) Thus it appears, that we have had supplies from abroad, beside the additional supplies at home; and from both of which it is reasonable to infer an increased consumption, or in other words, an increased population.' p. 198.

Now these additional supplies at home may be justly doubted. Inclosures are by no means favourable to the increase of corn; and the writer needs only look into an inclosed country to be convinced of the unfavourable difference between the number of acres laid down for corn in its inclosed and its open state.

But we would not criticise too closely our author's arguments, and are more inclined to think favourably with him, than to despond. The picture he draws of the present state of the country is so flattering, that no one would wish to detect a single flaw it may contain. 'Our commercial system,' says he,

'has displayed its effects within Britain, through her civil liberty, internal order, prosperity and power. As to our civil liberty, if viewed (1st.) in its source, that is, our constitution; and if beheld (2d.) in its results, that is, the protection of our lives, liberties, and properties, neither Rome in all its pride, nor Greece in all its glory, invested its citizens with such rights as a subject of Britain at this day may boast of. As to our internal order, it is so wisely founded (1st.) upon our civil government, that when nations were shaken to the centre by a shock that pervaded the globe, Britain scarcely felt its influence: (2d.) it is so wisely founded upon our moral government, that when surrounded by awful and contagious vice, the virtues of Britain remained sound and incorrupt. As to our prosperity, it transcends the bounds of parallel, and almost of credibility, were there not authentic documents whereby the unerring facts of our growth in strength and opulence are demonstrated clearly and incontrovertibly. No enthusiast in his imaginary prospects could have surpassed, none has kept pace with its real progress. Such is the improved state of our financial strength, that it not only alleviates our burdens at present, but accelerates their total removal. And in addition to these important effects there exists another of great magnitude and consideration, namely, without one farthing of further increase to our taxes we are prepared for war, by a growing provision already formed for the redemption of £275,980,827. As to our power, that let our victories tell. But our growing commerce, national and capital finances, our extended agriculture, population, and force; our increased and still increasing strength and opulence, all prove our resources to be more than adequate to our necessities. Such are the results of our national economy in all its parts; and so proud and so true a period no nation could ever boast of.' p. 206.

ART. X. — *Narrative Poems. By I. D'Israeli. 4to. 4s. 6d. Boards. Murray. 1803.*

AN ode, which precedes these narrative poems, prematurely expresses the fears of the author lest some ravenous critic should cruelly pounce upon his loves :—

————— ' LOVES like THESE,
Thine owl as butterflies shall seize.'

OUR owls never quit their secret recesses to PREY upon butterflies, but are often allured from embowering shades to mark and admire their ' gaily-gilded trim.'

The brilliant insects of Mr. d'Israeli flutter, in no vulgar array of paper or type, on variegated wings of tender, elegant, and attractive colouring, mingled with gaudy tints of affectation, and dusky spots of incorrectness. To discriminate his offensive hues must exercise the keen glances of his ' favourite critic.' We shall attempt to amuse our readers by his more fascinating dies.

The '*Carder and the Carrier*,' '*Cominge*,' and a '*Tale addressed to a Sybarite*,' are titles to the poems over whose airy texture our eyes are wandering.

The influence of the graceful *carder* is elegantly described.

' If o'er the flax, her tapering fingers strayed,
On the light fibres of his heart they played,
Or shooting quick the line along the frame,
The shifting shuttle would his heart inflame;
Quick as her wheel, her eyes their radiance dart,
And restless as her wheel, his fluttering heart !' P. 3.

Our young readers will not be insensible to the lines—

' Minutes are drops of time—Love's feverish rage
Drinks days and months, and thirsts, and asks an age !' P. 8.

PASQUIL, the amorous carrier, ' with a thousand fancies wild,' in dalliance with his mistress amidst bowers of Arcady, perishes by an accident strangely poetical.

' With laughter gay her rosy lips unclosed
Two lines of polished pearls in even rows;
He, while his sparkling eyes wild fancy warms,
Asks, what fine art that ivory beauty forms ?

' She said (while modesty her cheek suffused)
For simple charms may simple arts be used;
Cares for her teeth a maiden's thoughts engage;
Each morn I press them with a leaf of sage.

' Beside the laughing boy, a sage-plant grew,
That in luxuriant growth its foliage threw;

He tried the verdant leaf with art to strain,
 The verdant leaf but yields a darker stain.
 She caught the leaves, and with a gesture bland
 Played o'er his teeth her soft and sportive hand.' P. 12.

In the *égarement* of her passion, the lady had unfortunately mistaken a *poisonous* plant for the sage-leaf.

'Hark, from his quivering lips a parting groan!
 She leans, his figure seems to sleep in stone!
 Cold on her neck his marble arm is hung,
 Cold to her breast his marble face is clung.' P. 14.

The '*Bee of the Glaciers*' attracted us *en passant*.

'Ah, me! in Pleasure's warm delicious scene,
 When man but sports, comes hideous Death between:
 So near a glacier oft, his race of glee,
 All light with life, attempts some wandering bee;
 Deep in the juniper's sweet shrubs to rest,
 Darts his sharp trunk, and loads his little breast;
 Now glittering in the sun he winds along,
 The child of heat, of sweetness, and of song!
 When lo! the rushing storm, the snow-wind's tide,
 Sweeps the poor vagrant up the glacier's side,
 To instant death the summer's inmate brings,
 And fixed in frost he spreads his gelid wings *.' P. 15.

We were pleased, too, with the pathetic exclamation of humble love.

'Born in Desire and nursed by chaste Delight,
 Our infant Love the stranger eye would fright;
 The child of Solitude and Fear would fly,
 Nor to the world would trust it's infancy.
 Think not, ye rich! in Poverty's rude sphere
 We feel no rapture from a heart that's dear;
 Think not, ye delicate! we take no part
 In all the tender magic of the heart.' P. 19.

The catastrophe of the poem is affecting:

'Bowing her head, the plant of poisonous breath
 She sucked, and blest the vegetable death.
 Quick thro' her veins the flying poisons dart,
 And one cold tremor chills her beating heart.
 She kneels, and winds her arms round Pasquil's breast,
 There, as 'twere life to touch, she creeps to rest;
 On him once more her opening eyes she raised,
 The light died on them as she fondly gazed;

* * The bees flying about the neighbouring rocks, to regale upon the flowers of Genépi, are frequently surprised by storms, which hurrying them up the glacier, they must perish almost instantly. We found in an almost inaccessible solitude a number of dead bees, but no other animals.—Bourrit's Journey to the Glaciers of Savoy.'

With quick short breath, catching at life, she tried.
To kiss his lips, and as she kissed, she died.' P. 20.

For the subject of 'Cominge,' the poet is indebted to a novel of madame Tencin.

To the monastery of La Trappe, *Cominge*, unfortunate in his loves, had retired. In the same monastery, his disguised mistress, who had long remained unknown, concealed as a monk of the same severe order, is discovered by Cominge in the agonies of death. The 'favourite critic' of Mr. d'Israeli might perhaps remark, that an adorned narrative, of various adventure, is not entirely accordant with the situation of a dying woman.—The *Eloïsa* of Pope seems to have been perpetually present to the author of this poem, and to have animated its embellishments.—We discover descriptive and pious passages.

'Twas where La Trappe had raised its savage seat,
Of grief and piety the last retreat ;
And dark the rocks, and dark the forest lay,
And shrill the wind blew o'er the abbey grey,
House of remorse, of penitence and care,
Its inmate Grief, its architect Despair ! P. 23.

' Oft by some river's brink, with wistful eyes
Leaning I viewed the soft inverted skies ;
How oft, my spirit darkened by despair,
I breathed a sigh to find a passage there !
Yet then with sweet enchantment to my mind
On Earth's green bed some curious plant inclined ;
Some tender bird the woodland song would troll,
And leave the melting music in my soul ;
Gazing on lovely Nature while I grieve,
I think on Nature's author—fear and live !' P. 33.

' The air was still, the sleepy light was grey,
When faint and sad I crossed my hands to pray ;
The evening star illumed her bashful beam ;
The holy abbey in the twilight gleam,
Breathed a celestial calm—How rapturous stole
The oraison from my delighted soul !
'Twas inspiration all, ecstatic prayer !
I bend, and lo ! a vision fills the air !
Heaven opens here, and here its seraphs dwell !—
I hear your vesper's sweet responses swell !
Amid the choral symphonies ye sung,
I hear the warblings of my lover's tongue !' P. 34.

To the 'sultry souls' of his Sybarites, the poet offers unreal delights in alluring diction.

' Imagination ; beauty of the soul,
Thy charms mysteriously the sex controul ;

With thy celestial grace, a spirit blest
 Opes an Elysium in a woman's breast;
 Moves like a god to her enamoured eye,
 And makes perpetual her delicious sigh.' p. 47.

Perhaps *dreams* will scarcely induce *Sybarites* to exclaim—

———— 'What Genius gives this thrill intense,
 Charming my senses with a novel sense?' p. 49.

Our owls have now sagely remarked MANY beauties, and *dropped no gall* on the butterflies of Mr. d'Israeli. We trust we may retire with the hope that we have merited the eulogium in his ode—

'There are among ye SOME, whose soul
 The spells of Fancy can control.'

ART. XI. — *On the State of Europe before and after the French Revolution; being an Answer to 'L'Etat de la France à la fin de l'An VIII.'* By Frederick Gentz, Counsellor at War to His Prussian Majesty, &c. &c. Translated from the German by John Charles Herries, Esq. 8vo, 6s. Boards. Hatchard. 1802.

THE state of France is described by M. Hauterive with a *flattering pencil*; and, if he had not so incessantly attacked the British character, no one could complain of his endeavours to exalt his own country. A native of England, on the contrary, might be suspected of partiality, were he to attempt a refutation; but a Prussian may be supposed to enter upon the task without any undue bias. Mr. Gentz is well known as a proficient in the science of politics; and the translator has been happily engaged in communicating his merits to the English reader. The pretensions of the French are examined with great coolness and moderation; their grounds of complaint against the English are investigated with precision; and the balance turns with apparent impartiality in our favour. In considering the political state of Europe before the revolution, our attention is chiefly directed to the treaty of Westphalia, and the inquiry whether a system of public law was thereby established in Europe. Upon this point the author discriminates, with great good sense and logical precision, between a system of public law for Europe at large, and that system which was limited to a regulation of an individual part of the continent; and he shows that this famous treaty has always been misconceived, when considered in so extensive a sense.

'The peculiar merit of this famous treaty, is, in fact, entirely confined to Germany. It was by fixing the uncertain relations between the

emperor and the states of the Empire; by determining the extent and limits of the sovereign authority of the German princes; by defining more accurately the competency of the tribunals of the Empire; and, above all, by deciding, in a manner equally just and wise, the most important question at that period—the differences between the two religious parties, and assuring to each its rights, its freedom, its possessions, and its due share in the constitution of the Empire, that this treaty became a beneficial and fundamental law for Germany; and such it has remained, notwithstanding the vicissitude of events, even until the moment when, according to the assertions of modern politicians, “there no longer existed any fundamental law or law of nations.” p. 10.

The effects of subsequent events on this treaty are next examined; and these are chiefly confined to the civilisation of Russia, the elevation of Prussia, and the commercial and colonial systems. On each of these subjects we meet with remarks apposite, and worthy of a true statesman; and the notion that the commercial system has been destructive of the law of nations is completely overthrown.

‘If it be true that the system of commerce and colonization was one of the fruits destined to grow and ripen in the soil of society, the roots of this system must be somehow connected with those of the whole social constitution. The natural propensities of man, particularly those of which the general and constant influence determines the fate of society, are seldom found in contradiction to each other. That there should be any great spring of human action in its nature inimical to society; tending to involve nations in endless hostility; to subvert the law of nations, and even render its existence impossible; and finally to bring about the decay and ruin of empires; would be extremely unnatural, and is therefore very much to be doubted. The system of commerce, with all its errors, could not produce such effects, and in fact never has: that in some instances it has been the cause of wars, is certain: but what has not been the cause of war? That it has sometimes created discord in the federal constitution of Europe, will not be denied: but can such a constitution be expected to exist without periodical disturbances? Upon the whole, the system of commerce, with all its consequences, the pre-eminent riches of some countries, their naval power, their foreign possessions, and their new influence (disproportioned to the extent of their European territory), had adapted itself exceedingly well to the former social relations of Europe; and if extraordinary and unexpected convulsions had not, from the year 1789, shaken the whole edifice to its foundations, and loosened every part of it, the question, Does there still exist a law of nations? would probably, at this time, have been absurd, notwithstanding all the changes occasioned, or hastened by that system.’ p. 45.

The aim of the French writer is to show that no system of public law existed either previous to, or at the period of, the French revolution; and, consequently, if that convulsion have prepared the way for one, notwithstanding its temporary evils,

the consequences have been beneficial to Europe. But the present author, with great justice, denies the position; yet he allows certain points, to which we as readily give our assent.

‘ 1st, There existed in the internal social, and domestic state of most European countries, and particularly of the French monarchy, certain discordances, such as might lead to great convulsions, and which, when those convulsions did take place, might in general be looked upon, with reason, as the preparatory causes of them; and secondly, the revolution has had the accidental good effect of discovering, and pointing out, in the clearest and most impressive manner, to all governments, the imperfections existing in their former constitutions; or in the ancient federation of Europe.

‘ On the other hand, I am convinced, and I trust that all enlightened persons will now agree with me, that the condition of Europe in the latter times preceding the revolution, was not so desperate either in a social, a domestic, or a federative point of view, as to lead immediately to violent convulsions; or to render such convulsions desirable; that the French revolution, though facilitated, and in that sense prepared, by many social and political discordances, was by no means a necessary or unavoidable consequence of the state of France, much less of Europe; that this event, with all its dreadful consequences, was occasioned by some obvious errors of the former French government—was continued and completed by the untimely zeal, the ill-advised activity, the inability, the presumption, or the wickedness of those who, in consequence of these errors, were intrusted with the direction of the public affairs—and was converted into a principle of destruction for all Europe by the improvident measures of the surrounding nations; that, far from furthering the improvement of the condition of civil and political society, this revolution, on the contrary, has interrupted and arrested its progress at a moment when it appeared particularly promising; and that, when considered in a more extensive point of view, the greatest and most lamentable of the evils which accompanied it, was this: before the revolution there only needed a few wise reforms in the internal constitution of states, and some happy combinations for ameliorating and confirming the federal system, to have raised Europe to a high degree of prosperity and happiness; whereas now all the means of attaining to this desired object must be sought for amidst a heap of ruins, and drawn forth, as it were, from chaos again.’ p. 65.

‘ A masterly view is now taken of the relations in which the several nations of Europe existed towards each other before the revolution of France: the miserable plans of the coalesced powers against her, and their want of unanimity and perseverance, are deplored; and the writer advances, at last, to this true but melancholy conclusion—

‘ The political system which resisted the violence of so many storms until the French revolution, and whose strong foundations had defied the vicissitudes of fortune, and the lapse of time, has been converted into a heap of ruins by the revolution, and its necessary companion

the war. Europe, say the friends as well as enemies of the preponderant power; Europe has entirely lost its balance.' P. 215.

The grand question is then examined, whether this balance can possibly be restored? and, to decide fairly upon this point, the present relations between France and the other states of Europe are investigated. Here we also meet with another melancholy picture. The three great barriers of Germany against France—the independence of Holland, the Austrian Netherlands, and the countries between France and the Rhine—are broken down; Savoy is no longer an obstruction to Italy; Switzerland is become almost equally inefficacious; and the Pyrenees vainly rear their heads between France and Spain. What alliances can be formed between her and her neighbours? Those which are nominally so, with relation to herself and most of the bordering countries, are nominally so alone; they have nothing but the name, and are the mere clients of France. Yet England, not France, is represented by M. Hauterive as the natural enemy of Europe; and this brings the author before us to a minute inquiry into the supposed causes of complaint against us, founded on our commercial tyranny in the Navigation Act—the monopoly of Trans-European dominions—and that of British manufactures.

The Navigation Act, though not vindicated as wholly politic with respect to the cabinet which framed it, is justified against the complaints of other nations; and it is proved—

‘ That the British Navigation Act repressed the industry of other countries in one respect only—that of excluding the carrying nations from one of their principal markets; in every other, the commerce and industry of Europe remained unmolested by it.

‘ That this law was no source of the commercial greatness and riches of England. It operated, on the contrary, like all monopolizing statutes, prejudicially to the industry of the nation; and the extraordinary prosperity at which its commerce has arrived, must be referred to other causes.

‘ The Navigation Act was a wise regulation as far as it encouraged, though at the expense of the ordinary principles of political economy, a branch of national industry, which contributed to the security and independence of Great Britain. A good policy made it contribute indirectly to every source of the welfare and prosperity of the state.

‘ That supposing the Navigation Act to have been unwise, it can never have deserved the title of unjust. For it is neither more nor less than a regulation of domestic policy, for which a nation is not answerable to other powers. But since the wisdom of the act cannot, under the circumstances of England's situation, be called in question, every shadow of an argument against its justice, is, of course, done away.

‘ In as much as the British legislature went even beyond the Navigation Act, in prohibitive commercial statutes, the imposition of heavy duties on foreign produce, and other schemes of mercantile policy; and as far as it fettered the industry of its own and other coun-

tries, without being sufficiently justified by more important motives, it proceeded upon blameworthy principles. But what government in Europe can reproach the British nation on that account? The same mercantile policy has prevailed in every country, without exception, even to the present day. But, since the principles of political economy have no where been so thoroughly developed, and so extensively practised as in England; the presumption is in favour of that country, that it has, more than any other, abandoned the confined maxims of narrow minded trade; a presumption which has been confirmed by more than one example, especially in the last twenty years.' p. 306.

With equal justice the charges urged against us, for the supposed monopolies of Trans-European dominions and British manufactures, are refuted. It is shown that no blame can attach to a nation for its endeavours to improve its commerce and manufactures, both of which are benefits to Europe at large; and, if British industry originally advanced them to a great height, the advantages derived from the convulsions on the continent were such as might be, and were naturally to be, expected from the ruin of commerce and industry, by the natives themselves, of so extensive a part of the continent.

'There is therefore nothing in England's commercial system, and in the influence of that system upon the welfare of other nations, which can support or justify the heavy charges brought against her. In her peaceful relations, we see her in constant and perfect harmony with the domestic interests of the social system of Europe. If she have in any way deserved the reproaches of her numerous adversaries, the causes must be sought in other relations; they must be founded on her conduct in war, towards countries not immediately engaged in it; and on the abuse of her well-earned superiority in her oppression of the weak.' p. 357.

So able a vindication of our country must doubtless be flattering to every one who is satisfied with the general rectitude of its conduct, and wishes that the nations on the continent should view it without jealousy or distrust; but, for other reasons, we recommend this work in the strongest manner to all who are—and who is there that does not pretend to be?—interested in the affairs of the state. It is a treasure of political knowledge; not written with a view of indulging any particular Hypothesis, but embracing, as a general question, the mutual relations of the states of Europe to each other, the causes that affect them, and the conduct to be observed for the common happiness of mankind. From our insular situation, from the importance of the house of commons, from the little necessity of general knowledge to obtain a seat in that assembly, and the constant agitation of domestic parties occupying almost universal attention, few among us study what may be called general statistics; and even statesmen might be mentioned, whose whole experience and turn of thought have never extended be-

yond the internal affairs of our own island. To secure a borough, or a majority in the house, is of more consequence with them, than an inquiry into those actions which might promote discussion in foreign cabinets, or, by a proper direction, might tend to the external benefit of their country. To such persons, the studies of M. Hauterive and Mr. Gentz may afford very profitable instruction: the accusations of the one are severe, and likely to produce a deep impression against us in the minds of those who are unaccustomed to close reasoning: the refutations by Mr. Gentz are solid and judicious, and open a wide field of political information, by which the reader may not only be guarded against the fallacious doctrines of the French, but derive a variety of sound maxims to conduct him safely through the labyrinth of modern politics.

ART. XII.—*Leopold; or, the Bastard.* 2 Vols. 12mo. 8s. sewed. Highley. 1803.

IN this department of our literary warfare, we are condemned to much tiresome drudgery—to read what never was nor ever will be read—to view a succession of passing spectres, who leave not a track of their existence, and pore over still-born brats that cannot be said to have ever lived. We welcome, therefore, with more than common pleasure, the companionable traveler of our weary way; and, though he may be sometimes a little tedious, or trite and hackneyed in his remarks, we reflect on those with whom our hours are more commonly spent, and hail this new companion as an acquisition. Somewhat of this kind were our feelings in perusing the work before us; and we were not *greatly soured* by the introduction, which perhaps the author, from good manners, or even policy, might have spared. Why should he step out of his way, to attack those whose aim is to proportion their praise and censure to the real merit or faults of a work, who *wish*, at least, to be candid and correct? Even in a political view, the writer is in an error; for where is the work that will challenge an inquisitive examination? what writer will bear the probings of critical investigation, without sometimes feeling a smart? Reviewers, however, have been always *'fair game'*; and those who are apparently most callous in public, we have found most acutely sensible in private. We mean this, however, as a hint to our author; and, if we guess at him rightly, he will feel it as we could wish. The Bobadilian independence is often accompanied by Bobadilian terrors.

We offer these suggestions to the author, in return for those with which he has favoured ourselves. We plead guilty to the charge

of delay; and, while we submit to some share of the blame, much excuse must be allowed to the multiplicity of important works ever before us, and to the contracted limits of our little circle. The success of any work, it is said, is decided on before the condemnation appears: but, to parody the author's remark, our 'brother scholars' will not be displeased at finding their opinions confirmed by critics of reputation; and 'meaner capacities' are not always unwilling to be taught.—It is time, however, to turn to the work itself; and we at least hope that our article may anticipate the reception of the novel, in this instance, be it what it may.

The 'Bastard' rises above the common herd: it is written with freedom and ease, in a style which engages by its simplicity, without offending by any glaring incorrectness. The story is well introduced, and skilfully conducted: the characters are ably drawn, and sufficiently discriminated. On the whole, however, this work has not that degree of excellence which would raise it to the highest ranks: it wants the bold originality of the best authors, the animated descriptions of others, and especially the varied delineations of life and manners, which so warmly interest us in the works of miss Burney. In the latter point, indeed, the author may sometimes challenge a parallel; and, if the incident of the fictitious nabob be a little too much strained, and rendered improbable from its high colouring, similar faults may be selected from the best novelists.

The character of Leopold is drawn with peculiar spirit and ability: his quick feelings of pride, his apprehension of insult from the stain of his birth, the indignation excited at the slightest disrespect, amount almost to mental disease—disease neither uncommon nor unnatural. Yet he is generous, affectionate, and friendly. His pains and difficulties are artfully increased, by the introduction of an impostor, who, when Leopold had escaped from his father's house, and it was unknown where he was concealed, assumed the name and character of lord Dormer's natural son. The warm, giddy, romantic attachment of young Marchmont is well preserved through the whole; and even the under characters, among which we reckon the Epicurean lord and his helpmate—his former cook, whose familiar vulgarity, though not new, is by no means trite and disgusting—fill the drama with sufficient variety.—We need not proceed further; but shall select a specimen which will better admit of a separation from the rest.

"And," asked Mr. Marchmont, "is Mr. Craven one of those reasonable men who must be convinced of the propriety of a measure before they will sanction it?"

"If he is, he must be fool-hardy," added another.

"Or very independent," rejoined a fourth.

"As to his independence," resumed the gentleman who disapproved of him, "I know not any thing of that; but this I know, that he is nobody; he cannot even tell who was his father."

"Perhaps you can."

"No—yes—that is, I know that he is some person's bastard."

"Then," replied a clergyman, who had the day before preached a sermon upon charity, "I earnestly hope he will lose his election; for we cannot expect our councils to prosper while such people are permitted to take a part in them."

"Then," observed Mr. Marchmont, "you will visit the sins of the father upon the children: is not this somewhat cruel, my good doctor?"

"Not exactly so, Mr. Marchmont, not exactly so; but I would certainly make a distinction; that is, I would make a difference between them and good men."

"But may not they be good men?"

"As to that, Mr. Marchmont, I should rather presume probabilities are against it; for I believe you will admit, that their fathers are depraved, their mothers are depraved, and that they are conceived in sin. Now, I think it is not uncharitable to conclude, that where the root is corrupt, the fruit cannot be sound. This, at least, is my opinion; and were I a lawgiver, I would render these children of iniquity conspicuously disgraceful; I would set them up as beacons to guard mankind from the crimes of their abandoned parents."

Colonel Ashton, whose countenance had strongly expressed contempt for the speaker, and detestation of his sentiments, asked if his persecutions of those unfortunate members of society would not be increased or meliorated in proportion to the rank or insignificance of their parents.

"I do not clearly understand you," said the divine.

"Would you not be more lenient to the natural son of a lord, than to that of a plebeian?"

"Undoubtedly not."

"Then you confine your abhorrence to the innocent produce, not to the crime itself, nor to the guilty parents."

"Oh fie, sir! oh fie! it is plain you know nothing of my sentiments."

"My knowledge of them is, I confess, somewhat limited, nor do I see any probability of its being enlarged; for, in the several times that I have met you at the table of lord Dormer, they were different: but very likely you have one suit for the fathers of bastards, and another for persons of chastity."

The doctor looked confounded. "If that be the case," cried Mr. Marchmont, "I would advise you, doctor, to appear very often in his lordship's livery, as one the best adapted to his opinion, and by far the most becoming to yourself."

The doctor, who thought the word livery implied a sneer at his servility to the earl, eagerly exclaimed, "I wear no man's livery, Mr. Marchmont; I have my own opinions; I am no man's disciple."

Colonel Ashton, exalting his head, and fixing his eye upon that of the divine, said, "Had you, sir, been a true disciple of him whose livery you wear, such sentiments as you have given utterance to,

would have found no harbour in your bosom. He would have taught you, that, to oppress the fallen, or aggravate the sufferings of even the guilty, was no part of his instruction."

"Well preached!" cried a young fox-hunter. "Devil take me, Ash-ton, if you are not a fine fellow. I think you had better start for the borough yourself, and then you can bring in a bill for naturalizing bastards."

"He would do better," said Mr. Marchmont, "if he could frame one for naturalizing their fathers."

"That brings us," said one of the party, "back to the doctor's friend, lord Dormer. I wonder what became of his little indiscretion?"

"He turned out a great one," replied another; "and is, if I am rightly informed, lately returned from the tour of New South Wales, where he passed seven years in teaching, instead of learning, the arts and sciences."

The already agonized Leopold, unable longer to endure this conversation, rushed out of the room, and shutting himself in his apartment, gave vent to the feelings of his indignant heart. He execrated his parents, the hour of his birth, and the injustice of an illiberal world, that punished him for crimes of which he was the unoffending victim. A gentle tap at his door interrupted his meditations. It was Ellen.

"Leopold," said she, "are you ill? You left the company in haste; what is the matter? Can I do any thing for you? Pray speak to me; you make me very unhappy."

Her words sunk into his heart, and seemed to heal his lacerated fibres. He flew to her. "Dearest Ellen" was on his lips; but he checked himself, and only said, "I am perfectly well." His cheeks were still wet with his tears. She looked in his face, and, mournfully shaking her head, retired. He followed to a drawing-room. She seated herself, and, leaning pensively upon her hand, seemed lost in thought. He sat beside her, and, taking her disengaged hand, said, "and did miss Marchmont quit her friends to seek the forlorn Leopold?" With a melancholy sweetness she answered, "I saw that you were ill; Ferdinand was absent, and lady Caroline was not here; so I thought my services might be accepted." Vol. i. p. 146.

Though not in the highest rank, this novel will hold a respectable situation in the second class. It is entertaining, and by no means without interest. The reader who once takes it up, will, if unfinished, lay it aside with regret, and resume it with some impatience.

ART. XIII.—*The Philosophical Transactions of the Royal Society of London, abridged; by Charles Hutton, L.L.D., F.R.S. George Shaw, M.D., F.R.S., F.L.S. Richard Pearson, M.D., F.A.S. Vol. I. Part I. 4to. Large Paper, 18s. Small Paper, 10s. 6d. sewed. C. and R. Baldwin. 1803.*

WHEN the first part of a similar work appeared in the course of the last year, we engaged in an extensive discussion

on the subject, noticing the history, the early progress of this annual publication, and at the same time glancing at the attempts of those who had endeavoured to convey its substance in a narrower compass. That abridgement is discontinued, for reasons which are not assigned. We noted some of its imperfections, which we touched with a gentle hand, intending rather to correct the errors, than impede the progress, of the attempt. We need not now conceal our opinion, that, unless it had been executed with more attention, it would have been very incomplete; and we were pleased to see the task undertaken by men of real science, and fully competent to the work. Perhaps more able assistants could not have been found, or more fully adequate to the varied contents of the collection they design to abridge. We have looked at their first number with some care; and it demands our applause. In general, their attention to the different articles is in proportion to their importance: the papers and numbers are carefully distinguished; the plates are sufficiently numerous and well executed; the biographical notices and other information from modern discoveries, in the margin, usefully illustrate the text. Yet we mean not to say that their work is perfect. In one or two instances, they seem to have curtailed too much. The product of the quicksilver mines at Friuli, of the whale oil in the Bermuda fishery, &c. would have occasioned little trouble, and filled an inconsiderable space. Some other slight omissions, of a similar nature, we have also noticed; but opinions may differ respecting their importance; and they are at most so trivial, as scarcely to be styled a blemish. If our opinion have any weight, every fact should be recorded; for, even if it be not true, it will give a view of the science of a definite æra; and it may be curious to know what once occurred, should there be any variation at present.

No introduction is prefixed: it will probably accompany the last number of the volume, or perhaps the conclusion of the whole; and we trust that the authors will proceed with unremitting care, and with attention constantly awake.—Let us repeat from our former article, that the hiatus, in the publication of the annual volumes, should be filled up from Hook's *Philosophical Collections*, and Birch's *History of the Royal Society*.

The present number extends some way into the second volume, and contains 184 pages—twenty-three sheets. On comparing it with the former Abridgement, this part made but 99 pages—little more than half.

To select specimens from so early a work would be to fill our numbers uselessly; nor could our readers judge of the execution, unless they had the original volume before them. We

shall therefore transcribe a specimen or two from the notes.—
The first shall be a biographical extract.

‘ Mr. Oldenburg (who sometimes wrote his name Grubendol, transposing the letters) was a native of Germany, born in Bremen about the year 1626. He came to England, as consul for his countrymen, in the time of Charles the First, in which capacity he remained at London during Cromwell’s usurpation. He afterwards attended some young noblemen, as tutor, to Oxford, where he became acquainted with the gentlemen who commenced the Royal Society, to which he was appointed the assistant under Dr. Wilkins, the first secretary, in which capacity he was very useful, by the extensive correspondence he held with the learned men of other countries, as well as by the arranging and publishing of the *Philosophical Transactions*, which he continued to do till the 136th number inclusive, June 25, 1677; when he was succeeded in his office of secretary, as well as in publishing the *Transactions*, by Mr. Hook. Mr. Oldenburg was a man of considerable abilities, and was very active in promoting the views of the society. He died at Charlton, near Blackheath, in August 1678, being only in the 52d year of his age.’ p. 1.

We shall select one more specimen, with a view of rescuing the name of an able and respectable philosopher from oblivion.

‘ Mr. Lawrence Rooke, a distinguished astronomer and mathematician, was born at Deptford near Greenwich, in 1623. He was educated at Eton school, whence he removed to King’s College, Cambridge, in 1639. But in the year 1650 he settled at Oxford to enjoy the company of several eminently learned men residing there, where he associated with those philosophers who afterwards formed the Royal Society. In 1652 Mr. Rooke was chosen professor of astronomy in Gresham College, London, which appointment in 1657 he exchanged for the geometry professorship. Having enjoyed these situations some years before the restoration in 1658, most of those gentlemen who had been accustomed to assemble with him at Oxford, coming to London, joined with other philosophical persons, and usually met at Gresham College to hear Mr. Rooke’s lectures, and after the lectures withdrew into his apartments to converse together. These meetings at length gave rise to the Royal Society itself; of which great and useful institution Mr. Rooke was a zealous promoter; though he did not live till it received its establishment by the royal charter, as he died the 27th of June, 1662, in the 40th year of his age, universally respected and regretted.’ p. 50.

The following are notes added to one of the articles in the twenty-second number, p. 391, entitled ‘Toads and Spiders, innocuous.’

‘ It is certain that the generality of common spiders may be swallowed with perfect impunity, the extremely small quantity of the poisonous fluid with which their fangs are provided, being incapable of injuring the larger animals. Several persons have been in the habit,

of making this idle experiment : among others the famous Anna Maria Schurman is said to have had a propensity of this nature ; jocularly excusing herself by saying she was born under the sign Scorpio. Several other instances of a similar nature may be found in the works of Rosel. Moutet, in his history of insects, relates a story of a profiteer quack, who was employed by a rich London matron to cure her of a tympany, which he had the audacity to attempt by giving her several spiders to swallow in the disguise of pills ; stipulating that half the proposed reward should be immediately paid, and the remainder when the cure was completed. He then absconded ; not doubting that he had poisoned her : but hearing some time afterwards that the lady was perfectly recovered, he immediately waited upon his rich patient, and apologizing for his long absence, received the remainder of his reward, with many praises for the efficacy of his medicine. P. 146.

With respect to the noxious quality of the fluid here said to have been received from the toad on the boy's lips, the account seems by far too exaggerated to deserve any credit ; a slight temporary swelling being the utmost that can be supposed to have happened in such a case, even from those species of toad which secrete the most acrimonious fluid from their skin, as the *rana alliacea*, *mephitica*, &c. P. 147.

In general, the authors profess to reprint the more important articles in the style and language of their respective writers, altering only the obsolete orthography. The less important ones will be greatly abridged ; and, of the trifling ones, or of those whose subjects can be better known from modern publications or subsequent papers, only a very concise and general account will be given. All the plates will be re-engraved, except such as were inserted to illustrate the articles now considered as uninteresting ; and all the articles in any foreign or dead languages will be translated, should the subjects admit of it.

A detached volume will be published during the progress of the work, containing an historical sketch of the origin, progress, and present state of this distinguished institution ; together with biographical memoirs of some of its most illustrious members—embellished with a well-engraved head of each.

To each volume there will be two tables of contents ; one corresponding with the numbers as printed ; the other exhibiting the different subjects classed under their respective heads.

This Abridgement will be printed in 4to. and published in parts, one of which, consisting of from twenty-two to twenty-five sheets, with a proportionate number of plates, will appear on the 1st day of every month, price 10s. 6d. Four of these parts will form a large volume. A few copies will be printed, in a very superior style, on royal paper, price 18s. each part. It is intended that this Abridgement shall not exceed eighteen volumes, and that the last volume shall contain a copious index to the whole.

Having introduced this work, we shall watch its progress with a careful eye, though we may perhaps only announce the numbers as they succeed, unless any error should excite our attention, or peculiar merit demand our cheering approbation. We will conceal neither the one nor the other.

ART. XIV.—*Testimonies of different Authors, respecting the colossal Statue of Ceres, placed in the Vestibule of the Public Library at Cambridge, July the First, 1803; with a short Account of its Removal from Eleusis, November 22, 1801.*
8vo. Ls. Payne. 1803.

THIS learned little tract is, we understand, from the pen of Mr. CLARKE, who, having presented to his *Alma Mater* what remains of this celebrated statue, here offers the vouchers by which it is identified.

As a proper introduction to them, we are told that the mystic temple at Eleusis was erected by Pericles for the solemnities of the Festival of Ceres; that Ictinus, the architect of the Parthenon, at Athens, composed the plan of the edifice; and that every thing the arts of Greece could afford, in the period of their greatest splendour, aided by the genius, the taste, and the profusion of their great patron, was lavished upon this building. The effect of its beauty and prodigious magnitude is described, as exciting a degree of astonishment, which could only be equaled by the awe its sanctity created. Its materials were of the white marble of Mount Pentelicus; and the most celebrated men, in the various arts necessary for its completion, were employed to give the highest perfection to the work. In this wonderful combination of talents, as the motto declares, PHIDIAS presided—ΠΑΝΤΑ δὲ διῆκε καὶ πάντων ἐπισκεπτοῦς ὁ ἀρχὴ ΦΕΙΔΙΑΣ—so that it was likely to present a monument, both as a whole, and in the detail of its minutest decorations, of whatever in sculpture or architecture the world had seen most perfect.

From this brief account of the erection of the temple, we are led to its overthrow, which was effected by the Goths at the close of the *fourth century*; and it is observed by Mr. Clarke, that, among all the ruins of Greece, there is not an example of any building on which barbaric rage has been vented with more studious schemes of destruction, than on the temple of Ceres at Eleusis. This utter demolition our author attributes to the mistaken zeal of Christians, in addition to the rage of the Goths: but, notwithstanding the devastations of both, enough remains to impress the mind with an idea of its immense magnitude and grandeur: the pavement, the capitals of several of the columns, shafts, subverted and broken; bases and pedes-

tals, all of the most exquisite workmanship, are still seen; and many a mutilated fragment at once attests the lamentable effects of superstition, and the unrivaled glory of the arts of Greece.

After an interval of thirteen centuries, during which these magnificent ruins were yielding a daily sacrifice to barbarians, they attracted the attention of our countryman Wheler, who, in his journey from Athens to Corinth, having visited Eleusis, particularly described its temple, and this bust of Ceres, which was discovered by him on the fifth of February, 1676. His words are these:—‘Among the ruins of old walls, we found the remains of the goddess herself; viz. a part of her statue, from the head to below the waist, made of very white marble, of admirable work, and perhaps of no less a master than Praxiteles himself, as that was in her temple at Athens. It is a colossus, at least three times bigger than nature. She is girt, about the waist; and two belts cross each other on her shoulders. Her breasts appear very natural, but her face is disfigured. Her hair falleth back upon her shoulders, and is tied together near her neck. Upon her head is a basket, carved on the outside with clusters of wheat-ears, bundles of poppies, roses, and vessels.’ Of this bust, a representation is given, but so rudely drawn, as scarcely, notwithstanding it has the inscription—‘SIMULACRI CERERIS ELEUSINIAE FRAGMENTUM,’ to be cognizable, were it not that the dimensions, together with the written description, place its identity beyond a doubt.

To the testimony of Wheler, in respect to this statue, that of his companion SPON is subjoined, whose engraving is much more accurate, whilst the description of both goddess and temple is almost one and the same. This is followed by that of Pococke, whose veracity, Mr. Clarke remarks, is proverbial. Journeying from Athens to the Isthmus of Corinth, and arriving at Eleusis (Sept. 4, 1739), he thus speaks of this temple and statue:—‘At the north foot of the hill, on an advanced ground, there are many imperfect ruins, pieces of pillars, and entablatures; and doubtless it is the spot of the temple of Ceres and Proserpine.’—‘At the temple of Ceres, I saw the large bust or upper part of a statue, supposed to have been designed for that goddess: it is so large, that it measured at the shoulders five feet and a half broad: there is a circular sort of ornament on the head, above two feet deep, the middle part of which is adorned with foliages of oak, as mentioned by travelers, but the face is much disfigured.’

Passing over the notices of a few foreigners, Mr. Clarke closes his vouchers with the evidence of Dr. CHANDLER, of Oxford, who, having mentioned that Wheler saw among the ruins (which he conjectures to have been those of the temples of *Diana Propylea* and of *Neptune*) some large stones carved with wheat-ears and bundles of poppy, adds, ‘that near is a bust of a

456 Testimonies respecting the colossal Statue of Ceres.

colossal statue, of excellent workmanship, maimed, and the face disfigured: the breadth at the shoulders, as measured by Pococke, five feet and a half; and the basket on the head above two feet deep. It probably represented PROSERPINE.* As for this last conjecture, no reason is alleged; so the wheat-ears and poppies on the stones, noticed by Wheler, being the appropriate symbols of Ceres, sufficiently ascertain to whom the temple itself had belonged; especially when we add the mention, by Wheler, that, 'on the brow of the hill, a little higher than the place where the bust itself was discovered, a large basis for a statue' was found by him and Spon, 'which they judged to belong to that of the goddess. There was written upon it only ΝΟΥ ΝΙΦΕΡΝΟΣ ΙΕΡΟΚΗΡΤΗΣ—*Noumilus* * *Nigrinus Priest*; which perhaps was the name of him that erected the statue—we rather suppose, this basis.—'But,' Wheler proceeds, 'that which is most remarkable about it is a small basso relievo, representing the procession of Ceres, used to be made by the Athenians, in memory of her going about the world in search of her daughter Proserpine, stolen by Pluto, after she had lighted her torches at Mount Ætna.

In the HYMN to CERES, lately found at Moscow by Matthei, and first published by *Ruhnken*, several particulars occur, which Mr. Clarke might have applied to his purpose. In the first place, the sites of the city of Eleusis and temple of Ceres agree with the different testimonies adduced, the goddess being described as seated in her temple, placed on *Eleusis' rocky steep*: v. 255.

ἀπαιτοῖς θυαῖας ἐνδοῖς ΝΕΟΥ
ἦΕΤΑΙ, Ελευσίνιος ΚΡΑΝΑΟΝ πολυτέρησιν ἔχοντα,

This temple, in which she is uniformly represented as sitting, *ἐνδοῖς* ΚΑΘΕΖΟΜΕΝΗ—for such was the attitude of the statue—was, with her altar, ordered to be built, as Wheler mentions, 'on the brow of the hill;' Pococke, 'at the foot of the hill, on an advanced ground;' and Chandler, 'beneath the brow at the east end of the hill:' v. 296.

Ἀνταρὶ δ' ὅ γ' ὡς ἀγορῇ καλῶνται πολυτέρησιν λαοί,
ἦναι γ' ἢ ΚΟΜΩ. ΔΗΜΗΤΕΡΙ πίονα ΝΕΟΝ
Ποσειδά, καὶ ΒΩΜΟΝ ἐν ΠΡΟΪΧΟΝΤΙ ΚΟΛΩΝΩ.

Again, addressing the Eleusinians, the goddess thus proceeds; v. 268.

Ἐμὶ δὲ ΔΗΜΗΤΗΡ τιμαρχος, ἦναι μεγίστη
Ἀλασταὶς θυγαῖς τ' οἶμαρ καὶ χυμῶν τετυκταί.

* NOT, here considered by Wheler as an abbreviation of *Noumilus*, is evidently a contraction of ΝΕΝΚΟΡΟΥ, *Ἐφίμυς*, sometimes expressed by ΝΕΟΚΟΤ and ΝΕΩ, as in *Gruter*, p. 1021, l. 9.—ΙΕΡΟΚΗΡΤΗΣ is not priest, but sacred city, or director of the solemnities.

Ἀλλ' ἀγε, μοι ΝΗΘΝ τε μάχων, καὶ ΒΩΜΟΝ ἱε' αὐτῆς.
Τευχεύεται καὶ δημοὶ ἵπαι πάλω, αἶψα τε τυχεῖ.
Καλλιχόρου ΚΑΘΥΠΕΡΘΕΝ, ἐπὶ προχύττι καλῶτα.

Also, from the exquisite ornament on her head, she is properly styled ΚΑΛΛΙΣΤΕΦΑΝΟΣ ΔΗΜΗΤΗΡ — the *beautifully crowned Ceres*, whilst the tresses that flowed over her shoulders, v. 279,—

— — — ἐκείνη δὲ ΚΟΜΑΙ ΚΑΤΕΝΗΝΟΕΝ ΩΜΟΥΣ,
appropriately distinguished her, as the goddess with *'abundant hair'*: v. 1.

Δημητρί' ἩΥ'ΚΟΜΟΝ, στήθεσσι Διῶ, ἀρχοῦσ' αἰδῶν.

Nor should another epithet be overlooked in this *sacred image* of Ceres, applied by *Marcellus Sidetes*, who, complimenting *Faustina the Younger* with the title of the *New Ceres*, thus expresses himself, in respect to *Regilla*, on the dedication of her statue:—

— — — — — Θεῶν δὲ μὴ σφαιριωτάται
Τιούσῃ, Δῶν τε νῆν, Δῶν τε πάλαια,
Τῇσι πῆ ἱερῶν εἰδῶς ΕΥ'ΩΝΟΙΟ γυναικὸς
Ἀγκυταί.

See *Herodis Attici quæ supersunt*, &c. a *Raphaële Fiorillo*, p. 38.

These traits, to pass over others which might be easily adduced, determine at once both the temple and the statue.

From the resemblance, however, the latter has been supposed to bear to the Caryatides in the Pandrosium of the Acropolis at Athens, a conjecture is advanced in the *Worsley Museum*, vol. i. p. 95, to show that it represents a *canephora*. This opinion Mr. Clarke proceeds to confute, by briefly stating, in the first place, and evincing from proper authorities, that the uniform attitude of the *canephora* does not correspond with the appearance of the statue; for, as it was their office to carry on their heads the *kanon*, or *basket*, so it was supported by them *manibus sublati*s, with uplifted hands. Secondly, the *canephora* and *cistophora* have been confounded; while, as the one bore the sacred basket, the others carried the *cista*, or chest—an action requiring such a disposition of the arms (which may be seen in numberless examples) as could never have been applied to this statue. Beside that, thirdly, the ornament on the head of the Ceres is neither a chest, nor basket, but the *καλαβίον*, or *turret*, appropriate to *Isis*, who was one with Ceres. Accordingly, this turret, or crown, is ornamented with the flower of the lotos, and other symbols of the Egyptian goddess.

To these observations be it added, that 'historians have offered no reason to believe that statues of the *canephora* adorned the mystic temple at Eleusis. The researches which have

452 Testimonies respecting the colossal Statue of Ceres.

taken place among its ruins afford additional proof against such an opinion. Not a single fragment of that nature has been discovered; and such statues, when annexed to buildings, were never single.—It may indeed be affirmed, that, in this temple, *canephoræ* could have had no place, they being attendants, not on CERES, but PALLAS. Thus, *Ovid. Metam.* II. 702.

‘ Illa forte die castæ de more puellæ,
Vertice supposito, festas in Palladis arces
Pura coronatis portabant sacra canistris.’

Moreover, as it is evident from this, and the authorities in p. 13, that the *canephoræ* and *cistophoræ* were *virgins*, that protuberance of breasts, so conspicuous in the statue, must have been utterly incongruous to them. The same may be said of the *caryatides*; for the class of *matrons* so called, being always represented as parts of edifices, and crouching under burdens (*Vitruv.* I, 1.), bear no similarity to the bust in question; whilst the other *caryatides*, as Pliny, speaking of the works of Praxiteles, attests (*lib.* 36, 5.), were *virgins*, attendant on the Caryan Diana.

Independent of the above remarks, it should be noticed, that, upon the breast of the statue of Ceres, and, if we rightly recollect, on the point where the belts from her shoulders cross each other, is seen the head of Medusa, which, as well as the belts themselves, we will venture to affirm, were not worn by either *canephoræ*, *cistophoræ*, or *caryatides*—circumstances alone sufficient to settle the question. Of the head here mentioned, it is observable that the tongue is exposed, as on Parian medals, and other remains, accompanied with symbols appropriate to Ceres. In respect to the circumstance of *lolling out the tongue*, we will take the liberty of referring Mr. Clarke to the passage from the Scholiast on Nicander (*Alexiph.* 130), as also to v. 203 of the Hymn to Ceres, and to the Frogs of Aristophanes, γ. 387 :—

Δημητρί, ὄρναι ὄρναι
Λίαντα, συμπαραστάτι
Και σάζι τον σαυτης χοροῦ
Και μ' ασφαλως πάντημιρῶ
ΠΑΙΣΑΙ τι και χορευσαι,
ΚΑΙ ΠΟΛΛΑ ΜΕΝ ΕΓΛΟΙΑ Μ' ΕΙ-
ΠΕΙΝ, ΠΟΛΛΑ ΔΕ ΣΚΑΘΕΙΑ, ΚΑΙ,
ΤΗΣ ΣΗΣ 'ΕΟΡΤΗΣ ΑΞΙΩΣ
ΠΑΙΣΑΝΤΑ ΚΑΙ ΣΚΩΨΑΝΤΑ, η-
Κεῖντα ταιωνοντα.

Hence, and from a citation out of Diodorus (beginning of the fifth book), ἰδὸς ὅτι οὗτοι αὐτοὶ ἐν ταύταις ταῖς ἡμέραις (those of the festival) ἀσχρολογοῦν κατὰ τὰς πρὸς ἀλλήλους ὁμιλίαις, διὰ τοῦτο οὐκ ἐπι-
τῇ τῆς Κέρης ἀντράχη λυγρομένη ΓΕΛΑΣΑΙ ΔΙΑ ΤΗΝ ΑΙΣΧΡΟΛΟΓΙΑΝ.—
Mitscherlich has happily restored a remarkable passage in Cle-
mens Alexandrinus, *pædag.* II, p. 196, ed. Potter. γλῶσσι ἰσχυ-

ἰστος μυστηριαδῆς καὶ ΒΕΥΒΡΙΖΩΝ, by substituting μυστηριαδῆς for μυστηριαδῆς; interpreting ῥῆλος μυστηριαδῆς *risus effusior*, et quidem, qualis in *mysteriis* consueverat, σιδηρεως, hinc bene additum, καὶ ἔξυβριζον.

Having related the various attempts which had been made for the removal of the statue, and their failure—after which we might ask our author, in the words of Cicero, ‘SIMULACRUM CERERIS TOLLERE AUDEBAS?’—the tract concludes with an account of the means by which it was at last accomplished.

‘A short narrative of the means used by private individuals’ (Messrs. CLARKE and CRISP), ‘unaided by diplomatic power or patronage, to procure for the university of which they are members this interesting monument of the arts and mythology of Greece, may not prove unwelcome.

‘The difficulties to be encountered were not trivial. It was first necessary to purchase the statue from the waiwode, or governor of Athens, who alone had power to dispose of it. A firman was then to be obtained for its removal; the attendance of a Turkish officer to enforce the order; and a vessel capable of conveying it away. The old quay of Eleusis, consisting of immense blocks of marble, broken and disordered, required reparation. Across the chasms, where the stones were wanted, it was necessary to place pieces of timber, as temporary bridges, that the statue might be conveyed to the utmost extremity of the quay, where a sufficient depth of water would admit the approach of large boats.

‘When all these preliminaries were adjusted, which required equal promptness and secrecy, amidst the opposition to be expected from a herd of idle and mercenary Greeks, acting as consuls to different nations; in what manner could a foreigner, without any mechanical aid, expect to raise a mass of that magnitude, and convey it over rocks and ruins from its station at Eleusis to the sea?

‘Athens afforded a rope of twisted herbs, and a few large nails. A small saw about six inches in length, an axe, and some long poles, were found at Eleusis. The stoutest of these poles were cut, and pieces nailed in a triangular form, having transverse beams at the vertex and base. Weak as this machine was, it acquired considerable strength by the weight of the statue when placed on the transverse beams. With the remainder of the poles were made rollers, over which the machine might move. The rope was then made fast to each extremity of the transverse beams at the vertex. Simple as this contrivance was, it succeeded, when perhaps more complicate machinery might have failed; and a mass of marble, weighing near two tons, was moved over the brow of the hill, or Acropolis of Eleusis, and from thence to the sea in about nine hours.

‘An hundred peasants were collected from the village and neighbourhood of Eleusis, and near fifty boys. The peasants were ranged forty on each side to work at the ropes, the rest being employed with levers to raise the machine when rocks or large stones opposed its progress. The boys who were not strong enough to work at the ropes and levers, were employed in taking up the rollers as fast as the machine left them, and in placing them again in front.

‘But the superstition of the inhabitants of Eleusis, respecting an idol, which they all regarded as the protectress of their fields.

was not the least obstacle to be overcome. On the evening preceding the removal of the statue, an accident happened which had nearly put an end to the undertaking. While the inhabitants were conversing with the Turkish officer who brought the firman from the waiwode of Athens, an ox, loosed from its yoke, came and placed itself before the statue; and after butting with its horns for some time against the marble, ran off with considerable speed bellowing into the plain of Eleusis. Instantly a general murmur prevailed; and several women joining in the clamour, it was with difficulty any proposal could be made. "They had been always," they said "famous for their corn; and the fertility of the land would cease when the statue was removed." These are exactly the words of Cicero with respect to the Sicilians, when Verres removed the statue of Ceres: "*Quod, Ceres violatâ, omnes cultus fructusque Cereris in his locis interissee arbitrantur.*"

At length however these scruples were removed; and on the following morning, November the 22d, 1801, the priest of Eleusis, arrayed in his vestments as for high mass, descended into the hollow in which the statue was partially buried, to strike the first blow with a pickaxe for the removal of the rubbish, that the people might be convinced no calamity would befall the labourers. At mid-day the statue had reached the summit of the hill above Eleusis; and as the sun was setting, by the additional assistance of the crew of a Casiot vessel, hired to convey it away, was placed at the extremity of the ancient quay of the port.

The next day, November 23, boats were placed parallel to each other from the quay to the vessel; and planks being laid over them, a kind of stage was formed, on which the crew could more easily work the blocks of the ship. These being all brought to act at once upon the marble, it was raised and let into the hold. The vessel then sailed to Smyrna, where the statue was again moved into the Princessa merchantman, capt. Lee. In her passage home this vessel was wrecked and lost near Beachy-Head; but the statue was recovered, and has finally reached its destination.' P. 20.

It will be proper to observe, that the profit arising from the sale of this pamphlet is liberally applied to a charitable purpose.

It has been given us to understand that Mr. CLARKE's Testimonies to prove the great sarcophagus brought from Alexandria, and now in the British Museum, was the one which contained the body of Alexander the Great, will soon make their appearance; and we trust that his Travels at large will be no longer withheld from the public, than the time requisite for preparing them will admit. How interesting a detailed account of them must be, the annexed list of MSS., and other treasures, collected by this enterprising and intelligent scholar, will show.

From PATMOS.

1. PLATO, most beautifully written on vellum, in folio: the scholia in minute capitals. The colophon at the end proves it to have been copied by JOHN, the calligrapher for ARETHAS, dea-

con of Patra, from whom he received for it thirteen Byzantine nummi, in the fourteenth year of the Indiction, and the 640th of the World (A. C. 896), in the reign of Leo, son of Basilus.—This MS, which, it may be pertinent to observe, *Professor Porson* styles a *monument of literature*, was, on its arrival in England, supposed to be the oldest Greek MS extant with a date: that noticed by *Montfaucon*, in his *Palaeography*, p. 42, as *six years prior*, and another by *Dorville* on *Chariton*, p. 49, 50, written *one year before* it, having ceased to appear. The latter, however, from the pen of the same transcriber, has been since found, and, with the rest of M. DORVILLE'S MSS, is now in the possession of Dr. RAINE of the Charter-house, and of Mr. BANKS.

Professor Porson, who diligently occupied himself in copying the scholia on Plato, has discovered among them citations from Greek dramatic writers, and other poets whose works had been lost. It is hoped the world will be allowed to profit from these precious acquisitions.

2. Lexicon of St. CYRIL, of Alexandria.

3. Greek Poetry, accompanied by ancient Greek musical notes.

4. Ditto, ditto.

5. The works of GREGORY Nazianzene.

From NAKOS.

Copies of the Gospels, in capitals, of very ancient date.

From MOUNT ATHOS.

1. The Orations of DEMOSTHENES.

2. The works of ten Athenian orators, some of them not hitherto known.

From CONSTANTINOPLÉ.

1. The works of DIONYSIUS the Areopagite, with a curious and learned Commentary, written on vellum, in folio.

2. Complete copy of the Gospels, written in the eighth century.

3.

4. } Various copies of the Gospels, and of the Epistles, and

5. } Acts of the Apostles, of different dates.

6.

7. The works of PHILIP the Hermit.

8. The Dialogues of THEODORE the Syracusan.

9. A work on the Greek Grammar.

10.

11. } The writings of commentators on the Gospels; and

12. } the works of the earliest fathers of the church.

13. Very ancient copy of the Evangelistarium of the Greek Church.

14. Ditto, ditto.

15. A work of PHILES, on animals.
 To the above manuscripts, in the *Greek language*, should be added, in *Hebrew*, the Bible of the *Karæan Jews*—in *Coptic*, the *Gospels*—in *Arabic*, many volumes of *history*, *poetry*, &c.—in *Abyssinian*, or *Æthiopic*, the *Gospels*, &c.—and, in *Persian*, some unpublished works of SADI, and other writers.

The rest of the collections consist of—

1. *Antique monuments* from SAÏS in Egypt, the ruins of which city were first discovered by Messrs. CLARKE and CHIPS:—*various other antiquities* from *Upper Egypt*.

2. MEDALS and VASES from all parts of *Greece*.

3. Sculpture and inscriptions from the *Cimmerian Bosphorus*, the *Crimea*, the shores of the *Euxine*, the *Plain of Troy*, the *Greek islands*, and the *Grecian continent*.

4. MINERALS from all the countries passed through, between the 69th and 29th degrees of north latitude, including many new substances.

5. PLANTS, SEEDS, &c., from the same regions: these include several new species, and a new genus. Also the *Herbarium* of professor PALLAS, which comprises all his botanical discoveries in *Siberia*; and of Dr. Noezen, of *Sweden*, abounding in *arctic plants*.

6. ORIGINAL MAPS and CHARTS not yet published. Among these are the GREAT CHART of *Islands and Seas* between *Kamtschatka* and *America*, the result of *Billings's voyage*—the Map of the *Countries* between the *Black and Caspian Seas*, on a very large scale—the *Crimea*—Charts of the *Russian ports*—and a Map of the *Plain of Troy*, now engraving by ARROWSMITH.

7. MODELS, IMPLEMENTS of HUSBANDRY, customs of different nations, ANIMALS, INSECTS, &c.

8. A large collection of DRAWINGS from nature, for the purpose of illustrating the account of the JOURNEY.

MONTHLY CATALOGUE.

POLITICS, &c.

ART. 15.—*Official Papers, relative to the Preliminaries of London and the Treaty of Amiens. Published at Paris by Authority of the French Government. 8vo. 3s. 6d. sewed. Debrett. 1803.*

THIS publication contains the evidence offered to Europe and the world at large, in opposition to the Official Documents presented by the English ministry to parliament, and since published in a distinct pamphlet, noticed in the present volume, page 98. Between these pamphlets there is one striking difference in the form in which

they are presented, which cannot readily escape the observation of the public; and that is, that, while the English statement is sent out without a single word of comment, and submits to the free and unbiassed judgement of the reader the series of papers of which it consists, the French account is accompanied with a partial and perpetual explanation of the events referred to in the documents it produces. To give it its due, it is drawn up with no small degree of art and dexterity; and the French government, well knowing that the most impolitic and unpopular part of the British correspondence was that which occurred in the beginning of 1800—the period in which Bonaparte personally addressed the king, and received in answer lord Grenville's two very irritable notes relative to the *result of experience* and the *evidence of facts*—has carried this official communication as far back as to this very period, and opened it with an account of the correspondence which at that time took place. But what, we inquire, has the conduct of lord Grenville to do with that of lord Hawkesbury? what the negotiation of 1803, subsequent to the treaty of Amiens—which introduced an æra and mutual relation of politics completely new and detached—with the negotiation of 1800, being more than two years anterior to such treaty, and entered into at a time of animosity and war instead of a time of peace and conciliation? The French government might as well have stepped back to the convention at Pilnitz, or even the treaty of Westphalia. The motive, however, is obvious; and we trust that it sufficiently betrays the weakness of the French cause in the dispute and period to which the papers really relate.

The documents which immediately follow are, nevertheless, of considerable importance, as they give the history—which has never been given by our own cabinet—of the negotiation upon which the treaty of Amiens itself was founded, together with the various *projets* and *contre-projets* which led to that event. In the course of this negotiation, Malta appears to have been the point of greatest controversy, from its commencement: the inexplicit mode in which the question concerning it was at length adjusted by the definitive treaty, proves obviously that it was thus inexplicitly adjusted, because the plenipotentiaries were weary of the dispute, and could devise no scheme by which the positive views of the opposite cabinets could be equally realised. With respect to the subject of Malta, exclusively considered, we have no hesitation in stating, that, in the course of the negotiation which afterwards ensued between lord Whitworth and M. Talleyrand, the advantage appears to have been in favour of France; and that, had no collateral point of dispute arisen, the British cabinet would not have been justified in retaining possession of the island. But, with the full prospect of a war before them, produced by the inordinate ambition and irritating conduct of the chief magistrate of the republic, to have relinquished Malta (and especially while he himself, in equal opposition to the terms of the treaty, retained possession of Holland), would have discovered, not merely impolicy, but political madness; and the proof of a conciliating spirit was perhaps carried too far, even in the surrender of the Cape of Good Hope. Much, however, of the real cause of the war may, in our judgement, be ascribed to the conduct of that party at home who objected to the peace of Amiens, and would have objected to every kind of peace, but such a one as might have been manufactured by themselves. It was the daily and unremitting object of that party to set the British minister and the chief magistrate of

France at an irreconcilable variance with each other: they irritated the one, by abusing the peace he had concluded; and the other, by urging against him a ceaseless torrent of the most acrimonious invective; and they at length succeeded in rendering the British cabinet dissatisfied with the terms they had obtained, and in compelling the first consul to apply for some means of moderating, or altogether preventing, the perpetual abuse of his character. From this moment, it was easy to foresee what has since taken place—that the war would be renewed, and that the two nations would be actuated by a double degree of animosity against each other. The remainder of the pamphlet is occupied by a few only of the communications which passed between the court of St. James's and St. Cloud. The whole of these, though constituting the sole basis of the present hostilities, constitute but little more than an appendix to the preceding; and not one of the papers most important in the eye of Great Britain is inserted. The report of Sebastiani is totally suppress: we meet with no remonstrance upon the retention of Holland: we only read incidentally of any objection to the freedom of the British press: we learn nothing whatever concerning the existence of commercial agents, nor even of the inhospitality exercised towards British vessels, when driven by stress of weather into French ports. A more artful and garbled account of an important transaction we have hitherto never witnessed, and trust we shall not speedily witness again.

ART. 16.—*A short View of the Causes which led to, and justified, the War with France.* 8vo. 1s. Hatchard. 1802.

In this *short view*, we have an able, a temperate, and, for the most part, an impartial examination of the subject to which the pamphlet pretends. Our author examines the grounds of complaint, as contained in the official documents of our own cabinet, which he arranges under the following heads:—

‘ 1st. The numerous and continued acts of indignity and insult, that have been heaped on this country by the government of France, since the treaty of Amiens.

‘ 2d. The acts of aggrandisement, that have been perpetrated by France, in direct violation of that treaty.

‘ 3d. The impracticability of fulfilling that part of the treaty of Amiens, relating to the future organization of Malta, and the justifiable refusal of attempting it, from the intervention of circumstances, that have taken place since that period.’ p. 7.

Of these three justificatory propositions, our defence must principally be derived from the first; although we admit, that, notwithstanding the isolated and disjunctive nature of the treaty of Amiens with regard to the general state of the European continent, we were not precluded from paying an attention to its concerns, and participating in its interests; and that, although the communications anterior to the preliminary and definitive treaties, and the respective articles in these treaties themselves, which relate to Malta, are, when literally interpreted, rather in favour of our antagonist than of ourselves, yet that the whole of these communications are indefinite, and the contested article in either treaty so loosely worded, that it is almost impossible a dispute should not arise upon their execution. The

first proposition alone, however, will furnish us with a sufficient vindication of the belligerent conduct we have pursued, and will rather tempt us to be surprised at the palliative forbearance of the British cabinet, than indignant at its recommencement of hostilities. We have no doubt that the rupture was accelerated by the conduct of the new opposition in parliament; but the unreasonable ambition of Bonaparte, which forbade him to endure a rival, and his unbounded vanity, which induced him to conceive that England alone was an incompetent match for his power, gigantic as it is, would have rendered every peace insecure, till he had learnt, from the severe test of experience, to think less highly of himself, and with more respect of his opponent.

We fully agree with the writer, that a simple relation of the facts on which our complaints are founded, is

‘— sufficiently convincing to a reasonable mind; and the reflections that must immediately result from them are so very obvious, that it is superfluous, and almost a waste of time to attempt at repeating them. They require no comment, but speak aloud to the world, and announce in the most satisfactory manner, the avowed hostility and aggression of France towards this country; an aggression consisting of acts so various and insulting, as to join together all opinions in the unanimous persuasion of the necessity of again having recourse to war. They who think that offences against the national honor, are the most justifiable causes for the renewal of hostilities; they who look with a jealous eye on the aggrandizement of France, and the preservation of the balance of power, or they who feel a just and animated indignation at repeated infringements of treaties, and multiplied instances of bad faith, must all, though they travel by a different road, at last meet at the same point; for there is not any handle for quarrel, any pretext that was made use of by one nation against another, that has not been had recourse to by France, in her hostile intentions against this country.

‘If this unanimity, this knitting together the hearts of the whole people as the heart of one man, is a subject of comfortable reflection and exultation to us, let us not refuse our tribute of gratitude, to the politic and prudent system of forbearance, on the part of the present ministry, which has been the means of procuring it for us. For to this system of forbearance, are we indebted for the full and entire disclosure (a disclosure so satisfactory, as inevitably to convince the most doubtful and sceptical mind) of the ambitious views and projects of the first consul; views which, if not stopped in their present career, may be ultimately increased beyond the powers of remedy, and which are not merely inimical to our welfare and existence, but to the welfare and existence of all the nations of Europe.’ p. 46.

ART. 17.—*Reflections on the Causes of the War, and on the Conduct of His Majesty's Ministers.* 8vo. 2s. 6d. Hatchard. 1803.

The writer of these reflections steps beyond the boundary prescribed to himself by the author of the foregoing pamphlet; and, after having endeavoured to vindicate his majesty's ministers throughout the whole course of the negotiation that preceded the war, delivers

his ideas of the extent and consequences of the present hostilities, offers his opinion of the system that ought to be pursued to render them glorious and successful, and closes with a panegyric upon the powers of the present chancellor of the exchequer, and his perfect adequacy to the important station in which he is placed.

‘With respect to Hanover,’ (says our political essayist, with a short insight into the events of futurity) ‘there can be no doubt of its safety, if the Germanic empire itself be safe; nor can it be invaded without involving the emperor of Germany, as the head of the empire, in its protection. If events should turn out contrary to this opinion, we may then be assured, that the new constitution of Germany is a mere piece of blurred parchment, and a preconcerted fraud.’
P. 62.

‘Should Hanover fall, Portugal will be the next victim, and the boasted plan of excluding us from Europe will be attempted. If it be tamely permitted by the powers who have the means of preventing it, although a total exclusion be impossible, our commerce must take another direction; and if we are shut out from the continent, we must shut him out from the rest of the world. The means, are assuredly in our power, and we are persuaded the genius of our ministers will employ them. The same bold spirit of commercial adventure which transported our merchants to the remotest regions in search of new sources of industry; the same patient and steady habits of enterprise, which have wafted us to glory and prosperity, will explore mines hitherto unknown to the ancient or modern world.

‘This consideration on which we have already ventured an opinion, is as worthy of philosophical thought as of mercantile calculation. What may be the consequences of our exclusion from the continent, forms of itself the subject of a discussion, which, when realised, we shall not fail to submit to our countrymen. At present, it will suffice to observe, that if Great Britain lost an empire in North America, she may gain a more productive one in the south. The French invasion of Portugal, the inevitable war which impends between us and Spain, will lay the whole continent of South America at our discretion. In furnishing to the wants of the people of those regions, and indeed, in providing for the necessities of the colonists, whose communications with their metropolitan countries must be cut off by the superiority of our naval force, we are very doubtful indeed, whether the demand for our manufactures will not greatly exceed the balance of trade with all Europe.

‘Such an event would change the face of the world; and while it would give animation and new life to our commerce, it would provide ample means for resisting or annoying our natural enemy to the end of time. France, commanding or influencing the greater part of Europe, yet impoverished, paralyzed in commercial undertakings, knowing not how to begin, or whither to direct her views, will rot upon her estate, like the proprietor of the ground, which he wants the skill and industry to cultivate. Britain, on the contrary, will circumnavigate the globe in triumph, carrying the blessings of civilization and arts among semi-civilised, or unfrequented nations, and return laden

with the treasures of their native productions. The one will tyrannize in the midst of ruins, over polished communities, whom she has treated as barbarians; the other will induct the timid Indian into a sense of the enjoyments of civility, and make him the instrument of his own happiness, as well as the tributary of an empire, capable of dispensing liberty and happiness over every people worthy to possess them.' P. 89.

ART. 18.—*A few cursory Remarks upon the State of Parties, during the Administration of the Right Honourable Henry Addington. By a near Observer. 8vo. 2s. 6d. Hatchard. 1803.*

This remarker may well pride himself upon his impartiality; for, various as are the parties at present in existence, he seems so accurately to divide his allotments of praise and blame to all of them, that it is difficult to decide which, in his own estimation, is best entitled to the thanks or confidence of the people.

'You must have observed, Mr. Addington,' (says he) 'in the conduct of some of your predecessors, and you have doubtless remembered to your own advantage, how unprofitable and absurd it is to add insolence to power, and to think it a part of greatness to be hated. I understand that you are happier in your disposition, more manly in your friendships, more generous in your sentiments, and that to the frankness and probity of your public character, you join the virtues and the manners of elegant and domestic life.—May these good qualities of your nature, sir, be neither corrupted by honours and success, nor soured by disappointment and ingratitude!

'The following reflexions are intended with much good-will to you and your administration; but I am far from promising that every page shall sooth your vanity, or promote your wishes, or coincide with your opinions. I cannot be your friend and your flatterer too.' P. iv.

After viewing the matter, however, in every possible light, Mr. Addington seems to come off better than we had expected; for our author thus concludes, and we unite with him in opinion:—

'I confess I think his majesty's ministers have a right to all our support, co-operation, and assistance. I should not dare, for light and trivial motives, at this terrible hour, to encrease their difficulties, diminish their credit, or shake the confidence of the people; I do not know that one ought to bring forward serious causes of complaint (if they existed) at a time when unanimity alone can preserve the empire. I consider them abstractedly as the king's servants: faithful, able, vigorous, and fortunate, they have hitherto proved, and, I trust, will continue. But at all events, under them we must fight for all that is dear and sacred to humanity. By their side we shall conquer or lie down. I think there is no other party for us to take, and I am sure there is no duty more imperious and binding.' P. 80.

ART. 19.—*Regulations of parochial Police; combined with the military and naval Armaments to produce the Energy and Security of the whole Nation. The fourth Edition, corrected and enlarged. 8vo. 1s. 6d. Hatchard. 1803.*

The regulations here proposed relate to the internal security of the

country, and especially of our larger and more populous towns and cities, in case an invasion should actually occur—a security which the author thinks would be much endangered by a sudden discharge from employment of large bodies of clerks and overgrown apprentices, and larger still of idle and ungrateful servants, especially—

‘ those numerous bands of robust and active youth who are the mere retainers of dissipated ostentation and luxury, and who, in the dispositions and habits they cultivate, are the prepared instruments of violence in unexpected or sudden calamities;’ p. 36.

but most of all from the one hundred thousand offenders, as they are calculated by Mr. Colquhoun, who derive a daily sustenance from the complicated stratagems of depredation and thievery, being suddenly set afloat on the metropolis. The regulations proposed are entitled to attention, and founded on the principle of establishing a more vigorous parochial police than at present exists in the nation. The necessity, however, of adopting the plan proposed, is nearly superceded by the bill for arming the nation at large, and the immense bodies of volunteers who have in consequence pressed forward to offer their services, of which the greater part are limited to internal defence by the very terms of their association. We agree with the writer in the following observations:—

‘ With all the defects that have been unjustly, and with those that may have been justly, imputed, to the political constitution of Britain, as they may be to all the institutions of man; with all the errors, real and pretended, which have been attributed to its government, and ministers; that constitution now stands alone in Europe, as the depository of practical principles, institutions, and customs, which are the real elements of political and civil liberty.

‘ If France, on the cessation of its anarchy, could have cordially agreed on a general amnesty, and assimilated itself with Britain in the best of its civil regulations, and in all its economical and commercial pursuits; the evils of the French revolution might have been atoned for, and compensated, by a general state of prosperity in Europe, of which the world has never afforded an example.

‘ The French revolution had removed prejudices and developed truths, which might have ensured these consequences. But unfortunately, all power devolved in France on military men, who would influence communities, as they command armies, wholly by the sword.’ p. 3.

ART. 20. — *Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis.* By Matthew Martin, Esq. 8vo. 1s. 6d. Hatchard.

To the unwearied industry of Mr. Martin, in the benevolent office to which he has devoted himself for the last six years, we are no strangers; and, however we may object to his system in several trivial points, we think few persons are better entitled to the gratitude of the public, and especially of the metropolis, than himself. The multitudes of beggars that infest almost every street of this vast city, and the plaintive importunity of their entreaties, cannot but afflict the heart of every

feeling spectator: to give to all, is, in most cases, impossible; yet not to give, is to draw down abuse from the more insolent, and to oppose some of the best instincts of nature in cases of the more modest. The amount of these wretched beings, which have been calculated at three thousand by Mr. Colquhoun, is averaged by the present writer (who, in his account, includes their children) at not less than *fifteen thousand two hundred and eighty-eight*; for almost the whole of whom, notwithstanding the enormity of our poor-rates, the country has, in few instances, provided any relief whatever.

These were the views which long operated upon the mind of Mr. Martin, and induced him, about the year 1796, to make a systematic inquiry into their relative situations, and means of assistance: he instituted an office for this express purpose, applied to government for assistance, and was twice supplied with a grant of £ 500. In the letter before us, he gives the result of his inquiries, so far as relates to two thousand cases, and proposes his plan for relieving the town from this painful and mortifying evil.

‘ From the result of the enquiry’ (observes he) ‘ it appears, that there are two principal classes of beggars; parochial, and non-parochial; each class being subject to some variations; viz.

‘ CLASS I. PAROCHIAL.

‘ a. Of home parishes; within the metropolis, and ten miles round.

‘ b. Of distant parishes; more than ten miles from the metropolis.

‘ CLASS II. NON-PAROCHIAL.

‘ a. Irish.

‘ b. Scotch.

‘ c. Foreign, &c.

‘ The column of home parishes in the summary of the 2000 cases, states 750; that of distant parishes 336; to which two descriptions, the amount of the column of uncertain parishes, being 140, may with sufficient accuracy, be severally and proportionately added; and thus the former description would be advanced to about 847 and the latter to about 379

Total parochial about 1226

and the numbers of Irish, Scotch, and foreign, taken as per summary, with the addition of 3096 for the children connected with the 2000 cases, and classed accordingly, and respect being had in such classification to the 140 cases of uncertain parishes, would amount to nearly,

‘ CLASS I. PAROCHIAL INDIVIDUALS.

‘ a. Of home parishes; inclusive of about 1384 children, about 2231

‘ b. Of distant parishes; inclusive of about 489 children, about 868

‘ Total parochial children, about . . . 1873—

‘ Total parochial individuals, about 3099

‘ Total parochial children, about . . . 1873—

‘ Total parochial individuals, about . . . 3099

‘ CLASS II. NON-PAROCIAL INDIVIDUALS.

‘ a. Irish; inclusive of about 1091 children, about . . 1770

‘ b. Scotch; . ditto . . 103 . ditto . . . 168

‘ c. Foreign; . ditto . . 29 . ditto . . . 59

‘ Total non-parochial children, about . 1223—

‘ Total non-parochial individuals, about . . . 1997

‘ Total children on the 2000 cases, about 3096 —

‘ Total individuals on the 2000 cases, about . . 5096

P. 7.

This number, however, merely relates to the cases which fell beneath his own cognisance; for, as to the total aggregate of beggars in the metropolis, he has calculated them, as we have already mentioned, at upwards of fifteen thousand. We have not at present time to pay all the attention it deserves to the plan of relief which follows this statement; but we will insert it in as short an extract as possible, for the perusal and meditation of our readers.

‘ In suggesting a plan for remedy, I shall not find it necessary to propose the erection of extensive and costly buildings, or other heavy charges of establishment, it being my aim instead of augmenting, considerably to reduce the expenses of the public, on account of the poor. But in a case of such magnitude, composed of an infinite number of lesser evils, such a regular establishment would be peculiarly necessary, as should be competent to investigate and redress the grievance.

‘ I would therefore propose,

‘ That a board be instituted, to consist of a president, and four other commissioners, for the declared purpose of prosecuting a general enquiry into the cases of beggars in the metropolis, and directing suitable relief.

‘ That the metropolis be divided into five districts, *viz.* into

‘ 1. South-west or Westminster district (red); bounded to the northward by Oxford-street, Broad St. Giles’ and Holborne to the city; eastward by the city; and south-eastward by the Thames.

‘ 2. North-west or Mary-le-bone district (orange); extending northward from Oxford-street, Broad St. Giles’, Holborne, and the city; and bounded to the eastward by the City-road to the entrance of the city at Finsbury place, Moorfields.

‘ 3. North-east or Whitechapel district (yellow); extending to the eastward from the City-road, and behind the city to the Thames.

‘ 4. Middle or city district (green); the city itself.

‘ 5. Southern or Surry district (purple); all on the other side the Thames; as the Borough, Lambeth, &c.

‘ That each commissioner have the charge of a separate district.

‘ That provision be made by law to direct relief to be given to parochial paupers in the parish of their residence, to be refunded by the parish of their legal settlement, the cause of such residence being known and approved by the magistrate,

• That a fund be raised by contribution from the parishes of the metropolis; in a fixed proportion of the average amount of the expense for casual poor, taken for ten years back; that the parishes be in consequence of such contributions exempted from the charge of casual poor, and the whole expense for their relief, and for the support of the institution be borne by the fund

• That an account be annually submitted to parliament, of the progress of the business, and its expenditure.' * 20.

LOYALTY AND PATRIOTISM.

We feel ourselves particularly called upon, in the present state of the nation, to pay a pointed attention to publications of this description: we are convinced of their utility, and fervently hope they will be persevered in. From the multitudes which are almost daily issuing from the press, it will scarcely be in our power to notice, or even to become acquainted with, every one: we shall, nevertheless, endeavour to make our register as complete as possible; and if, in the prosecution of our intention, we relax a little from our accustomed impartiality of political feeling or critical investigation of style, we are sure we shall be excused in the eye of every true Englishman, and, we trust, of every enlightened foreigner.

ART. 21.—*Strike or Die!—Alfred's first Letter to the good People of England.* 12mo. 3d. Hatchard. 1803.

There certainly did not, appear, at the commencement of the present war, all that promptitude to a general volunteer service, which the safety of the country seemed to require; and on this appearance alone, can be justified the expediency of a bill of coercion. It is now certain, however, that the torpidity which was at first manifested proceeded rather from a general insensibility of the real danger that surrounded us, than from the smallest disinclination to engage in the service of the country; and so widely and universally has the spirit of volunteering been of late diffused, that we rejoice to find the ministry themselves are at length persuaded there will be no occasion for enforcing the compulsory act, and have armed themselves with a power of suspending it at discretion. Much of the patriotic animation which now stimulates the bosom of every one, arises from the fortunate removal of this insensibility, and the pamphlet before us is entitled to no small share of praise in this respect. The author takes it for granted that Bonaparte will attempt an invasion; and offers, to the candid consideration of the people at large, a collection of facts of 'cruelties, vexations, and other enormities, which have been brought upon different nations that have submitted to the French arms.'

'After you have read this account' (says the writer), 'put your hands to your hearts, and ask, what would be the lot of Britain, if it were over-run by the soldiers of Bonaparte? We should suffer more than all those countries put together; for the opinion which the French have of our wealth, and of those wholesome institutions which have enabled us to defeat and defy their power, would break out into the most rancorous persecution, were they ever to become masters of our country. Learn, then, by the misfortunes of other men, how dreadful a thing it is to lose the independence of one's country. In the following pages, read what is the fate of all people whom the French have conquered. What you will find stated therein, will serve as an outline of the abominable cruelties which you will have to undergo, if every man does not fly to arms in order to protect the altars of his God, the person of his good king, the laws which his forefathers bequeathed to him, and the unblemished innocence of his wife and daughters. If any man living is so foolish or so deluded as to imagine that crouching or submission will appease the malice and bloody wrath of Bonaparte, the following short detail of the fall of other nations will remove his doubts. If those who never offended, have been punished without mercy, what must that people expect, who, for more than ten years have been cursed and threatened with extermination by the French government, for all those miseries which themselves have brought upon their wretched slaves? Ever since that bloody ruffian Bonaparte became known to mankind from the calamities he brought upon them, England has been unceasingly the nation against which he has muttered curses and denounced vengeance. He declared that he plundered Italy to obtain the means of invading England. As he passed through Switzerland, he swore that in less than six months he would overthrow our liberties and independence. Upon the burning sands of Syria, the gallant sir Sidney Smith writes, that as each ball fell near Bonaparte, during the siege of Acre, he muttered a thousand curses against England and its people. Since his return to France, he has repeatedly pronounced his hatred against us. After he had robbed the Swiss people of their freedom, he forbade them from having any connection with England. This was in time of peace. If animosity like this breaks out in time of peace, what are we to look to in a state of war? The enmity which the people of one country bear to another, is excusable on national grounds; but when it becomes personal and enters deeply into the soul, as is the case with Bonaparte; when it arises from the consciousness that his frauds and villanies have been openly exposed by the English people, and his views thwarted by them, we cannot be surprised if the matchless murderer of Jaffa should wish to put to the torture and afterwards massacre all the men, women, and children, of a country that exposes his perfidious ambition, and bids defiance to his vindictive rage.' P. 3.

The instances are, in general, well selected, though we think, in some cases, they might have been urged with more weight and dexterity. Thus, our author pertinently alludes to the sanguinary decree of the National Convention of May 30, 1791, commanding no quarter to be given to English or Hanoverian troops: but, had he contrasted this barbarous decision of the Convention with the humane and unanimous resolution of the duke of York upon the occasion, not to imitate such a conduct, but to give quarter to the enemy as before, he

would have doubled the force of his illustration. We trust that this, though the *first*, will not be the *last* of Alfred's Letters.

ART. 22.—*The Crisis of Britain, a Poem, addressed to the Right Hon. William Pitt, on the threatened Invasion of these Kingdoms by the French in A. D. 1798, and now re-published with a View to rouse the Indignation of a great and insulted People.* 4to. 2s. 6d. White. 1803.

This poem is well known to be the production of Mr. Maurice; and the bold and energetic diction with which it is composed is highly worthy of the dithyrambic Muse. It is now re-published with a few variations, adapting it to the chronology of the day. The compliments paid to Mr. Pitt are, notwithstanding, a little antiquated, and out of fashion. On this account, we would much rather have met Mr. Maurice on new ground altogether; the times are pregnant with matter, and he himself is not deficient in either taste or imagination.

ART. 23.—*Ode to the Country Gentlemen of England: re-printed from the Works of Akenside; and accompanied with a Preface and Notes.* 8vo. 6d. Hatchard. 1803.

'The eagerness with which certain short publications, calculated for the lower orders of the people, have lately been bought up, proves that military thoughts are rising in that quarter. But no particular call has as yet been addressed to those, whose birth and possessions make it at once their privilege and their duty, to direct the spirit of the people, and to exalt it by their own. On this account, the following "Ode to the Country Gentlemen of England" is reprinted from the works of Akenside.—And it fortunately happens, that the present moment is far more favourable to the reception of the sentiments it contains, than even that of its original appearance. At that period, in addition to other discouragements, it had to struggle with the opinions of a part of the administration itself. The councils of the sovereign were at that time not without some who entertained a jealousy of the advice here offered, and who disapproved of any proposal for a general arming of the people. Very different is the case at present:—the administration has been foremost in planning and promoting this method of defending the country—the legislature has entered with all zeal into their views; and both together have concurred in recommending and adapting the measure to the acceptance of the people at large.' P. 3.

The complaint contained in this paragraph is entitled to notice: and, with so many able and spirited poets as England has yet to boast of, it is truly surprising that the *classic* Muse has so seldom been applied to for her powerful and patriotic contributions; and that, for want of original compositions, we should be compelled to have recourse to new editions of poems become or becoming obsolete. We have already touched upon this subject in our last article; and we trust, from the ode noticed in the ensuing, that we shall have no more occasion to recur to it.

The present editor of Akenside's spirited and patriotic Ode to the Country Gentlemen is much entitled to the thanks of his country:

the merit of the piece, as an original composition, has been long known and universally admitted; and, of its peculiar adaptation to the present times, our readers may form some judgement from the following stanzas.

' But what hath force or war to do with thee?
Girt by the azure tide and thron'd sublime
Amid thy floating bulwarks, thou canst see,
With scorn, the fury of each hostile clime
Dash'd ere it reach thee. Sacred from the foe
Are thy fair fields. Athwart thy guardian prow
No bold invader's foot shall tempt the strand—
Yet say, my country, will the waves and wind
Obey thee? Hast thou all thy hopes resign'd
To the sky's fickle faith? the pilot's wavering hand?' P. 13.

' But if thy sons be worthy of their name,
If liberal laws with liberal hearts they prize,
Let them from conquest, and from servile shame
In war's glad school their own protectors rise.
Ye chiefly, heirs of Albion's cultur'd plains,
Ye leaders of her bold and faithful swains,
Now not unequal to your birth be found:
The public voice bids arm your rural state,
Paternal hamlets for your ensigns wait,
And grange and fold prepare to pour their youth around.' P. 14.

' O shame to human life, to human laws!
The loose adventurer, hireling of a day,
Who his fell sword without affection draws,
Whose God, whose country, is a tyrant's pay,
This man the lessons of the field can learn;
Can every palm, which decks a warrior, earn,
And every pledge of conquest: while in vain,
To guard your altars, your paternal lands,
Are social arms held out to your free hands:
Too arduous is the lore; too irksome were the pain.' P. 15.

ART. 24.—*The Triumph of Britain, an Ode.* By John Mason Good, Esq. Asperne. 1803.

In a vein of poetry considerably superior to that of his compeers, Mr. Good hastens to lend his aid to the common cause of patriotism; and incites the nation to military ardour and activity, by a review of the glorious achievements of our ancestors. It is thus the poem opens—

' What! shall the foe, through every age
Our sires, indignant, have chastised,
Again resume their idiot rage,
And Britain's wrath be still despised?
Has Cressy's field been fought in vain?
In vain has Agincourt been won?
Proud John, inglorious, dragged the chain
Of Edward's sable-crested son?

Hurled from his throne when boastful most,
And captive led o'er Albion's coast.

Or, in glory's later hours,
When high the Gallic lilies waved,
Pale Europe shook through all her powers,
And bloated Bourbon deemed the world enslaved—
Has France, has England yet forgot
Thee, Ramillies! or Blenheim's iron scene?
The victor laurels, bright and green
Reaped o'er either kindred spot,
Reaped mid a flood of Gallic blood,
That to his native shore
Exulting Marlborough bore,
And twined, triumphant, round Britannia's brow—
Till now perennial—fade they now?

That the palm of victory, thus frequently and eminently won by this island from her antagonist, should now wither, the poet hopes and prophesies to be utterly impossible. So hopes and so believes, with him, every contemplative lover of his country. For a proof that Englishmen of the present day are equal in martial virtue to their sires, Mr. Good exultingly calls on Bonaparte to recollect their late exploits at Acre, passes in review before him the battle of the Nile, and the triumphant death of the much regretted Abercrombie. He next apostrophises France on her infatuate folly in hugging the chain of a foreign despot, far more galling than the yoke of the Bourbons; reverts to the different sentiments of the true lovers of liberty; and invokes the shades of the heroes of Runymede, to smile propitiously on the congenial spirit of their progeny.

The following is the concluding stanza:—

No—let the upstart ruffian rave
From the dull Po to Weser's frozen wave:
Let base Batavia, Belgium, Rome,
Or, worthy of a happier doom,
Helvetia, tell through all their shades,
Of murdered sires, and ruined maids,
Of barren fields, and plains deserted,
Of temples robbed, and towns subverted;—
Let Spain, too lazy to be free,
Join in the victor's Vandal rout;
Let Prussia's lord, with doubtful knee,
Bend at his shrine, or deprecate his shout—
Though all the subject world attend,
Here, tyrant! shall thy triumphs end:
Touch but Britain's steel-clad shore
Thy splendid bubbles all shall burst,
Earth dread thy tyger-fang no more,
And greedy Vengeance glut his thirst.

The mind of every patriot cannot but glow with the sweetest sensations, when he reflects on the spirit of unanimity which at this moment pervades the nation. Men of first-rate talents, of every descrip-

tion, are now clubbing their abilities, in every diversity of way, to stimulate the exertions of their fellow-citizens. In the writer of the present paper, our readers will recognise the learned translator of the Song of Solomon : and we are glad to see, that, while the generality of our patriotic effusions are addressed to the unlettered multitude, the complaint advanced by the editor of the last article is in a considerable degree removed by the present performance ; and that the man of taste and education is now no more suffered to pass without his animating incitation, than the artisan or the peasant.

ART. 25.—*A Warning Voice! or, the frightful Examples and awful Experience of other Nations: submitted to the serious Consideration of the People of Great-Britain and Ireland; with a true but short History of Buonaparte. By George Briton. 12mo. 3d. Hatchard. 1803.*

The patriotic utterer of this *Warning Voice* has a direr hatred of Corsicans, than even of Frenchmen. ‘Buonaparte,’ says he, ‘is a Corsican! and Corsican and plunderer, Corsican and pirate, have long and proverbially been the same; and, of all beings, none is more blood-thirsty, none is so savage!’ But why, in the fury of his indignation, he should think it necessary to bespatter with abuse the late unfortunate Theodore, to whom this island offered an asylum, and afforded a peaceful grave—or what mischief has ever resulted to his country, or to himself, from the calamitous life of that ill-fated prince—we are totally at a loss to conjecture. The author has presented us with a new history of the family of the Bonapartes, and a history altogether different from many which have hitherto been circulated concerning him. We confess ourselves not sufficiently skilled in the archives of Corsican genealogy, to determine as to the truth of this new-fangled lineage: it is, however, for any thing we know to the contrary, as likely to be correct as that published at Paris about two years ago, and translated into our own language.

‘It appears’ (says the writer), ‘according to a book published at Genoa by a bookseller, named Rossi, that the consul Buonaparte is the son of Joseph Buona, a butcher of Ajaccio, and of the daughter of a journeyman tanner. During the troubles of Corsica, Joseph Buona headed a desperate gang in favour of Theodore, who rewarded Joseph, and added to his name *Buona*, which signifies *good*, the word *parte*, which signifies *part*: that is *Goodpart*, because he took *his* part: which was so far good as to obtain Joseph this favour. This Joseph Buona was the son of Carlo Buona, who kept a little alehouse for the fishermen and boatmen; but Carlo having proved a murderer and a robber, he was condemned, and died aboard the galleys at Genoa. The wife of Carlo Buona was a most infamous and abandoned woman, who, flying from her country on account of her crimes, became guilty of others at Geneva, for which she was condemned, and died in a house of correction. Such is the nature, of that noble race, from which the first consul of France is descended; and he certainly does not belie the character of his origin. He affords a striking and horrible example that other animals, besides tigers and bloodhounds, retain the qualities of their race. His grandmother fell a public example of infamy;

his grandfather suffered the ignominious punishment due to murder and robbery; and his father, who was by trade a butcher, raised himself by a desperate enterprise, only to pave the way for his becoming afterwards a traitor to that country, wherein he had been exalted from his low estate. For, acting as a spy for the French against his country, he opened the path for his son Napoleone, whom he sent to France to be admitted into the military school, where he was supported and educated by the bounty of a beneficent monarch, and the French nation; to both of whom, however, this same son of the traitor Joseph, this same Napoleone Buonaparte, has successively proved an abandoned traitor. And that he has also proved himself to be a robber and a murderer, far beyond the extent of his grandfather's or grandmother's crimes, which made them infamous beyond death, will appear immediately from what may, with great rigour of truth, be termed his own confessions. But it will be necessary, before we read these consular confessions, to take a short view of his conduct and career, from the time of his quitting the military academy until he became a consul. r. 4.

Our author² follows him with equal spirit, and equal detestation, not only till he becomes a consul, but through the more prominent events of his life which have since occurred; and he finds, in every instance, the blood of the *butcher* still running in his veins. *Carnage* is his only delight; and he has already made half the world a *slaughter-house*.

ART. 26.—*Bonaparte's Soliloquy on the Invasion of England. An Essay in Blank Verse.* 8vo. 1s. Scatcherd and Letterman. 1803.

It should seem from this soliloquy, which is probably so far penned in the very spirit of truth, that Bonaparte has made a rash vow, and that he would be glad to retract his pledge of an invasion, if he knew how to accomplish it with credit. Bonaparte however is, we conceive, too well acquainted with geography, to have conceived, with this interpreter of his secret thoughts, that the epithet of *Great* was attached to the British island from the cause assigned in the following verses.—

‘What! though the impotence of Europe long,
Or blindness (which is unimportant now)
Has yielded to this island's vanity?
What, tho' the name of *Great* to Britain tacked,
Through other nations' folly, not her pow'r,
Almost to frenzy hath elated her
With fancied grandeur, rank, and dignity,
As tho' the title thus assum'd were earn't?
The vainest are the weakest, soonest crushed.’ r. 2.

We apprehend that the following lines are intended to prove that Bonaparte knows no more of English metre, than he does of English manners; at least we can account for their deficiency upon no other grounds.

‘If, like Batavia, or Helvetia,
Enviably states! of independence

Rid, and cares of government; from perils
 Of pow'r, which few are born to wield, released;
 If, like Italia, or Hispania,
 Whose tit'lar king submissive wears a crown
 He had not worn this day without my leave;
 Britannia had obsequiously complied
 With my desire: Britannia too, like them,
 Had flourished still, but not triumphantly:
 A rival's triumph is a rival's bane.
 Her rivalry shall therefore terminate,
 And this defenceless isle lament the day
 She scorned my courtesy, my wrath defied.' P. 8.

It must be admitted, however, from the verses that follow, that the chief consul is a better reasoner than a writer.

' Here then I pause again; good reason why.
 If Britons are so brave in distant climes,
 In every land which knows the British name;
 From free-born Britons, on Britannia's shores,
 Contending for their lives and liberties,
 Their properties, and all mankind holds dear,
 What have I to expect?' P. 13.

What, indeed, either as a warrior or a poet?

ART. 27.—*Patriotic Effusions, resulting from recent Events, and from the Circumstances of the Times.* 4to. 1s. Cadell and Davies. 1803.

These effusions consist of verses written in 1798, on lord Nelson's victory in Aboukir Bay—of other verses entitled *Ambition*, addressed to the Great Nation—and of several short *jeux-d'esprit*. From the latter class, we shall copy the following version of a loyal epigrammatic attempt in French.

' Les Emigrés Anglois.

' Les traîtres d'Angleterre font basse reverence,
 Pour pousser leur desseins, au consul chef de France;
 Le politique trop fin à traîtres se fier,
 Il tire leurs vers du nez, et donne leur congé.

' Imitated.

' The traitors of England, their views to advance,
 Bow low to the consul, and traitors of France;
 But the consul, too wise to trust *them long there*,
 Soon pumps out their treasons, and sends *them back here*.'

P. 16.

Of the verses before us, we have selected *them here*, as a fair specimen of the general merit of the whole: but, if the writer had been at our elbow, he might perhaps have pointed to *them there* in their stead.

RELIGION.

ART. 28.—*Practical Lectures on the proper Lessons of the Old Testament, for the Morning and Evening Service of every Sunday throughout the Year.* By F. T. Travell, A. M. &c. 12mo. 4s. 6d. Bound. Rivingtons.

We cannot too much commend the plan of this worthy pastor; and, in perusing his work, we could not but regret, that, at the Reformation, the portions of Scripture appointed to be read on the Sunday had not been so selected, as to present a continued narration of the most interesting events from the creation to the final consummation of all things. In the present state of the Sunday lessons, however, much may still be done by a judicious minister; and, if he devote one part of the day to an explication of the chapters read on that day, his hearers cannot fail to carry home with them much useful instruction. This plan has been pursued by the writer of the work before us; and the lessons of the day, thus arranged, have each afforded him matter for a short discourse. In the beginning of each lecture, he has explained the history contained in the lesson or prophecy, if there were one; and in the conclusion has advanced some apposite reflexions. As an instance, we subjoin the close of the lecture on the leprosy of Naaman and Gehazi.

‘The first thing to be considered in this chapter, is Naaman’s anger and refusal to comply with the directions of Elisha. In this we behold too plain a picture of ourselves: we are ready to refuse even the blessings which God offers us, if they do not exactly suit our fancies. Let it be a warning to us not to suffer our passions to get the better of our reason, but humbly to comply with those directions, which God in his mercy shall point out, as most conducive to our happiness. What a lesson does the example of Gehazi hold out to us, to beware of covetousness and falsehood! justly was he punished by a disease, which rendered life itself a burden. In this life indeed the greatest crimes do sometimes escape punishment: but let not the sinner triumph in his fancied security; the day is coming, which will bring all things to light; and he will have a wretched exchange, who, though he may escape a temporal punishment, becomes a prey to the worm that never dieth, and to the fire that never is quenched.’
P. 271.

ART. 29.—*An Essay on the internal Evidences of Christianity: published in Pursuance of the Will of the late Rev. John Hulse, of Elworth in Cheshire, as having gained, in 1802, the annual Prize instituted by him in the University of Cambridge: by John Scott, B.A. &c. 8vo. 2s. Hatchard. 1803.*

This is a proper subject for a scholar; and, from his having obtained an academical prize, we had reason to pre-conceive that the essay was possessed of a considerable degree of merit. The writer opens with a significant motto from Cowper; and shows, that, as in all works of art the manner and style of eminent artists are easily distinguishable, so, in the works of the greatest of beings, a style must be

discovered which it is out of the power of mortals to imitate or attain. With the view of evincing the excellence of this style as perspicuous in the Scriptures, the writer examines the principle points of Christianity. The nature of God claims his first attention, on which he justly observes that an—

‘—error here is fundamental. If a wrong object of worship be proposed, nothing in the mode of worship prescribed, or in the particulars of duty enjoined, can compensate for the fault. The religion itself is radically corrupt, and must be abandoned.’ p. 7.

To the Scriptures alone, then, must we look for truth on this important subject, which teach us, that, ‘to confess more Gods than one, or to associate any creature with him in the honours of worship, is in the highest degree unreasonable, and even impious.’ The simplicity of Christian worship naturally follows; and the chief points of Christiagity are brought, in order, before us, not with a view to controversy, but to show the excellence of the system; for the former is precluded, by pre-supposing that the doctrines of the church of England, as maintained in the thirty-nine articles, contain the fundamental truths of Christianity. The work does honour to the university, and is a convincing refutation of the idle opinion, that, in our public colleges, religion does not make a material point of public study.

MEDICINE, &c.

ART. 30.—*Practical Information on St. Anthony's Fire, or Erysipelas; and on erythematous Affections in general; as also on the Measles: in which new Modes of Treatment are communicated. By E. Peart, M.D. 8vo. 1s. 6d. Muler. 1802.*

Dr. Peart continues to prescribe the volatile alkali in the complaints mentioned in the title; though, with respect to measles, as his practice has been less frequent, he is less confident of success. He does not, indeed, recommend this medicine as alone capable of effecting the cure; but he thinks that it lays the foundation for the operation of other medicines. Erysipelas, in his opinion, bears opium with advantage sooner than the scarlet fever.

ART. 31.—*An Examination of Dr. Heberden's Observations on the Increase and Decrease of different Diseases, and particularly the Plague. By William Falconer, M.D. F.R.S. 8vo. 6d. Robinsons. 1802.*

Dr. Falconer reviews the Observations of Dr. Heberden, so far as they respect the plague; and he endeavours to show that it is a peculiar and distinct disease, not owing to close habitations, filth, or other morbid effluvia. This object he has fully attained, from a careful examination of the observations of the most experienced physicians who have practised in the East.

We do not, however, perceive that the great foundation of Dr. Heberden's doctrine is shaken by these remarks. He certainly endeavours to show that there has been no peculiar *fomes* of the disorder, that its source is at ‘Nova Zembla, or the Lord knows where,’ and

that other epidemics are absorbed in it. The latter point we have endeavoured to place on its proper foundation; but the disease is unquestionably distinct, and regularly epidemic, depending on a state of the air, rather than on filth or infection. Why, then, is it peculiar to the eastern regions?—it is, perhaps, more quickly communicated from close habitations, and the *fomes* preserved alive in filthy hovels expands when the state of the air permits its baleful range.

ART. 32. — *A practical Synopsis of the Materia Medica, Vol. II, Part I. containing, Class II. Emollients; III. Absorbents; IV. Refrigerants; V. Antiseptics; VI. Astringents; VII. Tonics. By the Author of the Thesauris Medicaminum. 8vo. 3s. 6d. Boards. C. and R. Baldwin. 1802.*

We have delayed our account of this part of the general work, in the hope of being able to add to it a review of the whole. The author is, however, slow in his progress; and we mean chiefly to announce the publication, deferring, till the conclusion, its common character, to which we are told the name of the author will be added. In general, however, he is already known; but we must not rudely withdraw the mask, till he chooses to lay it aside himself.

In the classes—now the subject of remark—our author's account, as usual, is short, comprehensive, and judicious. His references, however, prove that his researches have been extensive; and these will enable the reader, who has time and industry, to pursue the different subjects. We behold, with satisfaction, some judicious observations on that part of Dr. Heberden's Commentaries, where he seems to advise the bark, in fevers, somewhat too rashly and indiscriminately. What the same writer has said also, a little unadvisedly, respecting the use of the Portland powder, is equally the subject of our author's animadversion.

ART. 33. — *A domestic Treatise on the Diseases of Horses and Dogs, so conducted as to enable Persons to practice with Ease and Success on their own Animals, without the Assistance of a Farrier, including likewise the natural Management, as Stabling, Feeding, Exercise, &c. together with the Outlines of a Plan for the Establishment of genuine Medicines for these Animals throughout the Kingdom, by Delabere Blaine, Professor of Animal Medicine, &c. 12mo. 3s. 6d. Boards. Boosey. 1803.*

To this account of the diseases of horses, a general description of their structure is premised, illustrated by a plate; and, in the vignette, is a coloured representation of the blood-vessels of the foot. We find nothing peculiarly new in the account of the diseases; and the medicines are not described, but sold. The arguments for keeping the preparations secret are more specious than solid.

ART. 34. — *Useful Hints to those who are afflicted with Ruptures; on the Nature, Cure, and Consequences of the Disease; and on the empirical Practices of the present Day. By T. Sheldrake. 8vo. 5s. Boards. Sold by the Author. 1803.*

Mr. Sheldrake is a humorous author; and we have more than

once been induced to smile at his quaint conceits and singular stories. He offers, however, some sound sensible advice; and we would recommend all those afflicted with this very distressing complaint to attend to his directions.

EDUCATION.

ART. 35.—*Eighteen Conversations in Italian, French, and English. In which the most necessary Words used in Familiar Conversation are introduced. Carefully revised, corrected, and improved by an English Translation. By G. Grimani. Second Edition. 2 Vols. 12mo. Dulau and Co.*

The multitude of school-books and grammars which have appeared, in the course of the last ten years, in the French tongue, will not at all surprise such as reflect on that horde of unfortunate men, who, driven to this isle for a shelter, had no possible means of gaining a subsistence but by setting up for French school-masters.

To *spea*k a language, and to *understand* a language, are very different things; to speak a language, and to be able to *teach* it well, are still farther disjoined from each other. There is an art in communicating instruction which cannot be acquired without some practice, and much judgement. Perhaps, out of every fifty emigrants, who lately thought themselves qualified to become preceptors, not ten understood their mother-tongue radically,—not five knew how to communicate methodically what they understood,—not one was able to apply his methodical knowledge fully, for want of acquaintance with the analogy between his own and the English idioms. It is not at all wonderful that men who had thus undertaken a task, for which they were not prepared by study, should imperfectly comprehend the ideas of others who had gone before them in the business of teaching. Many of them, therefore, must necessarily adopt modes of their own; this circumstance, backed by a little vanity to be thought authors, and a little eagerness to profit by a subscription to their works, has induced the greater part of these grammar-mongers to send into the world performances, which were never worth the expense of the ink exhausted in printing them.

We do not wish however, by any means, to say that all the latter French school-books are thus unworthy notice. On the contrary, the volumes before us will be found of considerable advantage. Their substance is, like that of many other such works, a series of dialogues; but many of them are dialogues of a scientific nature: and, whether the reader have respect to the French or Italian language, he will find an attentive perusal of them afford him much valuable instruction.

ART. 36.—*Practical Rules for the Italian Language, with Exercises, and Elements of Italian Conversation. By Henry Marius Tournier, a Native of Rome, P. T. LL. D. &c. 12mo. 4s. sewed. Dulau and Co. 1803.*

Mr. Tournier has here given to the world a well-disposed and concise grammar of the Italian tongue, which we recommend to the student,

as well for the rules contained in the accidence, as for the author's knowledge of the Tuscan pronunciation. But whilst we bear a willing testimony to the merits of the work, we cannot forbear a smile at the parade with which it is introduced. Mr. Tourner's titles of *PARLOS, THEOLOG. and LEGUM DOCTOR*, we should have passed over with the silence which *Italian* degrees deserve: but the affectation of uncommon learning ought to have been less apparent, or the claim to it better supported. It is not because the Polish and Russian languages are uniformly soft, that the inhabitants speak Italian better than they do any other tongues, but because there is enough of characters in the Slavonic dialect to signify the powers of almost all the European letters. A Russian, therefore, will catch the rough tones of the English or German, as easily as the liquid ones of the Italian or French; for he not only is used to a labial sound before several of his own vowels, but he has also a native guttural, as hard as the Spanish X. There can be no doubt, in the mind of any philologist, that the French and Spanish are derived from the Latin, as legitimately as the Italian. The first of these idioms, it is true, has a great mixture of Celtic in it; but five-sixths of the Spanish words are to be traced up to Latin roots, notwithstanding any thing that Mr. Tourner can say to the contrary. We entirely agree with our author, that 'the language of communication, in teaching another language, should be that which is natural to the learner.' For this reason, it certainly is a bad practice to teach Italian through the medium of French; and it is still a greater absurdity to employ a Frenchman as a master, where an Italian can be got. However, we cannot so readily assent to his doctrine, that any peculiarities in the French pronunciation can prevent the different articulations of different languages. On the contrary, we know more than one Frenchman, who speak English as well as natives, though they never heard a word of the language till they were twenty years old. The first great evil to an adult, in learning a new tongue, is to affix a sound to a letter, which he has not in his own idiom; and the second is to give sounds more guttural than his vernacular tongue gives the letters it has. On these two principles, we know of no man who would experience more difficulty in acquiring foreign pronunciation, than an Italian.

NOVELS, &c.

ART. 37.—*Lorimon, or Man in every Stage of Life. A Novel. By M. D'Arnaud. 2 Vols. 12mo. 7s. Boards. Lane and Newman.*

The author follows the effects of a neglected or perverted education through every stage of life, and traces the various miseries which it occasions. Even in the successors, these miseries are continued from the same cause; and the man who neglects his children, and leaves the young idea to shoot in the distorted manner which passions and fancies may direct, will find their unkindness sharper than a serpent's tooth. His real friends are insulted and despised: his pretended ones forsake him in the hours of poverty and distress: his children neglect him, and feel, in their own persons, the effects of his misconduct. It is a great fault, in a moral view, that the relief is at last brought him by a natural child; for he, too, had been neglected: but this loose morality is too common in French novelists; and the result should be guarded against

by the translator. Few works from that nation will admit of translation, without a careful revisal, and many changes.

ART. 38. — *The Vale of Conway: a Novel. By a Lady.*
4 Vols. 12mo. 12s. Boards. Verner and Hood. 1803.

This is a pleasing little tale; and the eventful changes of fortune, though somewhat too trite, frequently interest us. The characters are, however, slight etchings: they want the strong marks of originality and novelty. The work is printed at North Shields: and the author, who probably resides in that spot, or the neighbourhood, has given many pleasing and interesting descriptions of its situation and scenery.

ART. 39. — *Kerwald Castle, or the Memoirs of the Marquis de Solanges. Translated from the French, by Mrs. Barnby.*
2 Vols. 12mo. Wilkie.

Were an 'imprimatur' ever admissible on English ground, it would be in the choice of works worthy of being made our own. We have crudities enough of native growth, without being obliged to import others equally immature and disgusting. The present author, who merits little regard, has to complain, however, of ill treatment from the printer and translator. The errors of the press are indeed numerous: but the language is still more incorrect. The punctuation, in particular, is remarkably defective. The *peripetia* (change of fortune) springs from a motive scarcely adequate to the determination. A father refuses to yield his daughter's hand, because her suitor was not born in wedlock; and consents to the marriage, because the ceremony takes place twenty years after his birth.

ART. 40. — *Lioncel, or the Emigrant: an historical Novel, translated from the French of Louis de Bruno, a Native of the Banks of the Ganges. Embellished with Frontispieces.*
2 Vols. 12mo. Stockdale. 1803.

We should have given our 'imprimatur' to this artless little tale, which is said to contain events which have really happened, and which at least might have happened. The whole is highly interesting and pathetic. It affords, we believe, a faithful picture of the enormities of revolutionists, and we will add—if addition were necessary—to the detestation, which every one must feel of French principles and French practices.

MISCELLANEOUS LIST.

ART. 41. — *An Enquiry into the Causes of the Errors and Irregularities which take place in ascertaining the Strengths of Spirituous Liquors, by the Hydrometer, with a Demonstration of the Practicability of simplifying and rendering this Instrument accurate. By William Speer, Supervisor and Assayer of Spirits in the Port of Dublin.*
8vo. 1s. Payne. 1803.

The strength of spirituous liquors varies, it is well known, with the state of the atmosphere; and to ascertain this variation several ingenious methods have been devised. From the revenue being concerned in the investigation, the subject has, indeed, been profoundly

studied; but there are still irregularities attending the use of Clarke's hydrometer—that generally employed at present—which are pointed out, in the work before us, with great judgement. To obviate them, the writer has devised a very simple plan, which seems to offer considerable advantages to the dealers in spirits, and to the public in general: it is described by the inventor in the following words.

' This new hydrometer is made of hard brass: the ball is shaped in the form of a pear, being nearly two inches in diameter at its greatest dimension, and two inches and a quarter in length: the lower stem measures one inch and a half, and is in shape a prism, each side measuring one-eighth of an inch; to the lower end of this a round weight is fixed, the diameter of which is seven-eighths of an inch. The upper stem is in length five inches and an half, and is an octagon, each side being somewhat less than an eighth of an inch wide: each of these sides is graduated for a temperature engraved on the top, the lowest being 35, the 2d 40, and so increasing by five until it reaches 70. The zero, or proof of point, is marked 0, and the gradations of strength (numbered at every 4th) amount to sixty-six, and those so clearly distinct, that at the over-proofs they will admit of a sub-division and by that means indicate an half per cent. These divisions are not at equal distances; an error which takes place in the present Irish, and several of the old hydrometers, but widen in proportion as the specific gravity of the spirit diminishes; and being graduated with spirits of known strengths at every 4 per cent. the intermediate per centages are adjusted by interpolation.

' To prevent any error which might arise from taking the indication of strength from the wrong side of the stem, an index is applied on the top of it, with an opening to shew the figures which point out the temperature. This index, which applies merely to the purpose here mentioned, may be removed lower to any part of the stem, but above the surface of the liquor, without affecting the accuracy of the instrument, as neither its weight or dimension is changed; and being of a different colour from the stem (sanguined steel) it forms a contrast with it, and, as it were points to the indication sought for, by which every danger of error, in this respect is removed.

' Although this is the only use of the index, when the temperature shall be found one of those eight marked on the stem, yet it is necessary that the instrument shall accord with the four intermediate degrees between each of the adjoining slides; for this purpose one of two other indexes of different weights are occasionally substituted for the first one, in order to lighten the instrument so as to accord with the decrease of gravity which takes place in the spirit by the increase of temperature. Therefore the manner of using the instrument is as follows:

' Supposing the temperature to be 50, nothing further is required but to place the index No. 1, (each being marked so as easily to be distinguished) on the side marked 50, and immerse the instrument, which at once shews the strength. Should the temperature be 51 or 52, instead of index No. 1, use that marked No. 2:—Should it be 53 or 54, use index No. 3, the instrument having been adjusted with these two auxiliary indexes, in the one case at a temperature of $51\frac{1}{2}$, and in the other $53\frac{1}{2}$, these four intermediate temperatures are so ac-

corded, as to be either the actual one, or within half a degree of it.— And they apply in all cases, to the four intermediate degrees of temperature, and no other appendage required to enable the instrument in this plain and simple manner to measure sixty-six gradations of strength with an accuracy which, it is presumed, is fully sufficient for either revenue or commerce. No weight requiring different immersions to find out that which is the proper one; no temperature omitted to create doubts, or false indications of strength; no fraction in the per centage to operate either against the revenue or the merchant; no gradation of strength left unascertained, or determined by conjecture; no doubt remaining as to the correct strength of all the various gradations; and no second inspection and subsequent combination to be made, requiring the aid of, and liable to the errors of, a sliding rule.' P. 36.

ART. 42.—*The Speech of the Right Hon. Lord Carrington, delivered at the Board of Agriculture, on Tuesday, March 15, 1803. Printed by Order of the Board. 4to. No Publisher's Name. 1803.*

This speech, pronounced when lord Carrington left the chair of the Agricultural Society, gives a short account of its transactions during his presidency. It was partly in the eventful season of the dearth; and the chief point which now relates to the public, is the circumstance which threw some odium on the society. Amidst several resolutions adopted from the county of York, one of them related to the abolition of tythes, or was rather in favour of a commutation instead of tythes. His lordship disclaims, for the society, every view of that nature, and attributes the introduction of the resolution to inadvertence.

ART. 43.—*Extracts from a Correspondence with the Academies of Vienna and St. Petersburg, on the Cultivation of the Arts of Painting, Sculpture, and Architecture, in the Austrian and Russian Dominions. To which is prefixed, a summary Account of the Transactions of the Royal Academy of London, from the Close of the Exhibition 1801, to the present Exhibition at Somerset House, 1802. By Prince Hoare, Member of the Academies of Florence, and Cortona, &c. 4to. 2s. 6d. White. 1802.*

This may be styled an annual history of the Academy, from 1801 to 1802. Mr. Hoare, who is the foreign secretary, proposed to open a correspondence with the several academies in Europe, to obtain a general knowledge of the present state of the fine arts in different countries. In this volume, we find only the letters from Vienna and Russia: but they afford a pleasing view of the abilities and taste of these academies; and the former letter was accompanied by a work, entitled, *A History of the plastic Arts at Vienna*, of which an abstract is added. We trust this plan will be continued; and that, when the devastations of war shall have ceased, diplomatic correspondence and dispatches will be pleasingly superseded by these reciprocal communications of national taste and judgement.

APPENDIX

TO

THE THIRTY-EIGHTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

ART. I.—*Histoire des Mathématiques, &c.*

History of the Mathematics. By J. E. Montucla. (Concluded from Vol. 37, p. 495.)

WE now enter on the fourth or last volume of this celebrated history, which comprises large and detailed accounts of improvements, during the eighteenth century, in astronomy, navigation, geography, music, &c. with several smaller additions, in the form of supplements, to former articles, and concludes with a short narrative of the author's life. To this volume is prefixed an engraved portrait of the editor De Lalande; in the same manner as the former is embellished with one of Montucla himself. The tables of contents of each book are here, however, strangely omitted, notwithstanding their use; and the regularity with which they were continued throughout the former volumes; it is a departure from the original plan and practice of the author, which the editor must find it difficult to justify. The books, nevertheless, are still divided into articles, or large sections, as before.

The fourth volume commences with book V, part V, of the history, and treats of the astronomy of the planets, of the stars, and of eclipses. The first article or section in this division gives an idea of the system of the world. The eighteenth century has been exceeding favourable to the science of astronomy, having communicated to it more numerous and more important discoveries and improvements than all the ages that have preceded it. In the earlier centuries, the very limited and imperfect state of geometry, of optics, and of analyses, necessa-

rily precluded any great advances in astronomy, either in the theory or the practice of the science; not to mention the powerful impediments to all free inquiry, arising from the blind zeal and ignorance of intolerant theologians. A more liberal spirit, however, has since been evinced, which, aided by the new analyses and other discoveries in mathematics, and by great improvements in our telescopes and other instruments for observation, has carried the science of astronomy to a high degree of precision and consequence. Hence we have attained an accurate estimate and calculation of the motions, the affections, and the phænomena, of the great bodies in the universe; the distances, magnitudes, and mutual actions, of the various bodies in the planetary system; and even the discovery of several new planets, satellites, comets, and thousands of stars never before seen or suspected. Hence the aberration of the stars, the motion of light, the measure and figure of the earth, the distances and magnitudes of the sun and the other planets, the nutations of the stars, the returns of comets, the transits of Venus and Mercury, the nature of the sun and of light, the discovery of the three primary planets, Herschel, Piazzi, and Olbers, and many satellites; new and accurate instruments for land and sea: these and many other valuable acquisitions have given, as we have just observed, a new appearance and importance to the science of astronomy. It is to these novel and valuable acquisitions that the History now advances.

Astronomy may be properly divided into two grand parts; *viz.* the one practical, or that which is purely dependent on observations and common elementary geometry; the other—which may be denominated its physical branch—that which appertains to the affinities and affections of matter, and to the modern and improved analysis. Both of these have, in the eighteenth century, contributed in a great degree to perfect the science of astronomy. The former, restricting itself to observations of natural phænomena alone, collected and presented facts for the basis of an accurate theory; the other, penetrating further, investigated the mechanical causes of the phænomena presented, and subjected them to calculation. For example: in the theory of the moon, the practical or astronomical observer labours to determine her different inequalities or deviations from a regular path in the heavens, according to her various aspects and wanderings, both with respect to the earth and the sun. These being attained, the astronomer was next enabled to calculate experimentally the several equations in the moon's motions; and hence Mayer derived his theory and tables of the moon, which approach so near to the truth. In the mean while, our physical astronomers and profound analysts, such as Euler, Clairaut, d'Alembert, Lagrange, Laplace, commencing with the principle of the mutual attraction of the celestial bodies on each

other, particularly the combined action of the sun and earth on the moon, laboured to determine the curve which she describes about our globe, and thence to establish rules for calculating her motions.

The History commences with the first of these divisions, or the practical branch; it describes the numerous and important observations and discoveries which have been made within the period referred to; and subjoins an account of the more remarkable astronomers. This section is introduced by a particular description of the solar system, beginning with the sun, and afterward noticing the several planets in their order. In all these descriptions, and the whole of this astronomical part, the editor, M. Lalande, who has taken the principal share in its composition, perpetually disgusts and fatigues the reader by his incessant vanity in referring to his own works and opinions in almost every page and passage.

Having run through the discoveries and circumstances of the planets and their satellites, the History then proceeds, in the second article, to those relating to the fixed stars, and explains the observations and conjectures concerning their numbers, parallax, distances, magnitudes, catalogues, motions changeable and periodical, new stars, double, triple, &c. stars, groups, clusters, and nebulosities, milky way, construction of the heavens, or stellar disposition. The third article treats of the motions of the sun, or rather of the earth, as affected by her mutual attractions with the moon, with Jupiter and Venus, and with comets, and also by the possible resistance of an ethereal medium; discussing the questions of the equations of those bodies, the eccentricity of the earth's orbit, the length of the year, and whether permanent or variable, as also her distance from the sun. It is here stated, as the opinion of Euler and other philosophers, that some ethereal fluid must occupy the planetary regions; that this medium, however rare or attenuate it may be, must give some small resistance to the earth and the other planets in their motions through it; the consequences of which must be, that every planet must revolve in a progressive approximation to the sun, and occupy a shorter period in every successive revolution, till at length it must of necessity fall into the solar substance, and be absorbed; first the planet Mercury, next Venus, then the earth, and so on, in the order of their position.

Art. IV treats of the moon's motions considered astronomically, or of the inequalities discovered by observations. Under this head, the lunar observations, the discoveries, and the tables of calculation, of many astronomers are described; and particularly those of Tycho Brahe, Kepler, Horrox, Halley, Mayer, Mason, Burg, Bouvard.

In the fifth article commences the physical consideration of

the celestial motions; and first the physical theory of those of the moon, as determined by Newton in his *Principia*, and the principles of universal gravitation, as applied to the mutual influences of the sun, moon, and earth. These three bodies are considered in their various positions; and the effects they produce on the moon's orbit and motions are exemplified in the quantity of different equations and variations of her orbit, her nodes, apses, &c. The same subject is further continued in the next article, and in a more dilated manner, as well as with more accuracy. The problem is here rendered general, under the name of the problem of the three bodies, in which it is proposed to determine what course three bodies will assume, of given masses, and which shall mutually influence one another, after being projected with given velocities, from given places in given directions. The History announces the various success of several authors in their contemplations on the general state of this problem, and their particular applications to the delicate variations in her motions, as influenced by the attractions of the earth and the sun, considered strictly according to Newton's law—*viz.* in the inverse ratio of the square of the distances—a law which has been fully confirmed by a comparison of the results of physical and analytical calculations with the most accurate astronomical observations. These calculations and observations have given rise to the construction of several sets of very accurate lunar tables, which are still employed in the calculation of her phases, as those of Euler, Clairaut, d'Alembert, Mayer, &c. And among the chief authors who distinguished themselves in these abstruse inquiries, are enumerated Clairaut, d'Alembert, Euler, Walmesley, Lagrange, Simpson, Frisi, Fontaine, Lambert, Laplace.

In the seventh article is treated, in particular, the secular equation of the moon, called her acceleration. This effect in the moon's motion was discovered by Dr. Halley, in computing some ancient eclipses recorded by Ptolemy and other authors. From Dr. Halley's calculations, and several others made since his era, compared with the records of ancient observations, it has been uniformly found that there is a certain difference between the two, and that pretty regularly in proportion to the interval of time elapsed between them, in such a manner as to evince the fact of a gradually quicker or accelerated state of that planet's motion in her orbit. To discover the cause of this appearance has employed the talents and labours of several of our first philosophers, as Euler, Lagrange, Laplace. Is the change really an acceleration in the motion of the moon herself? or is it only apparent, arising from a real retardation in the motion of the earth? either of which events would have the same effect, since it is by the revolutions of the earth that those of the moon are measured in an inverse ratio, the moon's motion ap-

pearing to be so much the quicker, in an exact proportion as that of the earth is slower. After a variety of fruitless attempts to discover the cause of this appearance, by several of the philosophers we have just enumerated, it at length occurred to Laplace, that the gradual diminution in the eccentricity of the earth's orbit might occasion a decrease in her comparative motion with the moon, and consequently produce the effect in question. Accordingly on trial, by a nice calculation of the result of this cause, he found it exactly to correspond to the quantity given by observation, and thus established the fact beyond any further doubt.

Art. VIII treats on the moon's parallax, as observed and computed by different astronomers. Ptolemy made the quantity of the horizontal parallax to be between $54'$ and $103''$, according to the different distances of the moon from the earth: at present, by more accurate determinations, the limits are $53' 28''$ and $61' 26''$.

The ninth article treats of the eclipses of the sun and moon; in which an explanation is given of the nature and principles of these eclipses, and an account of some of the best writers and writings on these subjects. Upon this occasion, as on many others, occurs a remarkable instance of the editor's partiality to the French astronomers, and injustice to the English, in speaking of the method of constructing solar eclipses, and exhibiting their appearance and path on the earth. He here ascribes the first performances of the kind to J. D. Cassini, and refers, for the publication of it, to a memoir of Cassini in 1706. He afterward enumerates several other persons as having followed in the like practice, without so much as noticing the original publisher of such constructions and exhibitions, viz. Flamsteed, the first astronomer-royal of England, who invented the method in 1676, and published it at large in 1680, in the first volume of Sir Jonas Moore's *System of Mathematics*—namely, in that part which is entitled 'the Doctrine of the Sphere,' the whole of which was written by Flamsteed, and in the preface to which piece he explains the date and circumstances of the invention. Indeed Sir Christopher Wren had practised the same method sixteen years earlier, but never made it known till after Flamsteed produced his to the public.—In the next article is treated the method of finding the longitude of places on the earth, from the eclipses of the sun and moon, as also from the occultations of stars by the moon. In this article again the editor Lalande makes no mention of the English astronomers; although we know that they had the principal share in the business, and that it was Flamsteed who first proposed and practised it, as may be seen in his treatise above quoted.

Art. XI illustrates the transits of Venus and Mercury over the face of the sun, and the sun's parallax deduced from observa-

tions of these planets. The transits of the two inferior planets over the sun's disc are phænomena whose observation was reserved for modern astronomy, since some such instrument as the telescope was necessary to their notice. Such a notice, however, was not merely a matter of curiosity; for they determined, first, the sun's parallax, and, in consequence, the relative magnitude of all the bodies in the solar system, with the relative extent of their orbits. The transits of Mercury are very frequent, but those of Venus more rare, though these latter are of greater consequence in astronomical decisions. Since the use of telescopes, astronomers have lost few opportunities of observing such transits. The first on record is one of the planet Mercury, the 7th of November, 1631, by Gassendi; and the first of Venus was noticed by Horrox, in England, the 24th of November, 1639. But the most profitable observations of the transits of Venus were those made in the years 1761 and 1769, in which phænomena most of the nations of Europe interested themselves in a high degree, many of them expediting astronomical missions to all parts of the world where observations could be made to most advantage. The consequence of all their labours has been the determination and conclusion of the sun's parallax at $8''.25$; whence it necessarily follows, from a comparison of this with the earth's diameter, that the distance of the earth from the sun is about ninety-five and a half millions of miles. Hence also are deduced most of the leading facts in the solar system; such as the magnitudes of the orbits of all the planets, their diameters, bulk, solid contents, densities, and the theory of eclipses, &c.

The twelfth article treats of the theory of the principal or primary planets, the peculiarities and circumstances attending the motions and properties of each, separately considered; and the history of the discovery of the Herschel—the other two newly discovered primary planets, Piazzi and Olbers, not being noticed, as having only been detected since this book was printed. An interesting account is here given also, from Laplace, of the cause of the secular equations of Jupiter and Saturn, experienced by astronomical observations, and which he shows are periodical, balancing and renewing themselves in certain intervals.

We now arrive at the sixth book of this fifth general part of the work. This division contains the history of physical astronomy; under which title are comprehended those parts of the science which require especially the examination of physical causes, and the calculations dependent on them—as refraction, the flattened figure of the earth, the diminution of the obliquity of the ecliptic, the satellites, the comets, the libration of the moon, the flux and reflux of the sea, &c.: though, so connected are the physical and practical branches of astronomy,

that the former have already been occasionally touched upon in the preceding chapter.

This book is divided into twelve sections or articles, the first of which treats of astronomical refractions, and of the physical hypotheses proper for representing them. In this article are some misrepresentations, as usual, by Lalande, in disfavor of the English. In stating the medial quantity of the terrestrial refraction, which he rightly does, at one-twelfth of the arc intercepted between the two stations, he suppresses the names of the philosophers (captain Mudge and Mr. Dalby) by whose observations this quantity has been settled. He mentions, indeed, the observations of the English general Roy, as it would seem, because his limits are very wide—*viz.* between the third and the twenty-fourth of the intercepted arc—but omits that of the French measurer Legendre, who erroneously fixed it at one-fourteenth; carefully announcing, nevertheless, that of Delambre, because he came near the mark—*viz.* one-eleventh.—The second article treats of the figure of the earth, such as is given by astronomic measurements, executed in the course of the eighteenth century. The figure of the earth is one of the most important considerations both in geography and astronomy. The question is, whether it be that of a globe or of a spheroid; and, if the latter, what degree of an ellipse it possesses, and whether a lengthened or a flattened one? It is clear, however, that, if the earth be not a perfect globe, it differs but very little from such a figure. This difference is to be determined in two ways, *viz.* by actual mensuration, and by calculation on the theory of universal gravitation. By both these methods it has been demonstrated that the form of the earth is spheroidal, and of that kind which is in a small degree flatted at the poles. It is the first of these methods which is discussed in the present article, *viz.* by measuring the lengths of the degrees of latitude, and by the length of the pendulum in different latitudes; and the other method is treated of in the next, or third, article. The present is indeed a very important and interesting chapter, containing a very particular account of all the measurements that have been made of the earth, in some degree, perhaps, too minute and particular for a general history. It offers us the different opinions of different mathematicians concerning the elliptic form of the earth, the accurate method of estimating it by the Newtonians, and the erroneous one of the Cassinians; together with the disputes produced by these differences, which gave rise to the test of so many actual measurements. The result of the calculations, from the whole of these, is, that the earth is a flatted globe, and that the degree of flattening, being the 334th part, is the polar axis to the equatorial diameter, is in the proportion of 333 to

The third article, then, contains the history of the figure of the earth, as deduced from calculations on the principle of attraction; and on the ring of Saturn.—While some astronomers and mathematicians had been employed to determine, by actual measurements and observations, the earth's configuration, and the length of a pendulum in different latitudes, others occupied themselves in deciding upon the same facts in their cabinets alone, by physical calculations on the laws of gravity and centrifugal force. The first among these latter were Newton and Huygens, who had even produced their calculations before the new process, undertaken in France and other parts for ascertaining the form of the earth by measurement, was carried into execution.

Newton, from his principle of universal attraction between the particles of matter in the earth, combined with that of the centrifugal force arising from the earth's rotation, computed the flattened form of the earth, and the ratio of the axis to the equatorial diameter, as 230 to 231, or more rigidly, on the same principles, as 229 to 230.

But Huygens, unfortunately for himself, not approving, and consequently not adopting, Newton's law of the universal attraction of matter, conceived all the parts as of equal weight, though at unequal distances from the centre: this erroneous principle, combined in his calculations with the law of the centrifugal force, gave him a false conclusion—*viz.* the ratio of 578 to 579 for that of the earth's two diameters.

The differences in these results, and the erroneous notions of Cassini and some other astronomers in contending for the elongation instead of compression of the earth at its poles, gave rise to the laborious measurements described in the preceding article. After such actual survey, however, many other philosophers repeated the physical computations on the Newtonian principles with ample success: and, among these, the more remarkable are Stirling, Clairaut, Bouguer, Maclaurin, Euler, Daniel Bernouilli, d'Alembert, Lagrange, Legendre, and Laplace. The joint conclusions, from the calculations of such eminent men, are, that the earth is flattened towards the poles, and elevated about the middle or equator, in consequence of the diurnal rotation on its axis: that the degree of compression, however, is very small, or the total form very little differing from an exact globe, being not more than the 230th part, which is the quantity that would have arisen by supposing the earth to be everywhere homogeneous, and to have been at first fluid; but as the earth is evidently of very unequal density, the flattening must be less than the 230th part, but by no means so small as the 577th: that, from a comparison of the lengthening of pendulums in different latitudes, and other circumstances, the most probable degree of flattening is fixed at $\frac{1}{231}$ th, whence

the length of the terrestrial meridian is computed, and consequently the metre or standard of the new measures: that there are probably various errors in all the practical measures that have hitherto been taken of the degrees of the meridian; partly from inattention to small celestial angles, and partly from the effects of the hollows of the seas, mountains on the earth, and more dense matters within its bowels, in disturbing the plumb-line. The article concludes with adverting to the application which Laplace has made of the same mode of calculation to the ring of the planet Saturn: by supposing this ring to consist of a very thin fluid, carried off by a very rapid rotation to a vast distance from the body of the planet, till the centrifugal force is a counterbalance to its gravity, he finds the method applies very well to its motions around the planet.

The fourth article treats on the aberration of the stars and planets, which is an effect in consequence of the progressive motion of the rays of light, combined with the motion of the observer, or of the earth in its orbit. This fine discovery was made by Dr. Bradley, about the year 1727 or 1728, with regard to the fixed stars; and the same was afterwards applied by Clairaut to the sun and planets, the effect of which ought to be considered, whenever very nice calculations of their relative places are examined into.

Article V treats on the precession of the equinoxes, and the nutation of the earth's axis. These are two effects, which arise from the inclination of the terrestrial axis to the plane of the ecliptic, and from the spheroidal form of the earth, by which the sun and moon act unequally on the protuberant matter about the earth's equator: effects, the quantity of which has been discovered by observation, and confirmed by physical calculation on Newton's principle of universal gravitation; of the truth of which, therefore, this coincidence is an additional proof. The precession of the equinoxes is the retrograde motion of the nodes of the earth's equator, after the rate of fifty seconds per year; and is the cause of the apparently continual change of place in the fixed stars, as to longitude. The nutation of the earth's axis is its libration from side to side, being drawn from its true parallelism by the action of the sun and moon, by which it is made to describe a small oval, in the course of eighteen years seven months, which, among the fixed stars, has its longest diameter 18", and the shortest 13". This was determined by observation, by Dr. Bradley, in the year 1737; though it was conceived, *a priori*, by Newton, long before, and calculated by him, on his principle of universal attraction, as well as could be done by the accuracy of the data then known; viz. the quantity of the earth's ellipticity, and the ratio of the actions of the sun and moon. Since these data have been better known, the effects have been more accurately computed by

later philosophers, as d'Alembert, Euler, Simpson, Silvabelle, Frisi, Walmesley, Laplace.

In article VI, on the diminution of the obliquity of the ecliptic, it is shown that this decrease would be at the rate of about $50''$ in a hundred years, if we acknowledge the accuracy of the ancient observations, since it is stated by Ptolemy at $23^{\circ} 51'$, and its present obliquity is $23^{\circ} 28'$. But as the first quantity is probably too great, the rate is stated with more accuracy at $35''$ per 100 years. This gradual diminution is traced from the ancients, through the Arabs, and the more modern astronomers, to the present time. It is shown that it arises chiefly from the actions of the planets Jupiter and Venus, the effects of which are computed as near as can be by Euler and Laplace; and whence it appears that the decrease of the obliquity will not continue perpetually, or till the ecliptic coincide with the equator, but only to a certain term; after which it will increase again to another term, so as to re-acquire its greatest quantity. The obliquity is also subject to a periodical variation, in eighteen years seven months, owing to the nutation of the earth's axis.

Article VII gives the discovery and theory of the satellites of the planets Saturn, Jupiter, and Herschel. The satellites have been useful in calculating the masses of their respective primary planets. Those of Jupiter, in particular, have also been of eminent service, in determining the progressive motion of light, and its velocity, as well as the longitude of places on the earth. It is not to be wondered at, therefore, that the most eminent astronomers have assiduously applied themselves to accurate observations on these secondary planets, and to a construction of tables for computing their motions and places; as Galileo, Riccioli, Marius, Peiresc, Hodierna, Borelli, Cassini, Bremer, Maraldi, Bradley, Wargentin, Bailly, Euler, Lagrange, Laplace, Delambre, Herschel.

Article VIII discusses the subject of comets. These have been chiefly interesting, since it was announced by Newton, that comets are a kind of bodies which revolve about the sun like planets, but in very long or eccentric orbits. In consequence, Dr. Halley first predicted the time of the return of a comet, which it accordingly fulfilled in the year 1759; and this is the only comet which has yet answered to prediction. The labours of the chief astronomers who have written on the subject of comets are here minutely described.

In the ninth article, the history treats of those comets which can so nearly approach the earth, as to produce danger of its destruction. This article seems to have been written, in consequence of the great alarm excited at Paris, in the year 1773, by a paper on the same subject then written by Lalande; when it was found necessary, in order to calm the public mind,

for the lieutenant of police to require from that astronomer a memoir, to certify the public that there was no danger to be apprehended from any such kind of accident. The memoir, when written, was referred to M. Montucla, the official censor of books for that period, who gave his certificate to this effect: "I have read, by order of the chancellor, a manuscript, entitled, "Reflexions on such Comets as can approach the Earth," and I have found nothing in it that can authorise the imaginary terrors concerning such approximation; while, on the contrary, the pamphlet seems rather calculated to appease them, by showing that such a dreadful accident, though a thing possible, is of that order of possibilities to which no reasonable being pays any attention, on account of the extremely small degree of chance of its taking place, according to the laws of probability."

The tenth article treats of the libration of the moon, of our poles of rotation, and of the singular circumstance by which she revolves once round her own axis. in exactly the same time as she fulfils her period round the earth.

The two remaining articles of this book are on the flux and reflux of the sea; in which, after slightly noticing the vague ideas of former philosophers upon this subject, of the ancients, of Descartes, Galileo, Baliani, Wallis, &c., M. Montucla advances to an explanation of the true cause, or that which consists in the mutual attraction between the earth and the two luminaries—the sun and moon. He then adds, that, on the same principles, more particular and ample explanations have been given by D. Bernouilli, Maclaurin, Euler, d'Alembert, and Laplace.

The History now enters on the seventh book of this part of the work, which contains, in so many articles, the history of astronomical tables, of ephemerides, of calendars, of instruments, of observatories, and of judicial astrology.—The first and second articles are simply catalogues of astronomical tables and of ephemerides, with sometimes a line or two of remarks upon them, of little consequence.

The third article treats of the Gregorian calendar. The first reformation of the Julian calendar, by pope Gregory XIII, and its adoption by the catholics, was treated of in the first volume of this History. In the present article, therefore, the historian only adverts to the time and manner of adopting the correction and change, by the protestant states of Europe, with the contests that occurred on the occasion. The new calendar was first admitted into Germany, Switzerland, Denmark, and Sweden, in 1700; but into England, not till the year 1752; since which time, a difference of 11 days continued between the old and new style, till the year 1800; and, since then, another intercalary day being at that period omitted, the difference between

the two styles has been twelve days, and will so continue for several centuries to come.

The Russians, who are of the Greek church, still adhere to the old style; and it is remarkable that the present History does not in any way advert to this circumstance.

Article IV treats on the new French calendar, though in a very obscure and imperfect manner. It seems to have been the joint work of Lalande and d'Eglantine, and to have been regulated by the following positions: *viz.* 1. that the æra should commence from the foundation of the republic, or the 22d of September, 1792: 2. that each year should begin at midnight with the day of the true autumnal equinox for the observatory of Paris: 3. that the year should consist of 12 months of 30 days each, with five supplementary days at the termination of common years, and six of the bissextile.

The fifth article enumerates the various astronomical instruments that have been principally employed; such as gnomons, sectors, mural arcs, whole circles, theodolites, transit and parallactic instruments, equatorials, &c., with the names of the principal makers; among whom, of course, the English are the most conspicuous.

Observatories naturally follow from this subject; and they are noticed in the next article. Some account has been already given, indeed, in the second volume, of the two grand establishments of this kind in France and in England. But the eighteenth century has been very fruitful upon this point, as appears by an enumeration here made of the observatories constructed in all the countries of Europe, as well as in some parts of Asia and America.

In the seventh or last article of this book, a short account is introduced of the vain and pretended science of astrology. False and frivolous as this art may be, the author holds himself excusable for giving it a place, from the benefit it has produced to the true science of astronomy, and indeed to almost all the other mathematical sciences. It is no less certain than extraordinary, that the astronomy of all countries and all ages, from the Chaldeans and Egyptians down to the eighteenth century, was either judicial astrology, or a science cultivated for its benefit; and to excel, even in this kind of astronomy, it is manifest that the preparatory branches of arithmetic, geometry, and other sciences, must have been studied. We find, in this article, curious notices concerning many remarkable characters who have figured in this line. Happily the knowledge and progress of true science, particularly of the true system of the earth's motions, about its axis and round the sun, have freed the astronomers of Europe (though not all the common people) from the false allurements of astrology. Yet the Turks and the eastern nations generally still held the fallacious notions of

antiquity; and even think, whatever we may pretend, that we no less cultivate astronomy for the sake of the occult science of astrology, than we ransack the ruins in their countries in search of lost or hidden treasures.

The next or eighth book contains the history of the progress of navigation in the eighteenth century, with regard both to the construction and management of ships. The first article treats of their construction, which attained its greatest improvement in the course of the century adverted to. A particular account is subjoined of the treatises that have been written on this branch of naval architecture, with the institutions, or acts of governments, or other plans for its improvement, projected in different countries: whence it appears that the French have paid incomparably more attention to it than the English; and that, while it has been with the former a great national object, with the latter it has been left to chance, or to the care of individuals: that the only society or association of this kind in England, which was formed in 1791, and wore the most promising aspect, has been suffered to languish and expire, through the total want of public encouragement. Hence it is not to be wondered at, that, in the article of ship-building and theoretic navigation, the French have far surpassed us.

The second article here treats of the arched or curved shape of the hull: article III, of the oars; article IV, of the sails and masts, with the action of the wind upon them: article V, of the management or working of ships. In this part, much ingenious mechanism is necessarily considered; such as the resistance of the hull in passing through the water; the action of the wind against the sails, with the manner of placing or setting these, to have the best effect; also, the position and management of the helm;—subjects which have exercised the ingenuity and learning of some of the ablest mathematicians, as Ranau, Huygens, Bernouilli, Euler, Bouguer, Clairaut, Juan, &c.

Article VI treats on the helm, which, it is well known, is a very important particular, as well for velocity of sailing, as for directing and varying the ship's motions, especially in time of action. The longer the ship, the more difficult in turning by the helm; and it is here conceived to be owing to the greater length of the French ships than of the English, that the latter, by manœuvring better, have the advantage in sea engagements.

The seventh is a very important article, and relates to the resistance of fluid to solid bodies, when moving through them. A neat abridged account is here given of the chief experiments and theories that have been made and laid down for obtaining the resistance of fluids to bodies of different shapes and in different circumstances, and for applying them to the improvement of naval architecture. These experiments and theories

are chiefly those of the philosophers on the continent, such as Bouguer, Juan, Borda, Bossut, Dumaitz, Thevenard, Romme, who have all of them laboured and written very usefully on this important and public concern. The historian might, however, have availed himself of the labours of some philosophers in our own island, particularly those of the late society for the improvement of naval architecture, who made some of the best experiments, and drew from them the most useful practical rules. The chief results noted by the historian are, that the vessel sails better, or faster, when built pretty large or thick at the prow, and drawn out long and narrow behind; also, that, with the same breadth, the prow may be considerably varied in dimensions, without altering the velocity or rate of sailing; and that it is better to make experiments on the vessels themselves, than on small models.

In the eighth article is introduced a very sensible paper on the irregular motions of a ship, called *rolling* and *pitching*, the former being the motion from side to side, and the other from end to end; in which are contained the results that have been given, in consequence of government encouragement, or directions of several learned men and mechanists, to obtain for ships under sail the greatest degree of stability.

The ninth article treats on the best distribution of the loading of a vessel, the various positions of which, it is well known, make a very great difference in a vessel's sailing. The Academy of Sciences have published many pieces on this subject, received in consequence of rewards held out to learned men for that purpose, as Euler, Bossut, Groignard, Gauthier.

The tenth article is wholly employed on an account of that excellent book, the *Examen Maritimo* of don Jorge Juan, formed on a happy conjunction of theory and practice.

Article XI is devoted to the writings relating to the gauging or measuring of vessels, in order to ascertain their tonnage; the twelfth to the cordage; and the thirteenth, and last, to the modes of procuring sweet and wholesome water from the salt water of the sea, by means of distillation.

To the above succeeds the ninth or last book of the history of navigation, which contains the progress of the art of pilotage, or that which respects the course and situation of a ship. Of this part, the first article treats on the mariner's compass. From the history of this instrument, it appears that it was used in Europe in the twelfth or thirteenth century. An account is given of the changes of the magnetic direction, as to declination and inclination, as also of the construction of artificial magnets; in the course of which, Lalande, with his accustomed partiality, ascribes the chief merit to his compatriots, slighting and disparaging the ingenious labours of Knight, Mitchell, Canton, &c.

Article II is employed on the history of the log, and other instruments for measuring the rate of velocity at which a ship sails; and article III, on the instruments for taking vertical or altitude angles, for determining the latitude, &c.; such as the astrolabe, arbalate, cross, quadrant, sextant.

The remaining three articles of this book are devoted to the history of the longitude: the fourth, contains a number of the more early trials and projects, which have been since mostly laid aside: the fifth, the discoveries of marine time-keepers; and the sixth, and last, the method by means of the moon, or what is commonly called the lunar method;—articles which are extremely curious and valuable, and exhibit a very clear and explicit account of all matters relating to the longitude.

To the foregoing books succeed six supplements, and the life of Montucla. Of these supplements, the first is a short one on the machine called the capstan: the second, of considerable extent, comprises the history of geography: the third, the history of the quadrature of the circle: the fourth, that of music: the fifth, an apology for the ancient philosophers, concerning the sentiments which have been attributed to them; and the sixth, the calculus of derivatives, by M. Arbogast. The history of geography contains a very neat condensed account of the discoveries of the different quarters and parts of the earth, both ancient and modern. The history of the quadrature of the circle offers, in many respects, a faithful and clear statement of that curious matter, with the exception, as usual, of some unjust omissions with regard to the English nation. The author ascribes to Leibnitz the invention of the series $1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4}$, &c., for the quadrature of the circle in the year 1673, though, in reality, it was given some years earlier by James Gregory; and attributes to Euler the method of dividing an arc, having a rational tangent, into two or more arcs having also rational tangents, for the purpose of finding more quickly converging series for the quadrature of the circle; although this method had been practised long before by Mr. Machin and Mr. William Jones. He has also omitted the mention of a further extension of the method, and other more quickly converging series, given in the Philosophical Transactions of the year 1776. In the fifth supplement, M. Montucla very ingeniously defends the ancient philosophers from many absurd and ridiculous notions and opinions concerning the celestial bodies and the universe, which have been ascribed to them by the misrepresentations of the vulgar and the ignorant.

To these articles is added, as we have already observed, some account of the life and writings of the very learned and ingenious author, M. Montucla; from which it appears that he was not less amiable in the private walks of life, than respectable in his public character, and in the republic of letters. He was

born at Lyons in the year 1725; spent a great portion of his life in the office of first commissary for the king's buildings; lost his employment and his fortune by the revolution; and closed his useful labours, and his life, with the end of the year 1799.

We shall only add, that, from the form in which these volumes are printed, and the want of a good table of contents at the head of the volumes, and of a much larger alphabetical index at the end of them, we have found some difficulty in tracing any particular fact. We may also remark, that this *History*, now extended to four large 4to volumes, of near 800 close pages each, has become too laborious for general reading, and that it enters too fully and minutely into the particulars of every science, as if with a view rather to teach those sciences to novices, than to epitomise their history for the learned.

ART. II.—*Parnasso degl' Italiani Viventi.* Pisa.

Parnassus of living Italians. 12mo. Vols. I—XV. Imported by Gameau and Co.

TO what extent this work may proceed, we know not. We have already received fifteen volumes; and more will probably be added in a short time. It is introduced by a brief advertisement from the editors, in which we are informed, that, while themselves have been anxious to make their selections from those poets of the present day who have been chiefly celebrated in Italy, and whose fame has extended beyond their native country, the pieces actually admitted are those which have been pointed out by their respective authors, as what they have severally conceived their happiest productions, and on which they build their fairest hopes of longevity, if not immortal reputation. The principal contributors to the *Parnassus* are Pignotti, Savioli, De Rossi, Pindemonte, Bertola, Bondi, Anguillesi, Pagenio. We were surprised to find appended to vol. X, containing, for the most part, the poems of Bertola, a long *prose* eulogium on the late M. Gessner: and we expected to have seen in the collection before us some specimens from Alfieri and Melesigenio. Why these names have not appeared in the list of their contemporaries, and their productions superseded the trite and stupid amoretts of Savioli, and many of the fables of De Rossi, we know not, unless it proceed from a most unjustifiable partiality. We nevertheless receive with complacency the work as it is, since it enables us to fill up a considerable chasm in our journal, occasioned by a ten years' war.

The collection opens with *Poesie di Lorenzo Pignotti, Arezzino*—Poems by Lorenzo Pignotti, of Arezzo, which extend to the first three volumes. Pignotti, alas! is no longer one of the living Italians; He was one of the most illustrious and most

unfortunate victims of Italian barbarity during the revolutionary war. He fell into the power of the insurgents in Lombardy, who punished him for principles worthy of a better age and a better country, by forcing burning charcoal down his throat.

Pignotti's mind was full of English literature; and he had imbibed with it the spirit of English liberty. It is in these words he makes the shade of Pope address him:—

‘ Tu la Toscana cetra osi al Tamigi
Suonare in riva? Tu negletto figlio
Della misera Italia, che perdeo
Il forte immaginare, e del robusto
Immaginare le bell' arti figlie,
E tutte le virtù, quando gl' imbelli
Figli sdegnando, e l'ozio inonorato,
Da lei fuggi la Libertà Latina?
Augusta Liberta, che sull' amiche
Angliche arene alfin raccolse il volo,
E gode star sulle tonanti prore,
Che dove cade il giorno, e dove nasce,
Portano al suon de' fulmini guerrieri
Della Britannia i cenni, e batte intorno
All' ondeggianti e tremule bandiere
Colla Vittoria le porpuree penne.
Qui di Parnaso agli animosi figli
La Libertà, cinta d'allori il crine,
Spira, non già voci di senso vuote,
Non dolci inezie, o adulatrici rime
A cantar use con pedestre stile,
O i frequenti Imenei male assortiti,
O d'un mezz'uomo la feminea voce,
O d'innocente e tenera donzella
I troppo presti ed imprudenti voti;
Versi, onde copron di rossore il volto
Le Dive di Permesso, e che, qual vile
Polve che s'alza e cade al rapid' urto
Delle striscianti il suol fervide rote,
Han la vita e la morte il giorno istesso;
Ma veri quali un tempo, ai dì migliori
Suonar ne' boschi che il frondoso crine
Spiegan di Delfo sulle sacre rupi,
Ovver ne' campi, ove scorrendo vanno
Il girevol Meandro, il freddo Iliaso.’

‘ Darest thou sound upon the bank of Thames
The Tuscan lyre? thou, the neglected son
Of wretched Italy?—Italy, who lost
Mighty Imagination, and the Arts,
Imagination's beauteous progeny,
And all the Virtues;—lost them at that hour
When Latian Freedom, in indignant scorn
Of her unwarlike sons and shameful sloth,

Fled: high-born Freedom, who, upon the sands
 Of friendly England, checked at length her flight,
 And loves to take her stand upon the barks
 That to the rising and the setting day
 Convey Britannia's thunders, and beneath
 Britannia's floating flag, with Victory,
 To clap her purple pennons;—Freedom there,
 Her tresses bound with laurels never-sere,
 Inspires the sons of song; not with sweet sounds
 Of empty melody; nor servile rhymes
 Of praise; nor frequent hymeneal hymn,
 When some young virgin, in unhappy hour,
 Pledges the rash irrevocable vow;
 Nor for some semi-man's effeminate voice—
 The feeble strain. Th' Aonian deities,
 Indignant, blush at these unworthy songs—
 Ephemeral melodies, which, like the dust
 That curls around the chariot's whirling wheels,
 Rise for a moment, fall, and live no more.
 But Freedom there inspires such verse, as once
 In better days re-echoed in the woods
 That wave upon old Delphi's sacred heights,
 Or where Mæander winds his mazy way,
 Or cold Ilissus flows.

The fables of Pignotti form the greatest and best part of his works. Many of these are taken from English and French writers: but, as he has properly observed in his preface, the chief merit of a fabulist is his manner. They are introduced by this apologue:—Truth was sent down upon earth with the mirror which represented all objects as they really were, not as they seemed. She soon feels the unfortunate effect of possessing this dangerous power: she flies for shelter to the theologians: they accuse her of impiety, and threaten her with fire and sword. At length, when she scarcely dared to appear abroad, Leopold went out in search of her, and placed her near the throne. There she thought herself secure: but there she was called Envy and Malice by the men, while the ladies said she was discourteous. She was on the point of abandoning the earth, when Prudence came to her aid, bound up her wild tresses, threw a flowery robe over her naked limbs, and covered with a veil the fatal mirror, which was now made to represent the similitude of things, and not the things themselves.

One of these fables—*La Lucciola*—has been well imitated by the very able author of *Practical Education*.

‘ The Fire-Fly.

‘ Night her moist wings extends o’er hill and dale,
 And spreads on shadowy earth a misty veil;
 The pictured forms of vivid nature fade,
 And, melting, sink in undistinguished shade;

Unheard the dews descend, unseen the showers
Cool the parched earth, revive the fainting flowers.

‘ Beneath the friendly covert of the sky,
Winged his illumined way a glow-worm fly :
Swift as his rays advance, or swift retire,
The living meteor tracks the night with fire :
Now with instinctive art conceals, now shows,
The uncertain light which round his body glows.
In gathering crowds the simple rustics gaze,
As round and round the lucid wonder plays ;
With loud acclaim, the sparkling fly prefer
To all the winged inhabitants of air ;
Scorn the bright spots the peacock's plumes unfold,
And scorn the pheasant's wing bedropt with gold.

‘ Elate with praise, and of their homage proud,
In lofty words he thus addressed the crowd :—
“ Sprung from the Gods, no mortal birth am I,
Apollo's kindred fire illumines his fly.
Yon twinkling stars, that light the throne of Jove,
Are but the fire-flies of the realms above.
With us, from heaven, descends the spark divine,
That gives the diamond diadem to shine.”

‘ He spoke, and vanished : but the childish crew,
With eager steps, the phantom-fly pursue ;
Darkling through brakes and tangled thorns they run,
Till, rising from the waves, the eastern sun,
Scattering with many a beam the fogs of night,
Flings on the rocks and hills his ruddy light.
Where now the extinguished glories of the fly ?—
Shorn of their beams, on the low ground they lie :
Contrasting darkness showed his feeble ray,
Unseen, unnoticed, in the blaze of day.

‘ Hence, insect-tribes of vain pretenders, know
What transient fame to ignorance you owe :
Shine in the night of dulness still, but shun,
Ye fire-fly-wits, the splendor of the sun.’

Pignotti's fables are uniformly composed in that temper of philosophy which prevailed among all men of letters before the French revolution. The lion's government becomes unpopular, because the bear and the dog, who are his ministers, glut themselves, under the pretext of enforcing his orders: but the lion kills them, as soon as he discovers their wickedness. The different animals discover the advantages of domestication, and offer their services to man. Accordingly, a social compact is formed: the dog promises to protect him by night, to hunt for him, to guard his flocks; the cat engages to secure his provisions, and catch vermin: ‘ And what will you do ?’ says man to the fly.—‘ I ?’ cries the insect,—

‘ *Io sono un gentiluomo.* ’

‘ I am a gentleman: my ancestors have handed down to me the illustrious privilege of being idle.’

‘ *Non fo, non feci, e non farò mai nulla.* ’

‘ Nothing I do, ne’er did, nor ever will.’

The grub and the snail are friends; the former becomes a butterfly, and not only disdains his old acquaintance, but advises the gardener to kill him. ‘ Hold thy peace,’ cries the snail: ‘ I am content to die a snail; as I was born; but, for thy own pride, remember I knew thee a grub; and be silent!’

A few tales—*novelle*—follow the fables: the first is of a young man cured of his love, by seeing his mistress at her toilet, *making herself up* for the day. The dissection of a coquette’s heart, by Addison, has furnished Pignotti with the subject of his second. Another is a contest between Love and Vanity, whose influence is the greater. A damsel approaches, and they decide the dispute by experiment. Love shows her a handsome shepherd, and shoots one of his keenest arrows. Vanity holds a looking-glass, and baffles Cupid.—The last of these tales is an old story: Some thieves, disguised like Franciscans, steal an old man’s ass; and one of the rogues slips into the halter, and follows him; and, when the owner turns round, declares he had been transformed into an ass, as a punishment, by his prior. The old man believes him. After some days, he finds his ass again, and purchases him, thinking the friar had been committing a new offence, and was once more punished by transformation. Accordingly, he treats the beast with the greatest respect, expecting another metamorphosis, as long as the animal lived.—These stories are all told with an ease and simplicity, which give them a truly original value.

Among the other poems, we find a larger proportion than we had expected from Pignotti, of what he himself calls *adulatorici rime*—‘ adulatory verses’—verses which—

‘ *Han la vita e la morte il giorno istesso.* ’

‘ Both life and death possess the self-same day.’

The Tomb of Shakspeare is a blank-verse poem, dedicated to Mrs. Montague, in which the various characters of his dramas pass, as in the Jubilee, in review. The poem of the greatest length in these volumes, and of the loftiest character, is upon the Death of lord Robert Manniers. In this, the poet is too continually attempting to soar. Bellona appears, and the goddess Liberty, and the goddess Victory, and the Genius of Britain, and the Spirit of the British heroes: all the ingredients for making the sublime, upon the most approved receipts, are liberally employed. The subject was ill suited to Pignotti’s ge-

nus: it reminded us of his own ostrich stretching up his neck, and clapping his pinions violently, but to no purpose; for he could not fly. Pignotti produces delightful melodies from the syrinx; but, when he blows the trumpet, he makes a noise.

Vol. IV. *Poesie di Lodovico Savioli, Bolognese.*—*Poems, by Lodovico Savioli, of Bologna.*—Savioli's *amori*—'amorets'—fill half this volume: they are upon the tritest and most worthless subjects. To Venus—to his mistress—to his mistress's chamber-maid—to his angry mistress—to his sick mistress—to his jealous mistress—to his faithless mistress—rhymes written without originality, without genius, without fancy, without feeling. In the same volume is a writer of a different character.—

Poesie di Giovanni Gherardo de Rossi, Romano.—*Poems, by Giovanni Gherardo de Rossi, of Rome.*—The Anacreontics of this poet appear first: they begin with this poem.

‘ L'Arco d'Amore.

‘ Prendi, mi disse Amore,
 Quest' arco feritore,
 Di cui ti lagni tanto.
 Spezza lo pur, se vuoi;
 Quando quest' arco è infranto,
 Cessano i mali tuoi.
 Incauto giovinetto
 D'Amor l'offerta accetto,
 E in cento modi e cento
 Spezzar quell' arco tento:
 Ma ogni forza mortale
 Contro quell' arco è frate.
 Cercando allor men vo
 Chi diammi all' uopo aita.
 L'arco allo Sdegno do:
 Quegli con mano ardita
 Franco l'opra intraprende,
 Ma intatto poi mel rende,
 A Gelosia lo porto,
 E coll' arida mano
 L'avea colei già torto.
 Io n' esulto, ma invano,
 Che forte più di pria
 Mel rende Gelosia.
 Volgo al Capriccio i preghi,
 Che all' impresa s'accinge;
 L'arco par che si pieghi
 Mentre colui lo stringe;
 Oh breve contentezza!
 Lo piega, e non lo spezza.
 Allor le Muse invoco:
 Arso quell' arco indegno
 Spero dal sacro fuoco
 Che m' accende l'ingegno;

Ma è van che a quella esprima
 I miei tormenti in rima.
 Amor ritorna spesso,
 E poi che l'arco vede
 Intatto a me d'appresso,
 Con nuovo stral mi fiede,
 E con nuovo disprezzo
 Grida perche nol spezzo
 Così passando gli anni
 Fra tristezza ed affanni,
 Alfin le bianche brine
 Caddero sul mio crine ;
 Vecchiezza che al mio fianco
 Mosse il pie lento e stanco,
 Vide quell' arco, rise,
 E colla man tremante,
 In mille parti infrante
 Lo spezzo, lo divide.
 Or l'empio fanciulletto
 Impaziente aspetto,
 Che di trionfi miei
 Farlo certo vorrei :
 Ma indarno, oh Dio ! lo bramo,
 Indarno a me lo chiamo ;
 Passa lunge. E, qual vento,
 Dagli occhi miei si fura,
 Ed or che nol pavento,
 Ei più di me non cura.'

The Bow of Love.

Quoth Love to me, Dost thou complain
 Of the bow that caus'd thy pain ?
 I give it to thy vengeance : take it ;
 Use thy strength and skill to break it.
 Find thou means to break the bow,
 Then thine ills their end shall know.
 A hundred various ways I strove,
 To break the fatal bow of Love.
 Alas ! all mortal force was weak,
 The fatal bow of Love to break.
 To proud Disdain at length I go,
 And ask his aid to break the bow.
 He freely gives the aid I ask,
 And boldly undertakes the task ;
 But all his strength he tries in vain,
 And gives me back the bow again.
 To Jealousy I next repair,
 That she might ease me of my care.
 In her dry grasp I saw it bend,
 I thought my ills had found their end ;
 But all her strength could do no more—
 She left it stronger than before.

Then to Caprice I went, and pray'd
That he would give his friendly aid.
He crook'd it, striving with good will,
But left the bow unbroken still.
I call'd the Muses then for aid,
And on their shrine the bow I laid;
And in their sacred fire I strove
To burn the fatal bow of Love.
Alas! I sought their help in vain—
They only taught me to complain.
Soon Love returned, my fate to know;
And, when he saw the unconquered bow
Had baffled all my strength and art,
He fixed in me another dart;
And said, in mockery of my woe,
Hah! can't thou yet not break the bow?
Thus past away the wretched years,
In pain, in sorrow, and in tears,
Till Age came up, advancing slow:
He smiled when he beheld the bow;
And in his withered hand he took it,
And with his feeble arm he broke it.
At this, in triumph and in joy,
I look'd for that inhuman boy.
I call'd and call'd; but, from my eyes,
Swift as the wind, away he flies.
When I his power no longer fear'd,
He to another victim steer'd.

In some of De' Rossi's Anacreontics there is a triteness unworthy of his genius. Doris pricking her finger in gathering a rose—Galatea looking in the fountain, which was her mirror twenty years ago, and thinking the water was changed—these are old stories. *Gli Occhi e le Labbra di Filite* is the title of a very absurd poem. The eyes and the lips of Phillis dispute to which of them she is indebted for so many admirers. They quarrel upon this question, and determine to thwart each other: kind words are always counteracted by harsh looks, and inviting glances by words of anger, till Cupid reconciles them. We should have suspected this to be a Dutch Anacreontic.—Love and Folly is a neat apologue. Venus finds that Cupid is willing to dwell any where, except with Age; but, in compliance with Age's prayers, she commands Cupid to lodge with him. Cupid gives Folly his wings and his bandage and his bow, and sends him in his stead; and Age is satisfied with his guest.

De' Rossi's epigrams have considerable merit.

‘ Per un Ricco Cattivo Poeta.

‘ Le rime di Lucone
Tu celebri a ragione.

Parnassus of living Italians.

*E ver che piaccion poco :
Ma como non lodar chi ha sì buon cuoco ?*

On a rich but bad Poet.

*Luco writes verses,
And every one praises his book.
Who would not praise Luco's verses,
When he keeps such an excellent cook ?*

Ad un cattivo Giudice di Poesia.

*' Ne' versi d'Annio, che non ho mai letto,
E ver credo ogni errore, ogni difetto.
Mi domandi il perche ?—
L'udii lodar da te.'*

To a bad Judge of Poetry.

*I have not read his rhymes : but this I know,
They must be bad as bad can be.
' Why judge you so ?—'
' Because I hear them prais'd by thee.'*

Per un gran Signore.

*' Il grande, il ricco Eglon, qui estinto giace.
Non fe' al mondo quel ben che gli dovea ;
Ma prega al cener suo riposo e pace,
Perche il male non fe' che far potea.'*

On a great Man.

*The rich and mighty Eglon, who lies here,
Did not do all the good he should have done ;
But let us pray that he may rest in peace,
For he did not all the harm he could have done,*

Pel Dono d'un Libro.

*' E ver pel libro tuo non vuoi danaro,
Ma che tutto lo legga, Aulo, pretendi.
Aulo ! dunque lo vendi,
E lo vendi assai caro.'*

On the Presentation Copy of a Book,

*You take no money for your book :
But you would have me read it through.
Aulus ! indeed you sell your book,
And sell it dearly, too.*

I Libri di Damone.

*' Tra i libri che Damon compra sì caro,
Quello ch'è raro più sceglier tu vuoi,
Quello sarà il più raro
Se uno letto da lui trovar ne puoi.'*

Damon's Library.

All curious books lord Damon buys,
And buys them at the dearest price.
To find out one which he had read would be
The greatest curiosity.

The *Scherzi Poetici e Pittorici* of this author fill the fifth volume of the collection. Each poem has its correspondent sketch. The drawings have all the Italian elegance: they are more uniformly excellent than the accompanying verses; yet these are of no common merit. They are of different structures — epigrams, apologies, Anacreontics, sonnets, as best suit the subject.

Jove tells Love to wreath flowers for the bonds of Hymen. The blind boy makes a rose-wreath, and leaves the thorns upon the stalks. Love gives the poet a watch; but it never keeps time; the hours are always too fast or too slow. Suspicion takes the bandage from the eyes of Love: he was happy when he was blind; but this makes him miserable. When his torch burns dim, Love goes to Laughter to blow it, or to Anger or Scorn; but once he went to Jealousy, and she blew out the flame. Pleasure lets Youth into her garden: he gathers all the flowers, and is then surprised to behold what a desert he has made. Some few are of more grotesque character. The poet saw Love painting one day: his own heart was upon the easel, on which Cupid was engraving Phillis's likeness with an arrow. Cupid turns farmer: he yokes doves, and ploughs with an arrow. In such a work, such conceits are not misplaced.

De' Rossi's poems fill one volume more, which contains a hundred fables. They possess more originality than the fables of Pignotti; but are, on the whole, very inferior. De' Rossi goes straight through his story, hastening to an epigrammatic application at the end. Pignotti lingers and loiters, and suspends his narrative for the sake of descriptions which make the narrative beautiful. Their principles are as different as their manner. Pignotti wrote in better times, when liberal opinions were encouraged at all the continental courts. De' Rossi has seen the sufferings of Italy, and confounds the principles of philosophy with the ravages of the French, as absurdly as French unbelievers confound the doctrines of Christianity with the follies and tricks of popery. Pignotti is a man of genius, De' Rossi only a man of talents. De' Rossi can design Cupids admirably, and write madrigals and Anacreontics. Whatever he does is fanciful; it occasions a pleasurable smile, but never excites a deeper feeling. Pignotti possessed the eye that could see Nature, and the heart that could feel her.

Vol. VII. *Poesie di Ippolito Pindemonte, Veronese.* — *Poems by Ippolito Pindemonte, of Verona.* — Most of these poems

have a melancholy feeling pervading them, having been written in sickness, and at a time when the author himself did not expect to recover. Enough of this appears, to excite an interest, but not too much. Pindemonte writes like one who feels and thinks upon his situation, not lamenting it. From his youth up, he loved poetry; and he tells us—*sempre a se dispiacque*—that, in his own writings, he never satisfied himself.

Our limits will not permit us to extract from the poet as much, at length, as his merits deserve. A very imperfect translation of the following stanza will show his talent for natural description.

• Come della Natura, che sospende
Ogni opra agli occhi, è la quiete augusta!
Come da un cor, che la sua voce intende
Questo silenzio universal si gusta!
Universale, se non quanto il fende
Cupo tenor di musica locusta.
E rumorosi più, nella profonda
Quiete, o rio tra sassi, o al vento fronda.'

How awful Nature seems in this repose,
When her works live no longer to the sight?
And, to the heart that understands and knows
Her voice, this silence—what a deep delight!—
This universal silence, save alone
That the shrill locusts sing; and, in the night,
The leaves move louder; and, with louder moan,
The river rolls along its bed of stone.

His picture of Religion by a sick bed must not be omitted.

• Pur la nobile donna avvolta in lutto
Tenea la faccia: or che saria giuliva?
Ma d'ogni pianto era il bel volto asciutto,
Dolente sì, ma qual conviensi a diva;
Tal che il duol nel suo viso, e in-un del vinto
Duolo il trionfo si vedea dipinto.'

A look of sorrow in her face she had—
For who but would have suffered sorrow here?—
Even as beseem'd a goddess to be sad,
Her countenance was sullied by no tear.
Grief gave a gloomy air; but, thro' that gloom,
A triumph might be seen, and grief was overcome.

Several of these poems were written during the author's travels, as the scenery excited poetic feelings. Mount Cenis, the lake of Geneva, the graves of Laura and of Petrarc, the Char treuse, Ferney after the death of Voltaire, and Zurich after the death of Gessner, all gave him subjects for song. He came to England also; and, in England also, he wrote poems—not upon our Welch mountains, or our Cumberland lakes—not up-

on our illustrious dead—but a sonnet scritto, in Bath, per madamigella Gray che danzava con somma grazia e pari modestia, and a canzone to a bellissima ed ornatissima fanciulla in London; to whom he says that Italy can no longer blame the climate of England; for it has ceased to be dark and foggy from the day when she first opened her starry eyes.

‘ Non biasmi Italia più l’Anglico cielo,
Cielo, che più non è nebbioso e scuro,
Dal dì che apristi tu gli occhi stellanti.’

The longest of Pindemonte’s poems is a satire upon the abuse of travelling. His lines upon what the Italian traveller will learn in England are exceedingly ridiculous, by their macaronic English.

‘ Saprà
Tutte di Londra le taverne, e i galli
Più bellicosi, e i corridor più ratti,
E della pugna i campion primi; insigne
Dottor di tosti e thè, di ponchi e birre,
Ed atto a sostener l’Anglica ebbrezza.’

Punch and beef-steaks have, we believe, been incorporated into all the languages of Europe; but we are pleased to find that toast and beer are likely to find a place in the next edition of Della Crusca. We have also the verb *tostare*, to toast a lady.—Whatever relates to England is amusing, in this poet. He talks of the dukes Beckfort and Spencer; is very liberal in his praises of the English poets at Florence, whom he calls the worthy countrymen of Milton; and he states signora Thrale Piozzi to be the true Minerva of Albion.

(To be continued.)

ART. III.—*Mémoires de l’Institut National des Sciences et des Arts. Sciences Mathématiques et Physiques. Tome IV.*

Memoirs of the National Institute of Sciences and Arts.

We turn to the fourth volume of the class of Moral and Political Sciences, which, as usual, opens with a brief history of its labours, extending through a term of eighteen months; viz. from the beginning of the year 8 (1800) to the middle of the year 9. In glancing at this part of the volume, we cannot but be struck at the mortality which has prevailed among the members of the class before us within that period. Its entire number, including foreign associates, extends only to forty-six; and of these it has lost not less than nine, being very nearly a fifth part of the whole. The volume having been so long delayed

beyond its intended period of publication, the prize-questions proposed for the years 8 and 9 have all of them been either answered, or withdrawn in consequence of no adequate answer having been received. At present, therefore, we have no prize-question whatever.

Among the labours of the class, which are not printed in its collection of Memoirs, we find noticed—

‘ I. An attempt of M. Mercier, to revive the Doctrine of innate Ideas,’ whose manner, rather than whose matter, is spoken of with approbation.

‘ II. Two Memoirs from the Pen of M. Dégérando,’ who, we understand, has succeeded to the seat in the Institute vacant by the death of M. Carafelli du Falga, who fell, as many of our readers may remember, in the memorable siege of Acre. These memoirs are on the fashionable subject—fashionable, we mean, in France—of pasigraphy, or universal language. Not less than four unedited and one printed memoir were presented to the Institute upon this topic last year : the printed memoir was written by M. Destuth-Tracy, and it has already fallen within our cognisance. M. Dégérando coincides with M. Tracy, in this second memoir, that pasigraphy can never become a universal language ; by which, we suppose, he means that it can never be accomplished.

‘ III. A Memoir of M. Merlin, on the Necessity of a universal and uniform Code of Laws for the entire Republic.’—For this memoir, which was written a few years ago, there was certainly a sufficient call, since not less than from thirty to forty thousand new laws were added to the unentombed ruins of the old, perplexing the magistrates beyond all possibility of illumination. The *hope of the nation* however, it seems, has since been fulfilled—Bonaparte has been made first consul—and M. Merlin’s memoir is become useless. The first consul’s code, it is added, is not, nevertheless, perfect ; but it *will be* the best which has ever been enjoyed by any people. ‘ We owe this blessing,’ says the class of moral and political sciences, ‘ to the hero who has compelled Europe to enjoy the sweets of tranquillity.’

Our limits will scarcely allow us to do more than notice the rest, which consist of, IV, a Dissertation on natural Rights in political Institutions, by M. Toulangeon. V. Memoir on Ostracism, by M. Legrand-Laleu. VI. Inquiries into the Legislation of Solon, and the Government of Athens. VII. a memoir entitled Phocion, by M. de l’Isle de Sales, offering the plan of a republic which may rest itself on the passions of mankind, without arming one class against another. VIII. Analysis of the Principles of the Circulation of Wares, and of the Influence of Money upon such Circulation, by M. Veron-Forbonnais. VIII. Memoir on Elections by Ballot, by M. Danou. IX. Journey

over the Vosges, a large Chain of Mountains on the Borders of Lorraine, by M. Gregoire. X, XI, XII, XIII. These numbers consist of continuations of inquiries into the Memoirs of the Academy of Inscriptions and Belles-Lettres relative to the state of Literature in France in different æras; on the present state of the labours undertaken for a collection of the *ordonnances* of the kings of France of the third race, of which we have formerly taken some notice, both by M. Anquetil; present state of the collection of the different historians of France, of charts and diplomas, and of the *ordonnances* of the Louvre, which are superintended conjointly by MM. Pastores and Camus, and which we have also noticed in their commencement. XIV. Account of an Expedition beyond the Sea, with a Return by Land, made in 1432 and 1433, by M. Legrand d'Aussy. XV. Memoir on the Application of the System of decimal Mensuration to Hydrography and the Calculations of Navigation, by M. Fleurieu. XVI. On the geographic Knowledge of the Ancients on the southern Coasts of Arabia, by M. Gosselin. XVII. On the Extent and Population of the ancient Kingdom of Poland, and on the Increase which its Partition has allotted to Russia, Prussia, and Austria. XIX. Several memoirs of M. Dupont de Nemours, contained in a packet from him to the present class of the Institute, in the course of his voyage. M. Dupont, our readers may recollect, is one of the members of the Institute nominated, about three years ago, to undertake, in South America, a voyage useful to the progress of science: his remarks principally relate to the natural history of the country and its productions, but offer nothing that needs detain us. His memoir on Vegetables, Polypi, and Insects, might easily be conceived to have been written, had he been acquainted with it, as a burlesque upon the cupidinous system of Dr. Darwin. The last paragraph extracted from it, in the history before us, is as follows:—'We are asked if polypi be acquainted with love. I know nothing upon this point, replies he. We have never yet caught them in the exercise of the tender passions: but God is all-good, Nature is all-generous, and ourselves all-ignorant. I do not decide in any way: I am only an inquisitive child.' XX. Memoir on a new zoological Chart, by M. La Cépède. M. La Cépède was the friend, and is one of the few fellow-labourers of Buffon who still survive him. We are surprised that this memoir is not inserted at full length. XXI. Observations on the Sikes of India, by M. Langlès. XXII. Memoir on the larger and smaller Travels of Thevenot. XXIII. Plan of a Voyage round the World, communicated by captain Baudin, for which he is now preparing, and which is destined to promote the progress of human arts and sciences. M. Baudin was to visit those parts of the globe which are at present totally unknown; and to sail under the direct sanction of the French

government. We have yet received no details of any part of his expedition. XXII. *Memoir on the Manners, Customs, and Habits, of the People of Benin*, by M. Palisot Beauvois. Benin is a superstitious but hospitable kingdom of Africa, and has been visited by M. Beauvois himself. We are surprised that this memoir also has not made its appearance at length. It evinces, if we mistake not, a degree of partiality which is too common among literary as well as other societies, but than which nothing can be more adverse to the cause of science. XXIII. *Continuation of the Affinity of the corporeal and mental Powers of Man*, by M. Cabanis. This work we have already noticed, so far as it had advanced, in two distinct memoirs. We spoke of it with some approbation, but as far too verbose and prolix. The present class of the Institute seem to have thought the same; and hence, instead of inserting the third memoir entire, they have only referred to it in their History. Its subject is the influence of a diseased diathesis upon moral affections and ideas. XXIX. *Memoir on the Gauls*, by M. Anquetil. XXX. *Memoir on the Peace of Westphalia*, by M. de l'Isle de Sales. XXXI. *On the Classification of the Books of a Library*, by M. Danou. XXXII. *On the Establishment of Tithes in Favour of the Clergy*. XXXIII. *On Pilgrimages in France*, both by M. Legrand d'Aussy. XXXIV. *Memoir on the Garden which the French Republic possesses in America*, by M. Dupont. XXXV. *On the Navigation and Commerce of Genoa during the Middle Ages*, by M. Papon. XXXVI. *Researches into the geographic Knowledge of the Ancients relative to the Persian Gulf*, by M. Gosselin. This memoirist is said, in the notice here given of his researches, to have detected various errors in Dr. Vincent's very valuable *Periplus of the Erythrean Sea*. It would have been but fair to have stated what these errors consist of, that, in the publication of his second part—which we hope shortly to receive—the doctor might have an opportunity of correcting them, if clearly ascertained, or of defending his own positions, if unjustly accused. At present, we are left totally in the dark, and have certainly no more reason to confide in the geography of M. Gosselin than in that of our own very ingenious and learned countryman.

The volume now proceeds to historic notices of the life and death of two of the members of the Institute—M. James Antony Czeuzé-Latouche, written by M. Champagne; and M. Legrand d'Aussy, by M. Levesque. Of the former, to whom our readers must be strangers, we need observe nothing more, than that the greater part of his life, and the few publications he produced, were devoted to agricultural economics: but we cannot suffer his colleague, whose name has so often occurred as a contributor in the labours of this class of the National Institute, to pass into equal oblivion. Peter John Baptist Legrand

was born at Amiens, June 3, 1737, and was surnamed d'Aussy, because his father was a native of Auxy-le-Château, in the department of Pas-de-Calais. He received his education in the college of the Jesuits at Amiens; at the age of eighteen entered into the society of his preceptors; and, a few years afterwards, had the honour of being elected to the rhetorical chair of this celebrated company at Caen. At the age of twenty-six he was thrown on the world by the dissolution of the order, and was soon employed in the elaborate work of the French Glossary, projected by Lacurne de Sainte-Palaye, and in an examination of the very rich library of the marquis de Paulmy. Nominated, in 1770, secretary in the direction of the studies of the *military school*, he found that his scholar, the celebrated Laplace, was appointed professor; and it was this scholar of Legrand who shortly afterwards had, among others, in the course of his mathematical investigations, to sit as judge over *the hero, the restorer of France*, THE PACIFICATOR AND ARBITER OF EUROPE: *le héros, le restaurateur de la France*, LE PACIFICATEUR ET L'ARBITRE DE L'EUROPE. But our eulogist is not the only man who has been deceived upon this point; it is enough for him to write as a philosopher, without pretending to the spirit of prophecy. Legrand d'Aussy afterwards co-operated, under the marquis de Paulmy, and again with the count de Tressan, in the *Bibliothèque des Romans*; after which he became still deeper engaged in collecting, translating, extracting, and commenting upon the *fabliaux*, or tales of the old French poets of the twelfth and thirteenth centuries. In 1782 he published, in three volumes, octavo, his *Histoire de la Vie privée des Français*; and in 1788 his far more celebrated Tour to Auvergne, which province he visited the preceding year, at the entreaty of his Jesuit brother Peter Theodore Lewis Augustin, who was then prior of the abbey of Saint André, in the town of Clermont. This Tour he first published in one volume, octavo; but he afterwards enlarged and republished it, in 1795, in three volumes of the same size. His contributions to the Institute were numerous, and, for the most part, possessed of merit: we have progressively paid him the tribute of applause which we apprehended to have been his due. For some years past, he had conceived the plan of a complete history of French poetry, and had even begun to carry it into execution; but he stood in need of all the treasures of the national library. Fortunately for him, he was nominated, in the year 4 (1796), conservator of the French MSS. of this library; and he now not only renewed his intention, but enlarged his scheme: he included in it the history of the French tongue; that of literature in all its extent, and all its various ramifications; as well as that of science, of arts, and their utility in different applications—a monument too vast for the life and

powers of an individual to be able to construct. He had, nevertheless, accomplished much in many parts of his comprehensive design; but, after a slight indisposition, which produced no kind of uneasiness, he died suddenly, 15th Frimaire, year 9, (1801). He was, upon the whole, a retired and taciturn scholar. 'His life,' observes our biographer, 'like that of most other men of letters, may be comprised in two lines. What were his places of resort?—The libraries. Among whom did he live?—His books. What did he ever produce?—Books. What did he ever say?—That which appears in his books.'

The list of printed works presented to the class within the period comprised by the volume itself, succeeds: they consist of about a hundred and thirty—all in French, at least with scarcely an exception, and for the most part but of trivial value.—We pass to the Memoirs, in their order.

'I. Memoir relative to the Island of Madagascar, by M. Lescallier, associate-member.'—Upon this island the French have a small settlement, which has sometimes been entirely neglected by the government, and sometimes become an object of attention and favour. It is the endeavour of M. Lescallier, in the memoir before us, to re-awaken the vigilance of his countrymen to this island, and to represent it as a spot of much promise for a select colonisation. The soil he asserts to be fertile, and the climate propitious; while considerable riches might be easily acquired by the institution of a whale-fishery. Almost every preceding voyager, however, has given a different description of the country, which is commonly supposed to be so extremely marshy and insalubrious, as to defy the most pertinacious efforts of man to drain it, and render it healthy.—Yet the observations of M. Lescallier are entitled to attention, as proceeding from a voyager who has visited, and repeatedly traversed, the scene he describes. He was charged by the French government with a mission, which authorised him to visit all the French Oriental possessions, and concur in regulating and organising all their Indian factories and islands; and, in consequence of this authority, he directed his course to Madagascar, and landed at Foul-Point in the month of October 1792. In ascending the interior of the country, he takes an opportunity of contradicting an assertion of his countryman, the abbé Raynal, who has declared that the women alone here are employed in all occupations of labour; and of denying the existence either of Kimos or Albinos, the former being asserted to be a race of dwarfs inhabiting the middle region of the island, seldom exceeding three feet four inches in height, and the latter a species of white negroes. Both these phenomena have been long advanced by prior travelers, and have been alternately credited and disbelieved. Their existence, if we recollect aright, was first of all positively asserted by Commer-

son: it was afterwards confirmed by Moldave; and, having been for a considerable period laughed at and rejected, was about ten years since again brought forward, and maintained as an undeniable fact by another of our author's countrymen, the abbé de Rochon, who pretended to testify the fact, as an eye-witness, for many years. We cannot enter into the dispute, but must incline to the negation before us.

‘II. Fragments of a Voyage to India, by the same.’—About the period just mentioned, our memoirist prosecuted his voyage to Pondicherry; and he gives, in the paper before us, an account of the appearances that principally impressed him during his residence in that quarter. He first describes a superb pagoda at Chalembra, about three leagues to the south of Porto-Novo, in the delineation of which we need not follow him. He next gives an account of a religious festival in the vicinity of the pagoda, in which the *balindères*, or dancing girls, attached to the hierarchy, perform the principal part. These are selected indiscriminately from every cast of Hindus, and are consequently of every variety of colour: and armed with knives, daggers, and other pointed instruments, and surrounded with a most vociferous band of music, consisting of drums, tambourins, flutes, and trumpets, in the violent gesticulations of their ballets, they seem to rival the orgies of the Grecian *Dea Mater*, and the dithyrambic clamour of the Phrygian Curetes, from whom it is probable that the present enthusiastic ceremony has descended. The paper concludes with a short account of the representation of Indian comedies, and the holy feast of purification in the waters of the Ganges, an annual institution celebrated on the day of the full moon, in the month of March. ‘Fifty thousand souls, at least,’ says M. Lescallier, ‘were assembled together at this place (Tircanijeh, about two leagues to the west of Pondicherry): each bank of the river was covered to a very great distance in the vicinity of the temple, which is advantageously situated upon a small eminence near the right bank, named Ariancoupa. It affords all the appearance of a fair of flying shops, fruit-stalls, provision-stands, and other objects. Dancers, jugglers, pick-pockets, quacks, faquirs, performers of religious farces, beggars, all exert themselves to the utmost to draw forth the attention and the money of spectators and travellers. We beheld a number of little images of Indian gods, which the faquirs offered for sale to the devotion of the faithful; men who scarred their hands, their arms, their thighs, their chests, and various other parts of the body alternately with torches and burning coals, all dancing with forced and contorted gesticulations; others we saw walking on fire, and others still with their backs stretched on bundles of thorn; though I clearly perceived that these last had defended their backs by covering the thorns immediately in

contact with themselves with linen-cloth; and perhaps the very thorns of this part of the bundle were broken off and removed. Petitions were, in the mean time, perpetually chaunted, the burden of whose song consisted in the demand of money. Among all these faquires, the man who most astonished me was one who stood upon his head, with his feet in the air, and his legs extended in the form of the letter Y, still chaunting his petitions in this laborious and unnatural posture, with his throat wide open. I was more distressed at beholding him in this attitude, than he was in preserving it. The chief and essential object, however, of this assemblage of the followers of Bramah, is to plunge and purify themselves in the waters of the Ganges. In this river they bathe to a vast extent, united in distinct groups or families, with which a sight of the opposite banks, equally covered with the promiscuous multitude, forms a prospect infinitely varied, animated, and picturesque.'

' III. Apology for Las-Casas, Bishop of Chiapa, by M. Gregoire.' The benevolent patron and protector of the Indians of Spanish America has too generally been conceived to have been the promoter, and by many others even the inventor, of the commerce in African slaves; and it is the object of M. Gregoire, in the memoir before us, to free him from so opprobrious a charge, and so contradictory a conduct. That Las Casas was not the father of this most infamous system is sufficiently apparent from the annals of Ortez de Zañiga, which verify the existence of companies formed at Lagos for the express purpose of prosecuting this lucrative traffic at Senegal and Cape Verd many years prior to the birth of Las Casas, which occurred in 1474; and the declaration of the same writer, that the Portuguese were the first who introduced it during the reign of the infant Don Henry; and that the earliest of these predatory expeditions of the Portuguese was headed by Alonzo Gonzales, who stole many of the natives of Guinea from their own coasts, and sold them to the Spaniards. And that Las Casas did not introduce the traffic into America, is clear, from the circumstance that all the best informed historians of Hispaniola, or St. Domingo as it is now called, Hargrave, Anderson, and Charlevoix, admit the existence of negro slaves in that island as early as 1508 and 1503, and Herrera as early as 1498, while not an individual of the accusers of Las Casas pretends that his project for the substitution of negroes was communicated prior to 1517. Having effectually cleared Las Casas from the imputation of having been the *founder* of negro slavery, either generally or locally, M. Gregoire next investigates the arguments or facts by which he is said to have *promoted* it: and here he first impeaches the general credibility of Herrera, from whom every later historian, from Charlevoix to Robertson, has copied the accusation; and then asserts, that even the accusation itself has been commonly

advanced with far more strength of colouring in the different copies, than in the original. He next inquires, Is it not extraordinary that so detestable a charge should remain altogether unnoticed by every one of the various other authors, who at different epochs have written the life of Las Casas in a more or less detailed form? He observes, that the contemporaries of Las Casas, both friends and enemies, John de Solorzano, Davilla Padilla, Solis, Sandoval, Laet, and Torquemada, speak equally of him in their diverse histories and descriptions, but without accusing him: that Gamilla, Thomas Gage, Alvarez Nunez, and many other authors contemporary with Herrera, speak of negroes, but without ever coupling them with Las Casas: and that, more especially in the celebrated conference, which, by order of the Spanish government, was held at Valladolid, in 1550, between Las Casas and his antagonist Sepulveda, in which the latter contended that it was just to make war against the Indians, in order to convert them; and the former refuted him upon the principles of toleration and liberty in favour of the entire race of mankind—principles which had obtained the solemn approbation of the universities of Alcala and Salamanca—Sepulveda, who was well versed in polemic warfare, would never have suffered such an inconsequent and contradictory defence to have fallen from the lips of Las Casas, without exposing its absurdity, if, in reality, he had ever expressed a wish to enslave the negroes, and submit them to the Americans. Finally, our memoirist proceeds to prove, that the doctrine and practice attributed to that benevolent ecclesiastic are expressly contradictory to his own writings. Here, however, we perceive some deficiency: it is true, the worthy prelate expresses the most vehement indignation against enslaving his favourite *American Indians*, and interdicts, from communion with his own church, every one who engaged in so unchristian a traffic; but he is silent upon the subject of *African negroes*; and we have much reason for believing that he distinguished between *blacks* and *whites*, and did not oppose the slave trade in the former, although he strenuously resisted it in the latter. Upon the whole, however, this, so far as it extends, is an able and a learned vindication of Las Casas from an imputation which has unjustly attached to his character.

‘IV. Memoir on the Code of Alaric, by M. Bouchard.’—The barbarous nations which, issuing from the west, dismembered the Roman empire, as, for example, the Burgundians, the Ostrogoths, the Visigoths, the Franks, and the Lombards, so far exhibited moderation in the midst of their conquests, as that they suffered the subjected Romans to be governed by the Roman law. It was hence that Alaric II, king of the Visigoths, son of Enric, and successor to him in the year

489 of the Christian æra, ordained, in 506, the arrangement of a code of Roman laws in favour of such Romans as had become his subjects. This compilation was an abridgement of the Gregorian, the Hermogenian, and Theodosian codes, of the institutes of Caius, the decisions of Paul, and the replies of Passianus. The code of Alaric, sometimes denominated *Corpus Theodosianum*, sometimes *Lex Romana*, and sometimes *Breviarium Aniani*, continued in use till the reign of Chindovind, who proscribed it by an express constitutional act in the seventh century. The object of M. Bouchard is to prove, first, that Anianus, whose breviary this celebrated code is occasionally denominated, by no means composed any part of it; and that, instead of having been the compiler, he was nothing more than the licentiate or superintendant of the copies that were made from the original work. In corroboration of which idea, he quotes, at some length, from the prolegomena of Jacobus Godfrey, who asserts, on the contrary, that this famous compilation was the work of count Gojaric—an idea, nevertheless, that our author opposes, as pointedly as the surmise that it was produced by Anianus. Leaving it, however, altogether uncertain by whom the work was edited, M. Bouchard proceeds to a more particular consideration of the various writings of which it consisted, the names of whose authors are sufficiently specified in the compilation itself. Thus, at its very commencement, and before the *commonitorium*, we meet with the following assertion:—‘*In hoc opere continentur leges, sive species juris de Theodosiano et diversis libris selectæ*’; and, as a general clue to the expression *diversis libris*, we meet with the following title to the first law in the code:—‘*De responsis prudentum. Ex Gregoriano, Hermogeniano, Caio, Papiano, et Paulo, quæ necessaria causis præsentium temporum videbantur elegimus.*’ Of the civilians here enumerated, Papianus and Paulus were appointed contemporary judges under the emperors Septimus Severus and Antoninus Caracalla. Of the two, Paulus appears to have been in higher repute, or at least in higher favour, having, in most cases of controverted opinion, carried the point against his colleague. Gregorius or Gregorianus—for his name is written both ways—was contemporary with Constantine, and in his code collected the constitutions of the preceding emperors, from the time of Adrian. Shortly after the code of Gregorius appeared that of Hermogenianus, whose date is uncertain, but who is placed by our present memoirist, with much probability of truth, under Constantine, and the princes his sons: his code exhibits marks of particular attention to the constitutions of Dioclesian and his colleagues, in investigating which, he appears to have been more minute than Gregorius. The civilian Caius or Gaius is said to have flourished

ished in the reign of Adrian; and it is well known that Theodosius compiled his code in the year 435 of the Christian æra.

We now proceed to vol. IV. of Physical and Mathematical Sciences—a volume which will not rank very high among the scientific publications of the learned societies; and, as we have already had occasion to remark, we regret the loss of many distinguished authors. We think, however, that, on the whole, the work improves: but much further improvement is wanting, before the 'Institute' can rival the 'Academy.'

The first subject, as usual, is the prizes: the proposal, in the former volume, has obtained no success, though the inquiry was a valuable one; viz. An anatomical Comparison of the Liver in different Animals. It is now, therefore, superseded by another; viz. 'The Cause and the Appearances of the Torpor of Animals during Winter.' A list of the memoirs which merit publication among the labours of learned foreigners, is next added; and it is followed by the machines, inventions, &c. approved by the class, and a catalogue of the works presented to it in the years 7 and 8. An observation, communicated by C. Aurejac, we must add in the original tongue.

'Une petite fille de quatre ans, qui depuis dix mois éprouve périodiquement l'écoulement menstruel, comme l'éprouveroit une fille arrivée à l'âge de puberté, tant pour la quantité que pour la qualité.'

The lives styled 'Notices historiques' are those of MM. Heritier, Gilbert, and Darcet, by M. Cuvier; and of J. C. Borda, by M. Lefevre Gineau. On these we cannot enlarge.

The first memoir is entitled, 'Monography* of the Genus *Tilia*, the Linden Tree.'—Linnæus was acquainted only with the European and American *tilia*: Miller divided the latter into two species—the American, described by Linnæus, and the Carolinian, described by Catesby. The author of this memoir, M. Ventenat, the able editor of *Jussieu's Système Végétale*, has extended our views, and given a very clear and particular account of the different species of *tilia*, illustrated with plates. The *tilia Europæa*, with naked petals, is divided into two species—the '*T. microphylla*,' and '*T. Platyphyllos*.' They certainly resemble each other greatly; yet perhaps merit the distinction they have received by the separation. The *tiliz* of America are the *T. glabra*, *Americana* L., the *T. pubescens Caroliniana* of Miller, and the *T. rotundifolia*, the *alba* of Aiton. This last species is newer, and very particularly described. A judicious account of the appearance, and the uses to which the linden-tree is applied, are subjoined.

* The word 'monography' is not common in English. The author, whose attention is confined to one genus, is termed a 'monographist'; and his work is of course styled 'Monography.' Among botanists, the term is generally understood.

‘II. An Enquiry into the Integration of partial differential Equations, and of the Vibration of Surfaces, by M. Biot.’—This memoir is very extensive and recondite: it admits not of analysis: but the object of the second part, the vibration of surfaces, may require explanation. It relates to sounds like those of a drum; and our author confirms the doctrine of Euler, who considers the drum as composed of strings crossing each other at right angles. Having ascertained the nature of their vibrations, he lessens the distance indefinitely, to attain the end proposed. This, however, is but a partial view of the question; and the vibration of musical glasses, and of the trumpet, will require a more varied and extensive research, which neither Euler nor the present author has sufficiently engaged in.

‘III. Memoir on the Analysis of human urinary Calculi, and on the different Substances of which they are composed, by MM. Fourcroy and Vauquelin.’—We have often had occasion to notice the subject, and in part the contents, of the memoir before us, but in the more concise form of an abstract. It was, till of late, supposed, even by the best chemists, that urinary calculi consisted only of phosphat of lime, and of uric acid; perhaps also of animal matter. To these ingredients the acuteness of the present authors soon enabled them to add an ammoniaco-magnesian phosphat, which forms a large part of the bulk of the enormous calculi, which scarcely admit of being extracted. This salt is sometimes unadulterated; sometimes mixed with either or both of the other ingredients. The mulberry-form calculi also afforded a singular ingredient, whose existence in human urinary calculi had been denied; *viz.* lime, generally combined with the oxalic acid; and this, with animal matter, appeared to form their chief substance. The source of this acid leads our authors to some inquiries, whether it may be taken in with the food, or be generated in the system. If it exist in the urine, it will decompose the phosphat of lime, and form a more solid calculus. It appears, however, exclusively in the bladder; for the renal calculi consist always of uric acid; and it would merit an inquiry, whether the uric may not be a peculiar form of the oxalic.

In the seventy-fourth calculus, which our authors analysed, they found another unsuspected substance; *viz.* a very fine flinty earth, coloured with animal matter, and mixed with some particles of phosphat of lime. The flint was found of a yellow grey or a yellow brown colour, covering a moriform nucleus, and surmounted with laminæ of the usual nature.—The animal matter, in the writer's opinion, is a peculiar substance, but can by no means be considered as the cement, since its quantity is too inconsiderable, and the crystalline form of the ammoniaco-magnesian phosphat is what it would assume without the animal matter. Our author's observations on the latter substance, in other calculi, we shall transcribe.

‘ Our opinion of the existence of the animal matter in the mulberry-form calculi is different. Our experiments are not yet sufficiently advanced ; but we have already found that it is by no means the same as in those calculi which consist of the earthy phosphats. It is in a larger proportion, constituting about one seventh of the whole ; is not, as in the latter, analogous to albumen or jelly, but approaches rather to a peculiar animal extract hitherto little known, but which we have discovered in the urine, as we shall soon show. The animal matter of the mulberry calculi is brown, flocculent, granulated, deliquescent, affording the smell of garlick when burning. We have already discovered that this highly animalised substance contributes to give a form to the solid *eburnean* (ivory-like) consistence of the moriform calculi, since, on solution in weak muriatic acid, its fragments leave in the fluid a soft brownish substance, preserving the original figure, though so soft as to yield to the pressure of the fingers.’

Water is often a copious ingredient in common calculi, amounting to a third of the weight. The memoir concludes by reflexions the most consoling and best founded, *viz.* that the nature of all these concretions is such as to admit of their solution by substances which may be injected into the bladder without injury ; and M. Fourcroy adds such remarks as will lead to the most probable conjecture respecting the nature of the calculus, and, of course, the choice of the injection. These remarks, however, can only be read with advantage in the memoir itself.

We must step forward to the continuation of this subject in the latter part of the volume, where we find two memoirs ‘ on the chemical and medical History of the human Urine, containing some new Facts respecting its Analysis and spontaneous Change,’ by the same authors.

In the first of these memoirs, M. Fourcroy is, as usual, diffuse and wordy ; yet his remarks are valuable and important. The paper contains an account of the human urine, and its constituent parts, as obtained by spontaneous decomposition, and explains the successive evolution of the different substances. The proportion of ammonia continues to increase without limits ; the uncombined phosphoric acid is saturated with it ; and the proportion of ammoniacal phosphat augments, with which the phosphat of magnesia combines, forming the triple salt before mentioned, whose crystals are prismatic. The uric acid is checked in its separate precipitation, and combined with the ammonia, which is precipitated with the earthy phosphats. The acetous and benzoic acids find the same alkali, so that they never appear separate. The muriat of soda, in the urine, unites with the colouring matter, so that this decomposition

may be checked by previously saturating the urine with this salt: its crystals are octoëdral, and those of the muriat of ammonia, cubic. The carbonat of ammonia is produced so rapidly, that putrid urine effervesces with acids, and gives out this salt on the slightest heat—a property which makes it so useful to various manufacturers.

‘ There are, however, some circumstances where the spontaneous changes of the urine do not present the same or all the appearances that we have described. Frequently, in the same person, and in a state of health nearly uniform, but undoubtedly with a change of functions not yet properly ascertained, the urine, instead of being covered with a healthy pellicle, and exhaling a violent ammoniacal smell, is, in about five or six days, overspread with a mouldiness, after depositing the red crystals of the uric acid, and a whitish cloud. The green and white mould vegetates, and increases for twenty days. Under the pellicle which it covers, and by the side where it touches the urine, we find a quantity of white prismatic crystals of ammoniacal phosphat of magnesia. The fluid does not contain any uncombined carbonat of ammonia; but, on the contrary, we find some traces of acid: it admits of the separation of a precipitate, on adding fixed alkalis during its evaporation, and exhales nearly the same odour as fresh urine. When inspissated, the muriatic acid discovers the benzoic acid, and gives an acetous smell. The nitrous acid produces white pearl-coloured crystals, like unchanged fresh urine.’

‘ This property, of strongly alkalisising in one case, and with difficulty in another, depends undoubtedly on a different proportion of the ingredients in the urine, since the latter are always the same, at least in health. We shall show that the peculiar and distinguishing matter of the urine ferments slowly and with difficulty, and requires a mucous animal substance, which must be first decomposed, as a ferment. When the urine proceeded slowly to its alkaline state, it appeared owing to a deficiency in this fermenting substance, or to its being in a smaller proportion. In this case, we do not see the mucous filaments separate, as in strongly alkalisising urine.’

In the following memoir, our authors examine, with all the resources of modern chemistry, the peculiar matter which distinguishes urine from every other fluid; the ‘soapy,’ ‘oily,’ ‘extractive,’ ‘animal,’ matter found in this excrementitious fluid. M. Fourcroy mistakes, when he observes that Boërhaave alone considered it as excrementitious and injurious. The same idea has been maintained by Dr. Cullen, and other modern physiologists, though probably subject to some exceptions, as we shall soon have occasion to point out. Our author’s very mi-

nute examination we cannot follow particularly, but shall offer the outlines as concisely as we can.

It crystallises in a flaky shining mass, composed of yellowish flakes compacted in the centre, or of particles in close union. The colour, in the deliquescent parts, is constantly brown; and it separates rapidly from urine when cold, after a hasty evaporation, or from alcohol in which it had been dissolved, and equally evaporated when cold. The smell is that of urine and garlick, insupportably foetid, and soon producing faintness; the taste poignant and sharp; it sticks to the vessels that contain it, and becomes so hard as to be cut with difficulty. It strongly attracts water; and, when mixed with mucous matter, is highly fermentable. This fermentation is, as we have said, the source of the ammonia, the putrefaction of the urine, its peculiar smell, &c. Of 288 parts of the *urée*—for that is the title of this oily extractive matter in our author's memoir—the foreign matters amount to seventy-one. Of the remaining 217 parts of pure *urée*, 200 are changed into carbonat of ammonia, ten are separated in the form of carbonated hydrogen gas, and seven become charcoal. When reduced to elements, these 217 parts of *urée* really contain 85.2 of oxygen, 69.4 of azote, 32.2 of carbon, 30.2 of hydrogen. If we consider that a portion of the oxygen is employed in the formation of the water, the azote will be found the predominant principle.

From this quantity of azote, our author considers the urinary secretion as designed to separate the superabundant azote, as the lungs separate the superabundant oxygen, and the liver the superfluous hydrogen. Yet there certainly are cases in which the urinary discharge has been suspended for days and weeks, with little or no assistance from any vicarious evacuation, where even the perspiration has been scarcely or slightly urinous. On the other hand; however, the urine has been sometimes copious, without the discharge of the *urée*, while the most troublesome symptoms of irritation have supervened, to be removed only by the return of the peculiar smell and colour. On the whole, the author seems to rest too strongly on the separation of this matter, and to represent what is generally necessary, as indispensable. His memoirs are, in few words, highly interesting both to the pathologist and the chemist. We must now return to the others in their order.

‘IV. M. Portal's Description of the Intercostal Nerve in the human Body’ is an admirable supplement to the labours of MM. Mechel and Walter, leaving us scarcely anything to lament as unknown. The whole, however, is strictly anatomical; and of what our author has added to former observations, as well as some little errors which he has corrected, we cannot give a very intelligible abstract. We may add, that this is a

scyon of the old stock; for the present memoir was designed for the last volume of the *Memoirs of the Academy, année 1790*.

‘V. *Memoir on a new Genus of the Family of Palms (Areng saccharata), by M. Labillardière.*’—Our author is already known to us, by an account of a voyage undertaken to investigate the fate of the unfortunate La Pérouse. This palm occurs in the Molucca Islands, and is the *saguerus* of Rumphius. His description is full: but we cannot abridge it; and no essential character is annexed. The genus with which it is most closely connected is the *borassus*. The natives procure sugar from it, by piercing the trunk just below the divarication of the leaves, or by cutting off the upper part at the same spot. The sugar, however, is very dark and impure. The long black filaments, which come from the base of the leaflets, are employed in making cordage, brooms, &c. The leaves are used to cover the huts, to wrap up and secure the white dammara—a resin, of which the natives make excellent torches, &c. The sugar appears to be discharged in considerable quantities.

‘VI. *Memoir on the Prisms found in the horizontal Strata of Plaster or Marle in the Neighbourhood of Paris, and their Analogy with Basaltic Prisms, by M. Desmarest.*’—As the conclusion of the memoir, with the plates, will be published in the fifth volume, we shall be more concise in our account of the present article. Our author, who is a mineralogist of the old school, attributed the prismatic form of basalt to the retraction of lava cooled slowly. Yet, as this idea was not restricted so exactly to bodies passing from a liquid to a solid state when the fluidity was owing to fusion, the occurrence of these prisms, in the alluvial strata here described, supports, in his opinion, the former idea. Our conclusion is very different; and the discovery of the prisms seems to add weight to the opinions of the best naturalists, who, since the time of Bergman, have endeavoured to show that basalt is not a volcanic production. We mean, however, to examine the subject more at length, when we receive the conclusion.

‘VII. *Memoir on the solstitial Distance of the Sun at the Zenith, in the Tropic of Cancer, in the Years 1796 and 1797, as well as on the secular Diminution of the Obliquity of the Ecliptic, by M. Duc la Chapelle.*’—In the years mentioned, the distance of the sun from the zenith has increased $14' 4''$, from the year 1750; in other words, the obliquity of the ecliptic has diminished in the same proportion. The secular diminution will consequently amount to $31' 3''$. The distance of the two periods is not, however, sufficient to establish a general rule, though the diminution certainly exists to nearly this amount. The effect is probably owing to the attractions of Jupiter and Venus.

‘VIII. Observation of the Summer Solstice of the Year 1801, made at Montauban, with the Sextant of the Abbé de la Caille, by M. Duc la Chapelle.’—The apparent obliquity of the ecliptic seemed to be $23^{\circ} 28' 9''$.

‘IX. Memoir on the Differences of the Milk of the same milking, divided into several different Portions, by M. Parmentier.’—It is singular that our author, who has engaged so fully in the analysis of milk, should have remained ignorant of a fact so generally known. Every dairy-maid reserves the last milk (the strokings) for her favourite. The cause of the more serous nature of the first milking he has not satisfactorily explained, though a problem not peculiarly difficult. Every secreted fluid seems to be thickened, not in the ducts, but in the glands, or some appended follicle. The excretory ducts are first filled, but the secreted fluid remains in them with little change: the rest is thickened in their respective reservoirs, and poured out in a richer state: the final cause is sufficiently obvious. Our author’s short table of the comparative richness of different milks, we shall transcribe.

‘The proportion of butter, &c. in the milks of different animals, is in the following order, beginning with the animal in which it is most copious—sheep, cows, goats, women, asses, mares; of cheese, goats, sheep, cows, asses, women, mares; of essential salt, women, asses, mares, cows, goats, sheep; of serum, asses, women, mares, cows, goats, and sheep.’

Our author’s observations on the consequences to be drawn from this fact are of more importance.

‘It is highly unfair, for instance, to bring the same ass every morning successively to different people, as the first may have too serous a milk, the last an aliment too heavy. It may be managed with a relation to the different states of the patient, under the direction of the physician. The arrangements of the dairy, which this method might suggest, are sufficiently obvious. The milk, drawn at different periods, may be separated for different uses; or, during the sucking of the calves, the young ones may be allowed to suck for a time, after having been kept separate, and the remainder might then be drawn for the dairy.’

M. Parmentier seems, however, not to be aware that the cow can occasionally withhold her milk, and that driving away the calf will probably induce her to do so.

‘X. Meteorological Observations made at Montmorenci, near Paris, in the Year 5 (1797), by M. L. Cotte.’—The heat was from $26^{\circ} 4'$ to $-8^{\circ} 0'$; the mean $8^{\circ} 4'$. The thermometer employed is said to be the mercurial one of the Academy, probably Réaumur’s. The mean heat will then be about 50 of Fab-

renheit. The barometer was from 28 inches 5.47 lines to 27 inches 0.57 lines; the mean 27 inches 10 lines. The declination of the needle was from $22^{\circ} 15'$ to $19^{\circ} 57'$. There were only ninety-four fine days, and 139 rainy: the predominant winds, north and south-west; temperature, cold and moist: the quantity of rain, 26 inches 6.8 lines.

'XI. A mean Year concluded from meteorological Observations made at Paris from 1763 to 1781, and from 1783 to 1796, a period of thirty-three years, by M. Messier; and, at Montmorenci, for twenty-nine years, viz. from 1768 to 1796, by M. Cotte.'—The mean of the greatest heats, in this extensive period, was, at Paris, $25^{\circ} 5'$, at Montmorenci, $23^{\circ} 2'$; the mean of the least, $-6^{\circ} 1'$ and $-7^{\circ} 3'$: the mean of the whole, $9^{\circ} 1'$ and $8^{\circ} 3'$ respectively. The mean of the greatest heights of the barometer in this period was 28 inches 6.4 lines, and 28 inches 3.7 lines at the respective places; of the least, 27 inches 2.6 lines and 27 inches 0.10 lines. The mean elevation at Paris and Montmorenci 28 inches 0.4 lines, and 27 inches 10.2 lines. The quantity of rain 20 inches 2.4 lines, and 23 inches 5.9 lines. The average of the rainy days at Paris were 155, and at Montmorenci 145.

'XII. Observations on Charcoal and on carbonated hydrogenous Gases, by M. Berthollet.'

'XIII. Additions to the Observations on Charcoal and carbonated Hydrogens, by the same.'

'XIV. Second Addition to the Observations on the same Subject, by the same.'

These papers are very important, in a chemical view. The nature of charcoal has been the subject of considerable controversy. Our author supposed that it was compounded of carbon and hydrogen; and, in the reduction of oxyd of zinc, as well as the other oxyds, which require considerable heat, the hydrogen, with the oxygen, formed water instead of carbonic acid. This opinion has occasioned some dispute, which would detain us too long to investigate. In the present article, M. Berthollet considers the inquiries of Lavoisier, respecting the composition of carbonic acid; the proofs of the existence of water in this acid, offered by Monge; the experiments of Guyton on the diamond; the analysis of the gas separated from charcoal by heat; the olefiant gas; the gas separated from alcohol, oil, sugar, and charcoal, by the decomposition of water; the gas separated by the means of oxyd of zinc and carbonated barytes. To follow the author minutely in this discussion, would be impossible, so that we shall only notice generally the result of his inquiries. Charcoal he finds really to consist of hydrogen and carbon, with a little oxygen. These ingredients form water and carbonic acid, sometimes a particular species of inflammable gas. Of the latter, however,

there are two species, one containing the two former ingredients only, the other the whole number. Of the first kind is the olefiant gas, that separated from alcohol and oil, probably also that which arises from the decomposition of water by charcoal. To the second kind belongs the gas drawn from charcoal by the action of heat; that formed in consequence of the detonation of the oily and olefiant gases with a small proportion of oxygen; the gas drawn from sugar; those obtained by means of the metallic oxyds and charcoal, and of the carbonat of barytes and charcoal.

In the additions, our author adverts to the experiments of Mr. Cruickshank, in his opposition to the phlogistic theory, as supported by Dr. Priestley, and points out the principal difference in the results of their respective trials. The second addition relates to some experiments of M. Hassenfratz, in opposition to those of our author himself, which he repeated with very different results.

‘XV. A Journal of the Increase and Diminution of the River in Paris, observed at the Bridge de Tournelle in the Year 5 (1797), by M. Cousin.’—This memoir is of local importance only. The lowest ebb, from which the calculation was made, occurred in 1719, though, in 1767, it is said to have been ten inches lower. The mean state is three feet nine inches; and, in 1658, it was twenty-five feet four inches. In 1719 it was at the zero of the scale, which amounts to twenty-four feet.

‘XVI. Inquiries into the greatest Heats which have occurred at Paris from 1682 to 1794, by J. D. Cassini.’—This is also a scyon of the old stock, and a most respectable one. The *infamous* directory of 1793—for the execrations of philosophers will follow them in every æra, as those of the literati follow the caliph Omar—who dissolved the Academy, prevented its publication. The meteorological remarks are truly valuable, and deserve great attention. We can, in this place, only mention the facts. The two great questions are, What year, since that of 1682, has it been most hot during the summer? 2dly, In what year has the heat, on the whole, been most considerable? Our author fixes his terms in the following manner:—When the mercury is from 18° to 20° of Réaumur (about 75° of Fahrenheit—the summer heat on his scale), it is accounted *hot*; at 24° and 25° (about 87°) it is *very* hot; but at 30° (about 100° of Fahrenheit) *intensely* so. In this country the heat rarely amounts to 82°, except when the mercury is suspiciously elevated by the direct or reflected rays of the sun. It is singular that from these tables, during this long period of eighty-two years—for there was, at different æras, an interruption of thirty years—in no one were there three months of heat: in ten only did the hot days exceed sixty in number. The mean

number of hot days was about thirty. The years 1701 and 1704 had each nine days of extraordinary heat; those of 1686, 1691, and 1705, had each five days; 1793, six days. Since 1709, the heats have been much less frequent: which supports Dr. Herschel's system; but, in general, the coldest winters have not been followed by the hottest summers, though it has sometimes happened. The summer of 1701 was, on the whole, the warmest. With respect to the second question, In what years has the heat, on the whole, been most considerable? from the tables it appears that 1682 has exceeded all the others, and that the next was 1793.

‘XVII. A Memoir occasioned by a Work presented by Licut. Maignon, respecting theoretic and practical Explanations of a trigonometric Chart for reducing the apparent Distance of the Moon from the Sun, or a Star, at a true Distance, and for resolving other Questions of Navigation, by M. l'Eveque.’—This is an admirable memoir on many nautical subjects; but, did not our limits compel us to be concise, we should find it very difficult to give any adequate abridgement of it.

‘XVIII. Observations on the greatest Heats, the Drought, and the Diminution of the Waters of the Seine, at Paris, during the Months of July and August of the Year 1793, compared with the preceding Years, since 1753; 2dly, on the direct Heat of the Rays of the Sun in 1793, and on the Heat of Water exposed to the Sun in a Glass Bottle in the same Year.’—The waters of the Seine, in August, were more than five inches below the standard of 1719. The hottest days raised the mercury above 104° of Fahrenheit, though the wind was occasionally, and indeed at the time of this extreme heat, at north-east: most commonly, however, it was in the western quarter. The barometer was stationary *about* twenty-eight inches. The drought of the year 1778 seems to have been more considerable, and the storms much more violent. The heat of 1705 was peculiarly violent at Montpellier. The particular facts should be examined in the tables; but, on the whole, this article will be found peculiarly rich in observations of considerable importance in meteorology.

‘XIX. A new Method of determining the Inclination of the magnetic Needle, by M. Coulomb.’—This valuable article is incapable of abridgement. It is the last of a volume of peculiar interest; but we cannot help remarking, with a sigh, that much of the value is of an earlier date, and really belongs to the Academy, from whose archives some of the best papers have been taken.—With this memoir the volume closes.

ART. XIII.—*Histoire Naturelle des Poissons.*

Natural History of Fishes. Vols. III. and IV. (Continued from Vol. XXXIV, New Arr. p. 537.)

OUR author's volumes, as he approaches the conclusion of the work, follow slowly. The fourth we have some time since received; but the fifth, and last, though long promised, has not yet appeared—a delay the more severely felt, as the Index will be a very important part of the whole. We closed our review of the third volume at the end of the genus macropodus, the seventeen genera, which follow, consisting of more than two hundred species, being so closely connected, that it was necessary to notice them, as far as we could, in the same article. Of these, however, twelve are in the fourth volume, not at that time published.

We have remarked, that even Bloch has not been correct in this part of the system, though he has advanced much further than his predecessors. M. La Cépède, with more advantages, seems still to err; and so closely are the genera connected, that the last species of one, and the first of another, may often, without much confusion, change places. Error, indeed, is so easy, that criticism should be cautious; and we shall prefer giving an abstract of our author's arrangement to any minute objections which may arise to it.

‘Profiting then by the labours of my predecessors, by the advantages of immense collections, the numerous observations communicated to me by different naturalists, and the experience acquired by many years of study, as well as by the different courses I have given, I have considered, in an extensive view, all the species of the tribe at present under our eyes. I have distributed them in new groupes; and, receiving some genera from Linnæus and Bloch, modifying and rejecting others, adding new ones, some of which have been suggested in my class, and adopted by my colleague, Cuvier, in his Elements of Natural History, adjoining, in fine, to every section precise, constant, and distinct characters, I have concluded an arrangement of which I now give the result.

‘I have employed, and rigorously limited, the genera labrus, scarus, sparus, lutjanus, bodianus, holocentron, and perca. I have introduced among these particular associations the genus ophicephalus, recently proposed by Bloch, separating, in each re-union, the fish with two dorsal fins, from that which has one only; I have formed the genus cheilodipterus, near the labrus; the dipterodon, near the sparus; the centropomus, after the lutjanus; the true sciæna, hitherto scarcely recognised with accuracy, at a little distance from the bodianus: between the two last, appears the tænianotus, which forms a link

between them. I have inserted the new groupe under the generic name of cheilinus, between the labrus and the cheilodipterus; the hologymnosus, between the ophicephalus and scarus; the ostorhincus, between the scarus and sparus; the micropterus, between the sciæna and holocentrus; and I have distributed among the genera labrus, lutjanus, and holocentrus, the species included by Bloch in his genera, styled johnius, anthias, epinephelus, and gymnocephalus, which are rather distinguished by specific than generic characters; and, consequently, cannot be admitted into my general table of fishes.'

The naturalist will soon perceive, from this extract, our author's labours, and be able to appreciate them with accuracy. On a careful examination, though a few objections may be raised, we think he has greatly simplified this obscure groupe, and laid the foundation of a clear and scientific classification. The labri are singularly beautiful and active, but have never reigned as tyrants in the waves, or been subservient to the necessities of man. Like the passerres, among the birds, they enliven our ponds, as these birds do our cages; and, when they have been admired, are forgotten. The analogy proceeds further; they are inhabitants of all latitudes; but in fishes this is less remarkable, as the cold of winter, or the heats of summer, penetrate but a little way into the ocean. The labrus contains, in this edition, 128 species. Of these, some are new, some taken from the genus sciæna of Linnæus, which is, as we have seen, more strictly limited. The additions are numerous. The *L. jaculatrix*, from the Asiatic seas, occurs in the fifty-sixth volume of the Philosophical Transactions. The system of Bloch has furnished several species; among which are the *melapterus*, *bifasciatus*, and *melagaster*; but our author's obligations to Commerson would fill more than a page, were we to copy the titles only. As this groupe is, in a great measure, new, though the title occurs in other systems, we shall copy the definition. 'Labrus: the superior lip capable of extension; without the incisive or grinding teeth; the opercula of the branchiæ, deprived of points or indentations; a single dorsal fin: this back fin, far separated from that of the tail, or very distant from the neck, or composed of rays terminated by a filament.'

The *chelinus*, a new genus, differs chiefly by its scales or appendices. The second species is new, from Commerson; the first is the *labrus scarus* of Linnæus. The *cheilodipterus* is a genus consisting almost wholly of new species; one only, the *C. boöps*, seems to occur in the Linnæan system, reduced to the genus *labrus*. The distinguishing generic character is two dorsal fins.

The *ophicephalus* is a genus formed by Bloch, consisting of

two species only. The head, resembling that of a serpent, sufficiently justifies the separation of these fishes from the other species. The holo gymnosus forms a genus, from its apparently wanting scales. There is but a single species of this kind among osseous fishes; and, of course, it merits distinction.

The *scarus* is the first genus of the fourth volume; of which we shall defer a formal introduction at this time, and pursue the intimately connected genera, which we have begun to notice. This genus is distinguished by its extended bony jaws, performing the office of teeth, with one single dorsal fin. It contains nineteen species, of which one is hitherto undescribed, from the MSS. of Commerson; one is taken from Forskal, unnoticed by Linnæus; one from Catesby; and one from Bloch. The others occur in the Linnæan system. The *ostorhynchus* resembles the *scarus*, but is distinguished by two dorsal fins. One species only occurs, denominated from M. Fleuriu.

The *sparus* is a numerous genus, containing ninety-eight species. 'The superior lip is either not at all extensible, or slightly so; or the incisores and molares disposed in one or many rows; no points or indentations in the opercula; a single dorsal fin; this fin distant from that of the tail, or the greatest height of the body, properly so called superior—equal, or almost equal, to its length.' Some objection may be made to the extent of this definition, which almost amounts to a description. It is, however, necessary in distinctions unavoidably so minute. These are the gold and silver fishes of our vases; the inhabitants of a world anterior to the creation of the human species, for their impressions are still found in rocks of the earliest æras.

Many of the *spari* were known to Linnæus, and to the naturalists of antiquity; so that their habits, their manners, and peculiarities, have been often described. To form so extensive a genus, other genera, and the observations of many naturalists, have contributed. About one half of the number were known to Linnæus; but many of these have been collected from later genera, particularly the *labrus* and *perca*. Bloch has contributed largely, for twenty-seven of the species are described from his work. Commerson has supplied ten; Plumier four or five; Brünn, in the *Ichthyologia Massiliensis*, three; Osbeck one; and Desfontaines one; all of which are distinguished by the names of their respective discoverers.

The *dipterodon* is, apparently, a new genus. So far as the fishes here delineated were known to Linnæus, two species were inserted in the genus *perca*, and one in that of *sparus*. One is described from the manuscripts of Plumier; one from Commerson; and the sixth, and last, from Daubenton in the *Encyclopædia Methodica*.

The *lutjanus* contains seventy-one species, chiefly collected from the other genera of Linnæus. They have no teeth, like the *spari*, but seem to possess defensive armour in their points. The *spari* and the *lutjans* still preserve a similarity to the *passeres* in general manners and dispositions; and, were the fishes to be examined with a philosophic eye, we might trace many analogies of their tribes to those of other parts of the animal system. We add the definition:—‘An indentation in one or many pieces of each opercle; no points in these pieces; a single dorsal fin; a single barble, or point of one, on the jaws.’ Many of the species were known to Linnæus, and scattered among the genera *sparus*, *labrus*, *perca*, and *sciæna*; chiefly from the *labrus* and *perca*. The *perca lunulata* and *aurata*, described by Mungo Park in the third volume of the Linnæan Transactions, is included under this genus, with the same, or nearly the same, trivial names. The genus *lutjan*, which was formed by Bloch, is greatly enlarged from his system, which has furnished twenty-six species. Commerson’s manuscripts contained eight, and a naturalist from Cayenne contributed one. The third volume of the Linnæan Transactions exhibits a singular species of *lutjan*—the *L. scandens*, described by lieutenant Daldorff: it climbs trees, fixing by its barbles, and grasping, in some measure, by its tail. It is there styled a *perca*. Four species are new, and among the *gifts* of Holland to France: these are such gifts as the slaves of Rome offered to their masters on the birth of an heir, or on any other festival.

The *centropomus* contains eighteen species. It is thus defined:—‘An indentation* of one or many pieces of each operculum; no sharp point to these pieces; a single barble, or point of a barble, (a sharp kind of process) in the jaws; two dorsal fins.’ The species known to Linnæus were included, by him, amongst the genera *perca* and *sciæna*. Added to these, are three new ones from Bloch, and five from the manuscripts of Commerson. One other fish of this genus, not hitherto described, is found in the sea, near the mouth of the Seine; and is delicious after having inhabited the river a month. This is a singularity; for fishes which live both in fresh and salt water, have generally the highest flavour when they first come from the sea.

The genus *bodianus* is distinguished from the others by one or many needles, and no denticle (*dentelure*) on the opercula, having one dorsal fin only. It contains twenty-four species. Those formerly known were placed in the genera *sparus* and *perca*. Besides these, Bloch, who originated the genus, has furnished ten; Commerson three; Plumier one;

* *Dentelure* we have styled *indentation*. Neither the term nor the translation is strictly correct; for the projecting points of the indentations are sharp.

Holland has bountifully given three. The *B. hiatula* occurs in Willoughby; and two are non-descripts, from the collection of the national museum. Many of these species are of an exquisite flavour.

The *tæniapodus* is a new genus; whose name is derived from the great length of the dorsal fin, which extends from between the eyes to the anal fin, composed of more than forty rays. There are only two species; the '*lato-vittatus*,' from Commerson, and the '*triacanthus*,' the gift of Holland.

The *sciaenæ* possess the chief characters of the two last, except the long fin, and are distinguished by two dorsal fins. There are eleven species; several are in the former systems, not under this name, but among the *percæ* and *labri*; two are taken from Bloch, three from Commerson, two from the Dutch collection.

The peculiar distinction of the *micropterus*, a new genus, is two dorsal fins; the second very low, very short, with at most five rays. One species only has been discovered; and it is to be found in the national museum of natural history; its trivial appellation is *Dolomieu*.

The *holocentrus* comprises sixty-four species. It is distinguished by 'one or more spines; one denticle on the opercles; a barble, or the point of a barble, on the jaws; a single dorsal fin.' This genus forms an elegant groupe, extensively scattered through the sea; and, in many places, greedily sought by the luxurious. The species are often new. Those furnished by Linnæus occur chiefly in the genera *perca* and *sciaena*, and a few are found among the *labri*. Of the other species, Bloch, who formed the genus, furnishes twenty-two; Plumier one; Commerson eight. One was brought from Cayenne; one from the Isle of France; two were selected from Chinese drawings; and six from the Dutch collection.

The *perca*, which closes the groupe thus carefully arranged and accurately discriminated, resembles the last genus, but has two dorsal fins. The number of species is fourteen. The description of the river perch is very full and entertaining. The species of this genus known to Linnæus, except the *P. fluviatilis*, are arranged under the genus *sciaena*. Of the new species, one is from Commerson, one from Leblonde of Cayenne, one from Forskal, and three from the Dutch collection.

As we were unwilling to interrupt the description of genera so closely connected, we have omitted to introduce the fourth volume, with the author's account of his labours. Before we proceed further, therefore, we shall observe, from his advertisement, that this volume contains the description of 504 species, of which ninety are hitherto unknown. These are included in forty-three genera, of which twenty are new. 'The first

four volumes of the history contain, in consequence, 1114 species; of which, 244 had escaped the observations of naturalists prior to the publication of our inquiries. These species are divided into sixty genera, long since adopted; and ninety-two others, which we have been obliged to form.'

The introduction to this volume is entitled the Third View of Nature. The two first views were taken by Buffon: our author furnishes the third.

We have not been highly gratified with the perusal of this introduction. It contains a general analogy between fishes and birds, not carried to so great an extent as to be peculiarly interesting; and it is singular that M. la Cépède should have omitted the common instance of a similarity of structure in fins and wings, when the organs of the flying fish are adapted for both purposes. Our author proceeds to examine the manners of fishes, with a view to the original production of the species. When the vast continents were overwhelmed with water, there could be but a very small number, in his opinion, of these animals, because they require a shore on which to deposit their ova and spawn. This is in some degree true; but it does not affect those fishes that constantly inhabit the ocean; and even in a universal submersion there must be shallows; and fishes require no more. If any circumstance more particularly excite our admiration of Moses' solemn and sublime cosmogony, it is, that, in the great work of creation, fishes preceded. We know, from the fossils now discovered, that they existed before land animals, before birds, before vegetables, as Moses has told us; and, to add, if possible, to the evidence, we find the remains of animals, which could only have existed in the shallows of an ocean, which could only have lived on those productions offered to its mouth. The megalatherium, whose skeleton was lately exhibited, has not, from the formation of the bones of his neck, a power of raising or depressing his head in any considerable degree. He could not crop the herbage below, nor raise his mouth to the branches above; so that, if a land animal, he must have been compelled to have fed on those trees only whose boughs met his mouth. It is more reasonable, therefore, to conclude, with governor Pownall, that he existed only when the earth was inhabited by fishes, when the sea, in those parts where the continents now are, was of course shallow; and where, consequently, myriads of fishes would hourly meet his monstrous jaws. The hippopotamus, an animal almost equally immovable, still exists, because he can occasionally feed on vegetable substances. It may be said, Are there not, at this time, numerous shallows where a megalatherium might live? There may be such; but ravenous animals are few in number, and the species is easily destroyed; and, when we reflect on the continuance of almost every species formerly known, in

some spot of the globe, we shall scarcely be able to account for the disappearance of any, but from some change in the state of this planet, not adapted for its support.

M. la Cépède adverts also to the confusion in the fossil remains of fishes which inhabit shores and deep waters; to the mixture of the inhabitants of the tropical and arctic seas. We know that some considerable convulsions must have taken place. Even from the Mosaic account of the creation, a fumes must have been left, which would, at some time, kindle into a destructive flame; but we ought also to consider, that, when the sea covered the earth, the littoral fishes were those of the shallows only, and not distinguishable from the pelagian; and, while there was no dry land, the temperature was more equable and mild. A question, that our author has not adverted to, is, the source of river fishes; since, at the creation of these animals, all was sea. As it is not a part of M. La Cépède's subject, we shall not enlarge on it, but add only our opinion, that *all* fishes were originally inhabitants of the ocean; that, by degrees, they have been accustomed to fresher water, and that, in general, they have degenerated in it. The herring is found in the Lake Baikal, evidently in a vitiated state. It is time, however, to return to the remaining genera of fishes described in the present volume.

The harpè cæruleo-aureus is a new species, and one of singular beauty; it has only two colours, but these are of gold and the purest sapphire. It was delineated on vellum by Plumier. It is distinguished by its teeth, the length and size of the dorsal and anal fins, while the latter is attached round a very large, compressed, triangular prolongation of muscular flesh.

The pimelepterus is also a new genus, found in South America, described and delineated by Bosc. The fins are adipose, and the inferior fins further from the throat than the pectoral.

The cherlio contains two species, from the manuscripts of Commerson. 'The body and tail are very long; the end of the muzzle flat; the lips, particularly of the lower jaw, pendulous.' These circumstances sufficiently discriminate the genus.

The polatonus is also a new genus, so called from its divided opercula. It is from Carolina, communicated by M. Bosc. In its native haunts it is called skib jack, which has procured its only species the trivial name skib.

The leiostome is from the same country, consisting also of a single species, sent by the same naturalist. The jaws are without teeth, and entirely concealed under the lip; lips extensible; mouth placed under the muzzle; no denticle of point in the opercles; two dorsal fins.

The centrolóphus is a new genus, from Rouen; and its only species is denominated 'niger,' from its colour. Its distinguishing marks are a longitudinal crest, and a longitudinal rank of prickles, separate from each other, and, in part, concealed under the skin, and above the neck; the teeth small, fine, and equal, a little distant from each other.

The eques is a new genus, established, under this title, by Bloch. The only species, the Americanus, is the chætodon lanceolatus of Linnæus, singularly beautiful in its colours. It has many rows of teeth, two dorsal fins; the first of which is almost as high as the body.

The leiognatus argenteus is the scomber edentulus of Bloch. It greatly resembles the scombri; but the absence of teeth determined our author to form of it a new genus; perhaps with propriety.

The chætodon is a numerous genus, consisting of forty species. The greater number were known to Linnæus; but his genus is far more numerous; and, as our author's reasons for separating the other species will illustrate many of the subsequent genera, we shall transcribe them.

'The word chætodon implying teeth more or less soft, and, like silk or hair, moveable and elastic, I thought right to admit such only as had these very obvious characteristics, and which also had the muzzle somewhat extended; a straight aperture at the mouth; small scales on one or many of their fins, or a very elevated body; lastly, the body and tail very flat in the direction of their width.

'We have separated from this genus, and distributed in small particular families, first, the fishes which differ from the true chætodons, by prickles wholly, or almost wholly, without a membrane, and placed separately before the dorsal fins. These I call the acanthinions; 2dly, those which have two dorsal fins, chætodipteri; 3dly, those whose opercle is indented, and which have one dorsal fin only, pomacentri; 4thly, the pomadysi, with two dorsal fins, and an indented operculum; 5thly, the pomacanthi, which have the opercles armed with prickles; 6thly, holocanthi, whose dentelated opercles are also stuck with points, or needles; and, 7thly, those which have denticles, prickles, and two dorsal fins, the enoplosi.

'All these species have also the flexible teeth, like the fishes for which we have reserved the genus chætodon. We have separated, for more important reasons, the glyphisodons, which have indented teeth; the acanthures, the sides of whose tail are armed with one, or several spines, and whose teeth are not flexible; the aspisures, the sides of whose tail are covered with a kind of buckler; and the acanthopodes, whose thoracic fins

are composed only of one or two spines. We have thus arranged in twelve genera the fishes commonly comprised in two, the *chætodons* and *acanthures*?

The species of *chætodon*, we have said, were generally known to Linnæus. Mungo Park has, however, furnished two, the *cannellatus* and *trifasciatus*, described in the third volume of the Linnæan Transactions. Bloch has described five; Commerson three; and Plumier one.

On the other species of *chætodon*, this being arranged in twelve genera, we need not enlarge. They occur, in general, in Gmelin's edition of the Linnæan System; but Commerson, the Dutch collection, and Bloch, have furnished a few new species. The *enoplosus* was found on the coast of Australasia, and described by Mr. White, whose name it bears.

The *selene* is a new genus. The body of the fishes which compose it is very compressed, and on each side presents the form of a pentagon or tetragon; the line of the front is almost vertical; the distance from the highest part of the neck to above the muzzle, is at least equal to that from the throat to the anal fin; two dorsal fins; one or more prickles between them; the first radii of the second dorsal extending, at least, beyond the extremity of the tail. The first species is from Plumier, the second is the *zeüs quadratus* L.

The *argyreus* contains only one species, the *A. vomer*; the *zeüs vomer* L. It approaches very near the *selene argentea*, and perhaps might have been brought under this genus.

The *zeüs* is a Linnæan genus, somewhat more strictly limited than in the System of Nature. To this genus, the *dorey*, the delight of every epicure, from the time of Ovid to Quin, belongs: the term is French (*doré*), and derived from the golden yellow colour mixed with the green.

The *gallus virescens* is the *zeüs gallus* of Linnæus, probably not meriting a generic distinction. The *chrysolotus luna* is the *zeüs luna* L.; the *capros aper*, the *zeüs aper* L.

The *pleuronectes* is a genus of former naturalists; it is of the turbot tribe, and shortly characterized by having both eyes on the same side of the head. It consists of twenty-nine species. The description of the *P. fletan*, the halibut, is long and interesting; but the latter is only called turbot in Scotland. The dab, the sole, the plaice, and the flounder, are well known in England. These, with the *P. ocellatus*, *tridactylus*, *zebra*, *plagiusa*, *maximus* (the English turbot), *rhombus*, *punctatus*, *dentatus*, *passer*, *papillosus*, *japonicus*, and *argus*, are Linnæan species. From Petiver our author has collected the *argenteus*; from Klein, the *P. macrolepidotus*; and the *P. Commersonii* from Commerson.

The *achivus* is a new genus, comprehending six species.

Its distinguishing characteristics are:—‘the head, body, and tail very compressed, without pectoral fins.’ Gronovius and Commerson furnish the two first species; the Dutch collection the third. The *A. fasciatus* is the *pleuronectes lineatus* of Gmelin’s edition—the *P. achirus* of the tenth edition of the *Systema Naturæ*. The *A. bilineatus* is the *P. bilineatus* of Linnæus. The last species is from the Dutch collection.

The volume concludes with some supplements. Three new species are added to the genus *petromyzon*; eight to the genus *raia*, chiefly from the French coast; another *squalus* from the second volume of the Linnæan Transactions; two *balistes* from Mungo Park, in the Linnæan Transactions; another *cyclopterus* from Havre; an *ophisurus* from the Dutch collection; three species of *stromateus* from Bloch; a *chrysostomus*, a scomber, and seven new species of *caranx*, from Bloch; another *caranx morus* and two species of *centranotus* from the same naturalist; two *labri* from Bosc; another *injan* from Bloch, and one overlooked among the *chaetodons* of Linnæus—*viz.* *C. arcuatus*; two species of *centropomus* from Commerson; a species of *holocentrus* from Linnæus, *chaetodon bifasciatus* L.; two species of *chaetodon* from Commerson, with various additions of synonyms.

One new genus is added—a most formidable animal, from its size, its activity, its address, and its arms. It resembles the sword-fish, and is styled *machaira*, and is caught near the Isle of Ré. We shall only add its definition:—‘The superior jaw elongated in the form of a sheath of a sword, and of a length equal to a fifth, or at most a quarter, of the length of the animal; two ossous and lanceolated bucklers from each side of the extremity of the tail; two dorsal fins.’

ART. V.—*Voyage en Islande fait par Ordre de Sa Majesté Danoise, &c.*

Travels in Iceland, undertaken by Order of his Danish Majesty, containing Observations on the Manners and Customs of the Inhabitants, a Description of its Lakes, Rivers, Glaciers, hot Springs, and Volcanoes, different Kinds of Earths, Stones, Fossils, Petrifications, Animals, Fishes, Insects, &c. with an Atlas. Translated from the Danish by Walter de la Peyronie. 5 Vols. 8vo. Imported by De Boffe.

THIS singular island, which freezes and burns within a compass so minute as that a line can be almost drawn between the limits of the greatest heat and severest cold, is not unknown to the English reader, and less to the English philosopher. Horrebow, Anderson, and others, long since pointed out its various attractions and miseries. Van Troil, accom-

panied by sir Joseph Banks, visited and described its philosophical curiosities; and Dr. Black, very lately, analysed the waters of its boiling spring, which was known to dissolve or suspend one of those earths on which, in our hands, water would scarcely act. If it be conceived that so minute, or, as it may be called, so statistic a view of this remote spot cannot be greatly interesting to mankind at large, however it may be to its sovereign, whose dominions, under an inclement sky, and on an unfertile soil, enjoy few of the blessings of nature; yet, in the eye of a philosopher, every thing interests that is not foreign to the human race. He delights in seeing nature struggling against the disadvantages of climate, in perceiving the corn sown and reaped in the course, comparatively, of a few weeks, in which the sun seems to make rapid efforts to compensate for his long absence, and his haste to retire. He observes, with pleasure, mankind contending with the elements, and assiduously improving the short season of action: he examines the care with which nature clothes those animals that are destined to endure the severest winters, and takes advantage of their plans to defend himself with their coverings, or to avail himself of their remedies.

Iceland is not, also, without attractions of a different kind. In the middle ages, when the south of Europe was desolated by wars, and involved in all the horrors of intestine or external contention, this island was the repository of Scandinavian literature, and the wild poetry distinguished by the term Runic. The history, the divinity, and the antiquities of the north are contained in the books of the Icelandic sages; and the English antiquary would find, even here, the source of some of his customs, and the etymons of a part of his vocabulary—for the same race gave birth to the Icelanders and the Normans: from the latter, various manners and terms still in existence are derived. These subjects, however, we cannot now enlarge on; for the volumes before us chiefly relate to the natural history of the island. Though, therefore, we cannot follow these extensive details minutely, we mean not to lessen the value of the work even to those not immediately connected with it. We have perused these volumes with some satisfaction; but we dare not say that they will be equally interesting to every reader. We shall introduce our account with the preface—*avis du libraire*.

‘ His Danish majesty, equally interested and anxious to be acquainted with Iceland—one of the interesting parts of his possessions—charged his Academy of Sciences with an examination of this island, of which only vague and imperfect notions were entertained. MM. Olaffen and Povelsen were fixed on for this attempt; the first claiming Iceland for his native

country, and the other having resided there as first physicians. To these philosophers we are indebted for this collection of observations of every kind respecting Iceland. They have spared neither trouble nor inquiries, to give a striking view of the civil and natural history of the island; and it is from their observations, as well as from the MSS. of other philosophers, whose only object was the study of man and of nature, that this work has been compiled, under the auspices of the king, and the direction of the Academy. It leaves nothing for the reader of any description to wish for—at least to the reader who knows, that, from the history of travels, true knowledge is acquired, especially if written with the veracity that distinguishes these, the travels of Pallas, and some others.

‘ In the plan of the work, the division into *fiordung* (quarters), *sysseis* (districts), and *heredes* (jurisdictions), is closely observed. The authors enter into the most circumstantial details of each portion of the country, and the divisions it contains. Of these last, they describe, first, their situation; their extent; their distribution; their present state, whether inhabited or not; the mountains; the valleys; the glaciers; volcanoes; rivers; lakes; springs; hot mineral waters; islands; the temperature of the climate; and the variety of the seasons. They, secondly, notice the nature of the soil; the different kinds of earths, stones, minerals, fossils, petrifications, &c. 3dly, the fertility of the country; the meadows; herbage; plants, with their different properties: 4thly, the inhabitants; their genius; their forms; the diseases to which they are subject; their kind of life, industry, manners, sciences, and arts: 5thly, the animals of every kind, the insects, and conchyliology: 6thly, the ancient and new appearances of nature: 7thly, the establishments and improvements already made, and which remain to be effected: 8thly, the ports of the island, and its commerce. In short, nothing seems wanting; and the reader “*copia plusquam penuria premitur*.”

If the ancients had any fixed spot in their view, when they spoke of Thule, or only trusted the vague stories of Phœnician mariners, who distinguished by this name their most northern port, and transferred it, as their discoveries advanced, ‘to Nova Zembla, or the Lord knows where,’ Iceland must have been the place. It extends from about latitude $63^{\circ} 15'$ to $67^{\circ} 20'$; and from $349^{\circ} 10'$ east longitude from the Isle of Ferrol to the second degree of the same meridian. Its form may be compared to a crescent, of which the western horn is most projecting, and the convex part faces the south. As usual, the western coast is very deeply indented by the encroachments of the ocean; and the south-western point nearly resembles that of England. We see almost the counter part of the Bristol Chan-

nel, and the embouchure of the Tamar and the Plym, on the south. The northern coast is also deeply intersected, seemingly from the ground being lower, or less capable of resistance; while the bold projecting points on the south form a powerful barrier to the encroaching ocean. The higher part of the island is in the centre; and, contrary to the observation of Van Troil, the rivers fall from the centre of the island in every direction. The high lands, however, approach nearer to the south than any other quarter of the island. The map is on a large scale, and apparently correct. It is, nevertheless, singular that Hecla does not occur in it. This celebrated mountain is on the southern coast, where, in its curvature, it verges to the north-west, at no great distance from the Isles of Wegthnan. A view of it is indeed given, but so little characteristic, that it may well serve, with a change of title, for any other mountain. The plates are sixty in number; and in general represent, with sufficient fidelity, different objects of natural history, as well as the Icelanders in their different dresses. The views are very badly executed.

The travelers begin their description with the southern quarter, which is, in reality, the south-west. In England, what they style so would extend from the Isle of Portland to the mouth of the Parret. We need not again repeat the different heads. What relates to the natural history of the island is not very well executed. The zoölogical part is rather general than scientific, though the reader is referred to the System of Nature. In mineralogy, the old definitions of Cronstedt are generally quoted; and the latest author that we recollect in the margin, in that line, is Wallerius. We find nothing, in this part, peculiarly interesting. We were, however, attracted by a section entitled '*pyramids*,' and shall select our authors' short description.

' We observed here (at Geitland) two particulars sufficiently remarkable. The first is, that the sand is accumulated on the ice of the mountain in black round pyramids of the shape of sugar loaves. The figure is as regular as if formed by design. These conical heaps are from four to six feet in height, and are only a few paces distant from each other. In their original formation, there is a large cleft accompanied by others of a smaller size. In some places they are not so regular as in others—principally where we began to ascend the glacier—because the sand is transported towards the ravines, and fewer pyramids are formed. We may well suppose that it is not possible for the sand to remain accumulated in this manner, or that these masses can preserve their form, without being softened by their own humidity. Having pushed our pikes, or sticks pointed with iron, into these pyramids, we perceived that their

nucleus was ice. In the first we met with, the mass which formed its basis had sunk, or rather it had been dissolved by the water which trickled from its summit, where we perceived the beginning of a furrow, which we noticed also in many others.

Our travelers proceed to the western quarter, which is, in reality, the north-west; and indeed, from this part of their journey, the description just quoted was inadvertently taken. They here meet with the fossil wood called *sturtur brandur*. This properly belongs to the vegetable kingdom, though another kind, which we shall afterwards notice, seems to be of animal origin. It lies under the basis of the rocks, which have probably overwhelmed it. The stratum is two feet thick: but our travelers could not ascertain its extent. This substance, in its organisation, greatly resembles ebony, is heavier than oak, and yields easily to the tool. In water, or when exposed to moisture, it continues for a long time; but in dry air it soon splits into an infinite number of very fine filaments. It gives a strong heat, but requires some more inflammable substance to kindle it. The flame is small and clear, the smoke acid and disagreeable, but not unwholesome. When the inflammation is checked, it forms a hard, black, shining charcoal, which gives a powerful heat and a pure flame, without smoke. This coal, applied to the abdomen and sides, is said to relieve internal pains; and the Icelanders use it to free their clothes from vermin. The author resumes the subject in his second volume, in his examination of the same quarter, and adds to the proof of its being of ligneous origin: yet the successive depths at which it is found are an argument in the opposite scale; for the forest which furnished the lowest stratum must have been far below the level of the sea; and repeated earthquakes, or other convulsions, can alone explain these successive strata. When, however, we compare the evidence adduced in this volume with the observations and analysis of the anthracite by Fabroni, of the piligno of the Italians, the *turfea lignea* of the Germans, described by Razonmouski in the *Journal de Physique*, we cannot refuse our assent to its vegetable origin. In the Icelandic fossil, leaves are found in the intervening strata: the ardoise, which covers it, is little other than the vegetable mould hardened; and the vitriolic acid, which can give wood the black colour and the fossil appearance, is obvious to the smell when it is burnt. Iron also is a production plentifully scattered in this part of Iceland: nor are astringent vegetables wanting, to impart, by means of the iron, the peculiar colour of the *surturbrand*.

The Iceland lichen is another peculiarity of this island, though occasionally found in many parts of England. When

steeped in water, to take off its bitterness, the Icelander makes bread of it; and the authors suppose that it would supply the rein-deer with food, as well as its kindred species. The antiphthisical qualities are also mentioned with approbation—we fear, however, without a sufficient foundation. But this subject we must soon resume under another guide.

In this work we find the island and its inhabitants described more advantageously than in the volumes of our authors' predecessors—we trust not with political views, to add to their monopolies and their imposts, for they are already burdened with both; and even their moss is subjected to a duty. The cause of the difference we shall explain in the author's words:—he is speaking of the western quarter.

‘Towards the south of the glacier, and in many places where there are fishing establishments, for want of turf they burn rushes, and the larger bones of fishes when dried. This has occasioned Anderson, Horrebow, and the author of the *Danish Mercury*, to say that the Icelanders burned nothing else; but we were convinced, from our own observation, that the bones were employed in a very few places only, and even then for want of other materials. The disadvantageous representations given of the Icelanders arise from foreign seamen, who visit only the coast and the fisheries, where they find much filth—a circumstance common in such places, and which is always inseparable from poverty. This dirtiness exists in the same degree in the fisheries of other nations. Visitors and writers should, therefore, have been more indulgent to our poor Icelanders, and not thrown the odium of filth on a whole nation, which they have not taken pains either to be acquainted with or to appreciate. Besides, what Mr. Anderson has said of the warmth which these fishermen procure by means of the bones of whales and other fishes, which they cover with their oil, is true only of those wretches who can obtain neither turf nor wood. Rushes alone would be a poor resource, from the difficulty of kindling them, and the crackling sparks they throw out in consequence of the saline particles they contain. The odour which they exhale is very disagreeable to those not used to it; but that of fish bones is still worse.’

In this western quarter is a cavern, which contains some inscriptions in an unknown language. The characters are not Runic, and they cannot have been intelligible to the members of the Danish Academy, under whose auspices these travels are published. The riches of this quarter are inconsiderable. The deficiency of coal renders the iron useless; and Iceland has little to bestow, except its moss, its eider-down, and its fishes. The whale-, the salmon-, and the herring-fisheries are valuable; but the inland prospect offers only an interchange of uncomfortable-ness—abrupt and barren pics, freezing glaciers, valleys worn

by winter's torrents, a few meadows thinly scattered among vast tracts of naked mountains.

In this sequestered isle, magic flourished during the pagan æras; and we learn, from the Edda, that Odin was the great magician of the north. The Runic character contained their incantations, which were diversified in their forms and their objects; of which the modern, or rather the comparatively modern, dæmonology was a descending branch. The most ancient laws of Iceland forbid the 'black art' of enchanting absent persons by songs and incantations; and even Odin is said to have disapproved of what must be obnoxious to any deity. The offender, when convicted, was confined in a sack, stoned to death, and then burnt.

'We may properly compare the use of the Runic characters, in their origin, to that of our printed and written letters. In reality, these were letters only; but the novelty of the invention, in Germany and the north, rendered them so wonderful, that common people considered them as symbols of an occult science.'

Invention took advantage of this misapprehension, involved these characters in mystery, inscribed them on weapons and amulets, and, at last, suspicions became certainties, and the means of acquiring knowledge bound the strongest chains on the uncultivated mind—chains to confine it in the most gloomy, the most uncomfortable state of ignorance and terror. In 1690, every condemnation was subjected to the revision of the king; and, since that time, the crime and the punishment are become gradually less common.

The northern part of the island is described in the fourth volume, and includes some of the adjacent islands, but offers nothing very interesting. The thermal springs first occur in the north-eastern quarter; and we here begin to trace the volcanoes which blaze so conspicuously in the east and the south. The description of the eastern side of the island occurs in the same volume.

The south, however, affords objects of the greatest interest. Here Mount Hecla blazes with inexhaustible fires; islands form under the eyes of the spectator; and the magnificent Geyser bursts with a rapidity equalled only by the headlong stream, which escapes with violence from an unusually resisting vessel, and returns to a basin of flint of its own formation. This, indeed, is the part of the island generally visited, and often described. To copy from this part of the travels before us would be to repeat a well-known tale; but the authors seem to have observed with judgement, and to have delineated the various appearances with fidelity. Their representations of some singular *auroræ boreales* are peculiarly interesting; and we might have transcribed some passages, but that our article has already exceeded its destined limits.

ART. VI.—*Beitrage zur chemischen Kenntniss der mineral K rper.* Posen.

Memoirs subseroient to the chemical Knowledge of mineral Bodies. By M. H. Klaproth. Vol. III. 8vo. Imported by De Boffe.

The two first volumes were published in our own language in 1801, and noticed in our thirty-fifth volume, New Series. We there apologised for the dryness of chemical analysis; and, as we felt that the subject was as incapable of ornament as of general interest, some reason should be assigned for allotting it a place in this part of our work, where space is peculiarly valuable. In fact, some of the first analyses were so much connected with the question at present disputed—the value of Dr. Hutton's Theory of the Earth,—that we thought it of importance to bring the several facts together, in this place.

We mean not, however, to lessen the merit of M. Klaproth's labours. Each new volume adds to the progress of mineralogy, and introduces some reformation in a science now emerging above conjecture and suspicion. The results have been already communicated to the Academy of Sciences at Berlin, and are brought together in the mineralogical tables of Karsten. But neither work can reach the English mineralogist, unless he be eager in the search of knowledge, and active in the acquisition of new publications in his own science. We are sorry to be obliged to remark that few are distinguished by such energy.

Were we to point out, in this volume, the most interesting discoveries, we should fix on the essay on tellurium, the yttria, the discovery of a vegetable acid in the mellite, as well as the existence of natron in many fossils, particularly in the chrysolite, the schistous porphyry, basaltes, and asphaltes. The present volume contains thirty-eight articles, many of which may be styled, in the language of natural historians, an abridged monography, containing the history, the description of the external forms, the chemical properties, the geognostic and geographical circumstances respecting each fossil. The specific gravity, and Karsten's characters, are added. We shall subjoin a few of these analyses in the present article, and pursue the subject, if in our power, in another Appendix. Perhaps, indeed, we may be superseded by an English translation.

The 'sonorous porphyry' is a singular substance. It resembles the other porphyries, and consists of flint and alum, sprinkled with minute laminæ of felspar, and a few grains of amphibole. The trivial name is given from its metallic sound when struck. It is found in Germany, and yields little to time and inclement seasons. Its masses are isolated, not in chains, and generally in the neighbourhood of basaltes. Its colour is grey, inclining to green: it splits into thick laminæ, whose edges are transparent: its specific gravity is 2.575. It is

chiefly composed of flint and alumine, with about 0.08 of soda, 0.03 of oxyd of iron, and nearly 0.03 of lime. Soda thus forms one-twelfth nearly of this stone, which often rises in masses of a vast height and bulk. It is useless, therefore, to recur for its origin to the decomposition of sea-salt. Yet we must add, that this mountain is evidently of a secondary formation, though soda certainly exists in the primary ones, and as the basis of sea-salt seems one of the primæval productions.

The great object which led us to introduce the present work, was the analysis of the prismatic basaltes of Hasenberg. In this analysis, M. Klaproth confirms that of Dr. Kennedy, who found soda in the lavas of *Ætna*, and in the basaltic hills of Scotland. The basalt, exposed to the heat of a porcelain furnace, in a crucible of clay, is converted into a brown black glass, transparent at its edges. The flint is nearly in the proportion of one half; the alumine nearly 0.17; the lime more than 0.09; the magnesia and soda each more than 0.02. Dr. Kennedy found some muriatic acid; but, though M. Klaproth discovered a small proportion, yet it was so inconsiderable as not to amount to the one-hundredth part of a grain. It is greatly to be regretted, that scarcely, in any instance, are the aerial contents examined.

‘Analysis of the gold mines of Transylvania.’ It was from the analysis of these mines that M. Klaproth discovered the tellurium, which is in so great a proportion, that they have been since styled the auriferous mines of Tellurium. The first is the mine of paradoxal or problematic gold, which contains, in 1000 parts, 925.5 of tellurium, 72 of oxyd of iron, and only 2.5 of gold. The graphic mine of gold contains 0.60 of the new metal, half as much gold, and 0.10 of silver. That of Nagyae contains nearly 0.27 of gold, with tellurium, a large proportion of lead, and 0.08 of silver. The foliated mine of Nagyae is poor in gold, and chiefly rich in lead. Mercury is but feebly attracted by tellurium. Water precipitates tellurium from its solution in muriatic acid; but a larger quantity re-dissolves it. Alcohol precipitates it completely, but not in the form of an oxyd, since it is joined with a small proportion of muriatic acid. When the acid predominates a little, the solutions are not rendered turbid, nor precipitated by prussiat of potash—a circumstance common to it, to platina, and antimony. Phosphorus, added to the solution, is soon covered with metallic leaves. Gall nuts produce a very slight change only.

‘Analysis of the mines of tungstein of Schlackenwald.’ This mineral has been lately styled scheelin, from Scheele. It contains tungstein and calcareous earth; but the proportions appeared different in the analyses of Scheele, d’Elluyar, and our author. The Cornish ore of tungstein is not so rich in the metal as that of Schlackenwald.

M. Klaproth found the gadalinite contain nearly one half of yttria, with some flint, and a little oxyd of iron. The black mine of Szekeremb, in the Seven Mountains, is of a colour between brown and black, compact, sometimes veined, sometimes forming alternate strata with a red ore of manganese. Its aspect is semi-metallic; its fracture unequal; grained and foliated in every direction. The fragments, in which it splits, are irregularly angular, but the angles are seldom obtuse. When scratched, it is yellow, verging on green, moderately hard, smooth to the touch, its specific gravity 3.95. It consists chiefly of manganese, oxydulated by an excess of carbonic acid.

We shall conclude our article at present with the account of the cryolite, one of the newest and most interesting discoveries of mineralogy, and of umber, a substance little known, though much employed by painters. The cryolite was found in Greenland, and received from Copenhagen, some time since, in a small quantity. Professor Abilgard undertook to analyse it, and found it composed of fluoric acid and alumine—an unexpected combination, of which nature furnished hitherto no example.

Its external form, *viz.* its crystal, is hitherto unknown: colour grey, or a clear white; fracture longitudinal, parallel to its axis, less brilliant. In each direction the brilliancy is glassy. The fractures are foliated, and divided at right angles, but unequal in other directions. The cryolite is splendid, in cubic pieces, semi-transparent, tender, and sufficiently soft to the touch, very brittle, and of a specific gravity about 2.95. Exposed to the blow-pipe, it forms an opaque white bubble, and then loses its fusibility, and resembles an earth strongly calcined. Cryolite is not, therefore, its proper appellation. One hundred parts were found to contain forty of fluoric acid, with the water of crystallisation; thirty-six of soda, and twenty-six of alumine: 0.08 are lost.

The ancient mineralogists gave the name of umber to a brown earthy powder. It consisted of a brown coaly earth, capable of being converted to cinders. For this reason, Cronstedt called it *mumia vegetalis*, and Wallerius, *humus umbra*. The true umber is, however, incombustible, and is an ore of iron. Santi found it to contain 0.53 of iron, with 0.24 of alumine, 0.19 of flint, and 0.04 of magnesia. This analysis is, however, evidently erroneous; and M. Klaproth examined the umber of Cyprus, which externally resembles that which is known in commerce by the name of fine Turkey umber, and is equally useful for the painter. Its external characters are, therefore, sufficiently known. He found 100 parts to contain forty-eight of oxyd of iron; twenty of oxyd of manganese; thirteen of flint; five of alumine; and fourteen of water.

(To be continued.)

ART. VII.—*Heliogabale, ou Esquisse morale de la Dissolution Romaine, &c.* Paris.

Heliogabalus, or a moral Sketch of the Dissolution of Rome under the Emperors. 8vo. Imported by De Boffe.

'PAINTERS,' says the writer of this publication, 'willingly place a monster of Ethiopia by the side of a beautiful woman: it is thus the hideous features of Heliogabalus become a foil to the pure form of Alexander Severus. In the picture we here present as a moral drama, vice is punished and virtue triumphs.' This *moral drama* is given in a series of letters, supposed to have been written by the chief characters who are introduced into it; and, in general, these characters are fairly preserved. In reality, the writer had little occasion for violating them in any instance, the outrageous and unriparied criminality of Heliogabalus, on the one hand, and the benevolence and virtue of Alexander Severus on the other, affording him from nature alone a sufficiency of materials to answer every purpose, without having recourse to the contributions of his own fancy. With the history of these princes most of our readers must necessarily be acquainted; yet a short reference to it may refresh their memories, and enable them to enter more satisfactorily into the novel before us. The brief outline we thus present, we shall select from Herodian and Dio Cassius. Upon the death of the emperor Caracalla, Macrinus, who succeeded him, banished from the Roman court the princesses Julia and Mæsa—the mother and aunt of the former—as persons dangerous to his authority, from their insinuating and popular talents. Mæsa retired to Emesa in Phœnicia, with her two daughters, Julia Soëmis, and Julia Marmæa. Of these daughters, each had a son—that of the former, who was the elder by about four years, was named Varius Avitus Bassianus, and that of the latter, Alexianus. Both these grandchildren Mæsa consecrated to the *Sun*, the chief deity of the inhabitants of Emesa; and to whom, under the title of Eleagabalus, they had erected a magnificent temple. Thus consecrated, Bassianus, the elder, when at the age of about fourteen, was appointed pontiff of the solar deity, and was hence, himself, denominated Eleagabalus, or more generally Heliogabalus. This temple being at one time situated but at a short distance from the camp of Macrinus, his soldiers were in the habit of paying frequent visits to it; and Mæsa, perceiving that the graceful person and elegant demeanour of her grandson had captivated the Roman army, improved the opportunity that was presented, boasted of his near relation to the late emperor Caracalla, of her own immense wealth, and added, that she would amply enrich every one who would espouse his cause. The stratagem succeeded; the standard of revolt was erected:

Heliogabalus was declared emperor; and Macrinus, shortly afterwards, fell a sacrifice. We shall not pursue this abandoned prince through the career of vice, debauchery, and profligacy, which he almost instantly commenced; it is enough to observe, that, about three years after his elevation to the imperial dignity, at the express desire of Mœsa, who foresaw that the Romans would not much longer endure his criminalities, he adopted his cousin Alexianus, then only about thirteen years of age, as his successor; who in consequence assumed, with great pomp, the name of Alexander Severus: a step, however, which Heliogabalus soon afterwards repented of; and gave full proof of such repentance by repeated attempts to murder him. In all these he was unsuccessful; and, in less than twelve months after he had adopted him, evincing the same diabolical disposition, was slain by the enraged soldiery, and Alexander declared emperor in his stead.

The *drama* before us (as our author denominates it) commences at the time when Heliogabalus, having been raised to the imperial dignity, was indulging himself in every species of excess, and even bestiality. It opens with the following note from Mamæa to Ulpian, a celebrated civilian, who flourished at this period, and a part of whose labours are generally conceived to have enriched the Theodosian code.

‘The shame and misfortunes of Rome have reached their height. Read, sagacious Ulpian.’

This note incloses two letters, which had been put into her possession by Cynisca, a confidential domestic, who had received them from Gordius, a detester of such practices; and which develop, in glowing colours, much of the dissolute and scandalous depravity of the emperor, of which a considerable portion might have been merely glanced at, and not minutely detailed, without any loss either of general interest or delicacy. The cause of virtue and morality is, however, through the whole of the history, pointedly espoused, and warmly supported. As a contrast to the above disgusting picture, we shall select the following letter from Ulpian to Sylvinus, a fictitious character, but represented as the worthy tutor of Alexian. The former had received from the latter a treatise of his own, on the principles of the young prince’s education.

‘How happy are you, my dear Sylvinus! you escape, by thinking, from the horrors which surround us: you envelop yourself in your principles; you take refuge in literature. While the storm roars round us on every side, you cultivate in peace this young plant entrusted to your care, and under the shadow of which we must one day repose. You open its flowers, you prepare its fruits. You create an avenger, a prop for humanity, under the very eye of her most cruel enemy. Alex-

ian shall be the consolation and the delight of the world, of which Heliogabalus is now the reproach and terror. That which the senate, that which the people of Rome are no longer able to accomplish for themselves, thanks to your guidance, a young hero shall execute. He is the only man whom I can trace out in the midst of a host of slaves. He has drawn from the study of the Greek writers, whom you have committed to him, this premature magnanimity which promises us an Epaminondas. He will unite with it the soul of a Cato.—With avidity have I just devoured the treatise you have composed for him. This treatise on the Augustal institution is a subject altogether new. You have concentrated, as in a luminous focus, all the multitudinous rays of that philosophy to which we owe our Trajans and our Marcus-Aureliuses. You have selected, purified, embellished the maxims of the Athenian and Roman moralists. You have done for political, what I have done for civil law. You have reduced the science of princes to a small number of axioms founded on the purest reason, and whose results are fertile and immense. Perhaps the whole might yet be reduced to a single word—*to will what is good. He who wills, performs.*—I am going to communicate, or rather to present this treatise to the august Mamæa, since you have given me permission. She has a soul in unison with your own. Its principles are by no means new to her. Let us confirm her in this purity of sentiment. 'Let us multiply barriers around her, at whose foot the corruption by which she is encircled must fall without reaching her.—O! my dear Sylvinus! Mamæa is at present virtuous. If, on some future day, the intoxication of power (alas! what numbers has it not corrupted!) should deprave the severity of her manners, I will recall her to herself by making her re-peruse your writings.—Do not let us deceive ourselves, Sylvinus: the epoch in which Alexian must be raised to the empire cannot be distant. By what means I know not: for we have reached that point whence we cannot be rescued from tyranny but by herself. At this epoch, believe me, it will be the skilful Mamæa, who, in conjunction with Massa, will hold the reins of government. Alexian is extremely young; and respect for his mother is the prime virtue she has inculcated on him.—Thanks to your philosophic conversations, to the virtuous counsels of respectable senators; thanks to their own principles, we have nothing but what is great to expect from these illustrious women. Nevertheless let us watch; and foster from time to time the fruitful seed implanted in their bosom.—Your treatise is a lesson still more useful to the mother than to the son. Never may she wander from the principles of wisdom it contains!'

Thus educated, we already pre-conceive much of the cha-

character of Alexian: it is delineated at full length in Letter VII. from Sylvinus to Mamæa.

'I, first of all,' says he, 'pause to contemplate those exterior traits, that physiognomy which reveals the secret dispositions of the soul—never was there a form more deeply imprinted* with the sacred character of virtue than that of my pupil. Benevolence unites with austerity on his countenance—it is the happy alliance of vigour and grace. His eyes glisten with active fire, humanity breathes (*respire*) on his forehead, and tranquillity in his smile. His make is tall, well formed, and robust, his attitude firm and masculine; and, what is more striking still, under this severe but tempered appearance he conceals a mind the most soft, a heart the most tender. He, in some measure, resembles the gods whom we begin with fearing, and finish with adoring.—His memory is prodigious, and ever present; his vivacity, though extreme, is well moderated; nothing can equal his penetration. To all these gifts of body and mind, he adds that which still embellishes and augments them—a sensible heart; the life of the meanest citizen will ever be sacred to him; he will govern by clemency.—These qualities, which he has received from nature, he has developed by philosophy: he is already familiar with that of the Greeks, our masters in ethics, as well as in the arts, and who first founded politics on the basis of justice. It is on this account, perhaps, that Alexian prefers their idioms and their authors. In effect, he is less skilful in the Latin than in the Greek tongue; either that the former ravishes by its native charms, by its perpetual elegance, by its richness, by its flexibility, by its everlasting harmony; or, that he prefers conversing with the great men of Athens and of Sparta still living in their works, to the degenerate successors of those of Rome. He has, moreover, put into verse the chief events of their lives.—The study of the polite arts attempers these sublime meditations: from the example of Themistocles and Epaminondas, Alexian has cultivated music; yet with a suppression which I cannot but approve, he has never exercised this talent but in his private apartments; he never parades with it on the public theatre, like our comic emperors. Instructed in the art of our Apelles and our Euclids, like our ancient chieftains, he already studies countenances and prospects, as well as draws plans. The science of numbers, indispensable in the military art, is not less so in the cabinet. He will learn to discriminate, to analyse, to estimate all the elements of the real grandeur of states, elements concerning which we are so often deceived, for want of

* In the original, *plus éminentement empreinte*, 'more prominently imprinted or engraven—a phraseology for which we thought the Irish had obtained an exclusive patent.

having appreciated and combined them according to their just value. And here I ought not to conceal one defect—but it is the only one—of a mind greedy after knowledge. I pardon it, on account of his extreme youth; and experience alone will cure him of these chimæras. Bewildered by a vain science, he has plunged himself into the shades of judicial astrology: he has composed a treatise on divination: he consults and projects horoscopes: he believes in fatality. But even this error is that of men destined for great things; and by how many qualities is it not atoned for! Frugality, temperance, punctual discharge of duty, respect for the good, abhorrence of the wicked, private economy, public generosity, prudence, and courage: these are all his own!

The whole bank of virtues or vices being before him, every dramatist or novelist, in the creation of his hero, is at liberty to draw upon it for good or bad qualities, as he pleases; and those who are not minutely acquainted with the real character of Alexander Severus may think that the present author, in the article of mental and moral excellencies, has indulged in this liberty with no unsparing hand. Yet so truly virtuous and enlightened was that admirable prince, that the character before us but little, if in any respect, exceeds the truth; and his present biographer is, in almost every instance, countenanced by some prior historian who has treated of his reign. It is not, perhaps, so easy to defend him as to the necessity of so minute a detail of his corporeal and mental powers, of his height, features, and figure, in a private letter to his mother. We remember an observation of the present lord-chancellor, delivered in Lincoln's inn hall, after a long, elaborate, and witty reply from a gentleman who constitutes no part of the bar—that it was possessed of no small degree of merit, but appeared rather directed to the overflowing crowd of by-standers, than to himself: the observation may, we fear, with equal propriety, be applied on the present occasion; in which this most excellent character of a most excellent prince, however faithfully drawn, and minutely detailed, appears far less designed for the information of his mother, to whom it is immediately addressed, than for that of readers at the distance of about sixteen hundred years from the period in which it is pretended to have been written.

The letter which succeeds, forms a perfect contrast, and gives, as may well be supposed, a history of the infancy, education, and character, of Heliogabalus. Through this disgusting narration, we need not, nor can consent to follow the author, who makes him first of all the slave of moral turpitude, in consequence of his initiation into the priesthood of the sun, whose pontiff, as already observed, he was afterwards elected, and whose priests and priestesses were adepts in every species of

debauchery and concupiscence. There could surely be no necessity for entering into the subject with so much amplitude; and we disapprove of the narrative, on not less than three accounts; first, because such descriptions, be the ultimate object what it may, have in themselves an evil tendency; next, because such obscenities, as applied to the temple of Emesa, are by no means countenanced in history; and lastly, because it forms a sort of apology for the dissolute and libidinous life of this abandoned emperor, and diminishes, in a considerable degree, the horror which the ingenuousness of the juvenile mind naturally experiences, at the idea of native and voluntary depravity. In effect, both princes were devoted to the same deity, and educated within the precincts of the same temple. Whatever, therefore, were the seductions to which the one was exposed, were those to which the other was exposed equally; and it is just as unfair to the character of Alexander Severus to insinuate that he became virtuous, because he had an education that would not suffer him to be otherwise, as to represent Heliogabalus becoming vicious, through perpetual seduction, and the force of example.

Unable to enter into all the private debauchery and public orgies of this imperial delinquent, we shall transcribe the following narrative, in consequence of his having failed in his attempt: it refers to the latter period of his reign.

‘ Aquilia Severa, Vestal, to Mamaea.

‘ In the name of the gods and by their supreme majesty, by the sacred fire which I feed on the altars of Vesta, in the name of offended religion and public modesty outraged, grant me an asylum in your palace: it may, perhaps, be more respected than the sanctuary of any other divinity. I fly for refuge to your virtue. Will Heliogabalus dare, if you place yourself before me, to select me for the companion, or rather for the victim, of his infamies? He nevertheless has dared to propose to a virgin, devoted to the worship of the gods, to enter his impure bed: he offers me the title of empress, as if he were able to annul that of Vestal. Listen to his misdeeds:—

‘ I was watching one night near the sacred altar: my holy hands rekindled its fires: they threw forth nothing but pale sparklings. O unlucky presage! the flame appeared livid and dying. Doubled was the mysterious obscurity of the temple: by the sad glimmering of the reflected rays which trembled from this melancholy light, I scarcely distinguished the images of the deity, who seemed to cast an angry aspect around her. Such presages, the darkness of night, the nods of motioning shadows, who followed every movement of my torch, itself on the point of expiring, the humidity of the place, which froze my senses already struck with terror, the hollow and monotonous echo of my steps, and even my own taciturn self-collec-

tion, all united to precipitate me into a most fearful defection. I prostrated myself at the feet of the altar, my heart elanced towards the divinity, and I became consoled. A ray of light seemed to pierce through the shades: my soul swam in all the illusions of an ecstasy. In my devout enthusiasm, I seemed to feel myself blended with the deity, and absorbed in her bosom. A thousand flattering dreams, more ravishing than the delusions of those pleasures of which I am ignorant, lulled my ideas, and darted to the bottom of my soul a delicious intoxication, in which were intermixed tears, sighs, and I know not what subversion of my entire existence. I am confident that my features were then more animated: my bosom palpitated, and my whole frame trembled with an emotion which I was, nevertheless, fearful of losing. I seemed sensible of a crisis like that which is felt in a burning fever. Languor succeeded to the vivacity of this exaltation of all my senses, and I fell by degrees into a soft and profound sleep.

‘What a disturbance!—I found myself struggling in impious and sacrilegious arms. A man, abusing a power which knows no limits, Heliogabalus, by dint of gold, of seduction, and, above all, of threats, had compelled one of the venerable priestesses to open the sanctuary to him. Already his unrestrained hand My bosom was uncovered, my dress disordered, my veil torn from me. In the very face of the tutelary goddess of divinity, he proceeded. . . . O gods! and ye lanced not your lightnings!—My piercing shrieks resounded, and lost themselves in the murmuring vaults: no voice replied, except a plaintive echo from the bottom of the sanctuary. The barbarian pursued, and pressed me as a kite descending on a dove. I fall: we roll together to the very steps of the altar. The ravisher was overpowering his prey, when, with an utmost effort, extending my arms, and seising hold of the altar, I overthrew the sacred tripod in my resistance. It fell: the fire was extinguished. At that moment was the wretch seized with deserved horror. You well know that an extinction of the sacred fire presages the direst calamities. Ah! unquestionably did it announce to himself the termination of an abominable reign, marked with the most execrable violence. Easily did I now disentangle myself from his arms: I reached abruptly a spot in the temple, where he could not expect to find me: I there heard him, weak as he had before been furious—for he readily passes from the excess of debauchery to that of superstition—I heard him lavish to the Divinity the profoundest prayers, and, with his forehead sunk in the dust, ask pardon for an outrage which he yet burned to consummate.—Indignant, elevated by a sense of my situation, I deemed it right to make that response which the gods would have responded themselves. I was leaning against a statue constructed for the delivery of oracles: the

artist had so dextrously contrived it, that the voice of a person placed in its interior produces a tremendous sound, multiplied by the deep cavities of a subterranean echo. I inclosed myself in this statue, and I uttered this oracle:—"Tremble, villain! thine end approaches: a worthier mortal shall occupy the throne which is stained by thy crimes. The guilt of thy life shall be reflected on thy memory: thou shalt perish like Nero; and, more miserable still, shalt leave a name more infamous than even his."

For a long time he remained silent, his face pressed against the ground, and in a manner thunderstruck. At length he arose, but trembling, but agitated by the Furies. He strove to speak, but could utter nothing more than sounds inarticulate, and cries of terror. He wanders, he raves, he feels lost in this temple, as in a labyrinth: the door was before his eyes—he perceived it not. A hundred times he re-trod his own steps; his knees tottered; he runs headlong against every object he meets. A blow at length pushed him towards the entrance: he beheld it, and ran off with curses. Presently afterwards one of his confidants re-entered with a torch, restored the lamp, re-lighted it, and retired. His emissaries have since brought me letters. How haughtily does he express his will! what a style has he made choice of! Every thing makes me believe that unworthy priestesses, corrupted by this infamous man, have assisted his schemes.—No: the state in which I found myself prior to his attempt was not natural: they must, by a perfidious philter, have striven to disorder my senses. Ah! supreme gods! if they have betrayed me!—I have but a confused idea of all that passed at first: I cannot even in thought trace back the succession of every object: my memory and my modesty are equally alarmed. Can I have surrendered either the one or the other? This transaction, in which I suspect both my colleagues and the emperor, compels me to throw myself at your feet: save me!

The two letters that follow, give an account of the prosecution and result of this sacrilegious intrigue. It does not appear that the person of the fair Vestal had been violated: but the emperor was too bold a gallant, and too well versed in the mysteries of priestcraft, to be deterred from the accomplishment of his libidinous intent, by any thing that had hitherto occurred. By threats and corruption, he easily obtained subsequent introductions to the presence of the consecrated maid; and finding, with respect to herself, all entreaties and menaces alike unavailing, he at length, in a fit of revenge, has recourse to the pitiful expedient of publicly accusing her to the whole college of the priesthood of having suffered the Vestal flame of the temple to become extinguished, and to be re-lighted by a stran-

ger's hand. Of this execrable crime, under the direction of so truly-generous and noble-spirited a prince as Heliogabalus, she is of course found guilty, and sentenced to the common punishment of being buried alive; when the emperor himself, with wonderful disinterestedness, steps forward to avert so tremendous a punishment, and insists upon raising her to the imperial throne by a public marriage. Deprived of a will of her own, the unfortunate Vostal is compelled to assent: the marriage is consummated; and the lust of the monster being gratified, consistently with his usual caprice, she is instantly repudiated, in order to make way for another favourite.

His perfidy, his debauchery, his vile and besotted selfishness, cannot, however, triumph for ever. The people despise him; the senate hate him; and, what is of far more consequence still, the prætorian bands declare against him. His numerous plans to murder his avowed successor, Alexian, uniformly fail, through the circumspection of those to whom he is entrusted; and at length, consistently with historic truth, in a fit of popular fury, he falls a victim to his own tyranny and lasciviousness; and is murdered, with a thousand stabs, in a filthy ditch, into which he had run for protection.

‘His body, after having been dragged through all the streets of Rome, and mangled by an indignant people, was at last thrown into the Tiber; his name was struck out of the list of public feasts; and his memory consecrated to eternal infamy.’

Alexander Severus succeeded, of course, to the empire, amidst the gratulations of the senate and the unbounded plaudits of the vociferous citizens.

Such is the subject, and such, so far as we have been able to analyse and give specimens of it, the execution of the historic novel before us. It is not deficient in interest: but a much larger portion might have been added. The period is highly propitious: but the writer is scarcely competent to the task he has undertaken: we should like to see it in abler hands. For a regular drama, or embellished history, it affords ample scope; and we scarcely know in which it would succeed best.

ART. VIII.—*De Origine et Usu Obeliscorum, &c.*

On the Origin and Use of Obelisks. By George Zoega. (Continued from Vol. XXXVII. p. 495, and concluded.)

THE third chapter of this work, to which we now come, is assigned to the consideration of Egyptian pillars; and obelisks, as originating from them. Concerning these, however, a contrariety of opinion hath existed. Kircher, and others who have followed him, on the authority of Arabic writers, maintain,

that the obelisks were those pillars, or Hermetic columns, on which, Jamblichus asserts, the science of the Egyptians, whence Pythagoras and Plato drew their philosophy, was inscribed; whilst Pauw, with most later writers, denies that obelisks and pillars had any thing in common; from thinking that in the former, the figure was the chief object of regard, but in the latter, the inscriptions. Our author, notwithstanding, refers to the opinion he had repeatedly delivered, that the *στήλη*, or pillar, included the obelisk, inasmuch as every cippus, column, or table, which the Egyptians erected with inscriptions, was comprehended under it; the term *obelisk* being applied to quadrilateral pillars, or to such as had four sides, which, imperceptibly diminishing, were conspicuous from their height, and either consecrated to the gods or placed within temples. Having accumulated various evidences to confirm this opinion, and adverted to the use of pillars among the Greeks, which he shows to have been chiefly monuments of stone, but not very large, containing an inscription, and sometimes decorated with sculpture, he points out their application to sepulchral purposes, roads, boundaries, doors judicatories, and temples, tablets with memorials of the dead, the great exploits of cities, or illustrious individuals, the crimes of offenders, the limits of districts, leagues, laws, precepts of morality, the praises of the gods, or commemorative vows. After adducing, from the ancients, examples of each, he concludes the first section with observations on the *νεφέας*, and a notice of documents attesting cures, in the Serapeum at Alexandria.

The second section begins with suggesting a resemblance between the Greek *Hermæ* with inscriptions, and the Egyptian mummy-like statues with hieroglyphics. These characters indeed were inscribed in Egypt to almost every object and purpose. It is to be observed of ancient authors, that they have written more accurately on the subject of pillars than of obelisks. The former, presenting inscriptions, were evidently erected as boundaries of kingdoms, or trophies of victory. Sometimes they were placed in front or at the entrance of temples, and were inscribed either with laws or intimations that concerned the utilities of life, the praises of the gods, or historical records. Others in shrines or caverns contained topics of deeper research.

Of the first sort of these pillars the most famous were those of Sesostris, conterminal with Syria and parts of Ethiopia. The consideration of these leading to the inquiry when Egypt began to be inhabited, our author regards that country as receiving colonies from Arabia, who were shepherds; and others from Ethiopia, who were tillers of the ground. The former he assigns to the Pelusian marshes and part of the Delta, with Babylon and Heliopolis, as far as the middle of the Heptanomid district.

While Thebes and Abydos, with many towns in the Thebais and Delta were built by the Ethiopians, who waged war, with various success, for many ages with the shepherds. To this date the history of Osiris is referred, who, coming a stranger from Ethiopia, is said to have improved the state of agriculture by the introduction of new inventions, and the communication to the Egyptians of other arts which greatly meliorated their condition. At length, however, being treacherously circumvented by Baby, chief of the shepherds, whom the Greeks call Typhon, he gave occasion to those mournful rites which became so conspicuous. After this the Thebæans prevailed, built Memphis, and took from the shepherds not only Heliopolis, but also Pelusium, or Abaris. But, from being divided into many cities, connected by no federative band, nor in amity with each other, they were often exposed to invasion both from the shepherds of the Delta, and the Arabs, and sometimes rendered subject to them, till at length Sesostris, or Sothis, son of Amenophis, retaking Pelusium, compelled the shepherds to betake themselves to the marshes, or to migrate into Arabia and Syria. Sothis having extended his arms into Palestine with success, returned into his own country, and was constituted the general head. Reducing the several cities of Egypt into the form of one republic, by means of laws which he pretended were communicated from the ancient divinity of the Egyptian priests through Hermes, he fixed, with the universal consent of the people, the rights and prerogatives of sovereign and subjects, and defined, more accurately than before, the duties of the various classes. As a precaution against incursions from Arabia, he built a wall on the isthmus of Heroöpolis, repressed the invasions of the Ethiopians, equipped a fleet in the Arabian gulf for trading to India, and, by cutting canals through all its prefectures, rendered Egypt more healthy and fertile. His successors, under the influence of his laws and institutions, exerted themselves in improving their dominions, cultivated the arts of peace, adorned their cities with edifices, and thought not of extending their territory; except that Mendes, or Osymandyas, who has been confounded with the Memnon of Homer, appears to have repelled the Arabians, Syrians, and Ethiopians (denominated by the later Greeks who have touched on the Egyptian affairs, Indians and Bactrians); and also that Sesac, who was probably the Sesonchis in the twenty-second dynasty of Manetho, called by the Greeks Asychis and Sasychis, took Judea, and plundered Jerusalem: for our author does not admit the condition of the Egyptian empire to have been such as to render credible the mighty expeditions attributed to its kings, nor the conquests of such distant provinces as have been ascribed to them, till, by the reform of the republic under Psammetichus, having arrogated to themselves dictatorial power, through the efforts of their native

forces, in conjunction with provincial-troops, the kings of Egypt commenced their attacks on Asia, the islands, and Cyrene, and, having subjected Phœnice and Cyprus, brought the arms of Persia on themselves.

The columns therefore, supposed to have been erected to denote the power of their ancient kings, and the limits of their empire, were called *pillars of Sesostris*. Those in Palestine, thus named and mentioned by Herodotus, M. Zoega considers as erected by this prince; but entertains doubts concerning others in Ionia, attributed to the same king, whilst the pillars of Sesostris in Ethiopia he admits to have been erected by Egyptians, who traded thither, but not by Sesostris himself.

Of Osiris it is remarked, that he undertook no expeditions, that excepted from Ethiopia to Egypt. By him the Egyptians were brought to more cultivated life, through the arts he communicated to them; and from him their republic was established on the basis of legal institution. Hence, to him those pillars are assigned which were inscribed with moral or economical precepts, and in honour of the gods.

The next pillar adverted to is that of king Technates, father of Bocchoris, as the only one of its kind. This contained imprecations against Mine or Mena, who was said to have led the Egyptians from simple habits of feeding into luxurious excesses.

Other pillars occur in great numbers, to which were committed the record of important occurrences, the history of Egypt and the adjacent regions, also of the Atlantis; and the temples of the Egyptians are said to have possessed pillars on which was engraven the universal history of the ancient world.

But the most celebrated of all pillars were those of Hermes, which contained the documents of astronomy, and astrology united with philosophy and theology, and are said to have been preserved in caverns and shrines. The ancient Egyptians acknowledged one Thoth or Hermes alone, whilst Manetho, to adumbrate two ages of sciences and the arts, pretends there were two. With Hermes, Anubis was conjoined, as the genius of the star Sirius, presiding over astronomy and predictions.

The notes to this section have respect to the pillars of Darius, Alexander, Ptolemy Euergetes, Bacchus, and Hercules, and contain also passages from ancient writers relative to Sesostris.

In arranging the different classes of pillars, our author begins with the portable ones formed of various substances, preserved in modern museums, instancing particularly one with two faces, of red granite, in the Barberini gardens, twelve palms high, decorated on either face with sculpture, and sacred to the god Ammon. He then adverts to others, inscribed with hieroglyphics, which were observed by Niebuhr in a mountain of Arabia.

Proceeding hence to the pillars properly styled obelisks, he points out the Mahutzean, Minervean, Mattheianian, Medicean, Borgian, and Albanian, as containing the praises of the gods, and belonging to those Osiridian pillars which were erected in sacred places; whilst the little obelisk at Florence, as also that in the Barberini gardens, on the summit of which is sculptured the figure of Hermes, is referred to the class of pillars denominated Hermetic.

The latter indeed was placed in a temple dedicated to the honour of Hermes, and deposited in its interior, like the small ones in the ruins at Thebes. A gradation is next marked from simply monumental stones to those of more extended height, and thence to lofty obelisks which were erected in temples, not so much to transmit remarkable events, as for their decoration; whence it happened, that they were sometimes without, as well as with, inscriptions. On these it is observable, that at both top and bottom are represented the forms of the divinities to whom they were consecrated. Of the Pamphilian obelisk it is remarked, that it was dedicated to Isis and her son Orus; and an explanation is offered of its summit, which terminates in the form of a pyramid. The same part of the obelisk at Wansted is held to have been dedicated to Osiris and Orus.

The obelisk of the Campus Martius is inferred from Heliopolis, the place whence it was brought; and, by the inscription, engraved by Augustus on its basis, is supposed to have been dedicated by Sesostris to the Sun and Arveris, or Orus, the genius of the Sun. In conformity with this conjecture, an explanation is attempted at some length, of the figures on the pyramid and base, but not to our conviction.

The Flaminian obelisk is likewise referred to the same divinities; and similar explanations are offered of the figures on its pyramid, capital, and base. In addition to this, it is observed that the Sallustian obelisk is chiefly a counterpart of the Flaminian, with some additional figure on the top and base of one of the sides relating to Osiris and Typhon.

Having considered the Lateran obelisk as consecrated to Ammon, or the Theban Jupiter, the figures on the pyramid, capital, and base, are explained, as before.

Remarks follow on the interpretation of Hermapion, in respect to the Flaminian obelisk, which is considered as an episode of what had been expressed more at length in explaining the hieroglyphic characters inscribed on the obelisk.

The fifth principal division of the work treats on *the history of obelisks*, the first chapter of which contains an inquiry into their date. After considering what Herodotus, Diodorus, and Pliny, have observed concerning them, M. Zoega is forced to admit that the few notices, transmitted on the subject by the ancients, are obscure and dissonant. In examining, however, the style of

sculpture, he finds it to be of two characters, and thence concludes them to be of two ages. In pointing out the discriminations of each, he pronounces the more ancient to be terse, exact, and sober, while the other betrays an appearance of negligence, with somewhat of flourish. Conceiving the commencement of Psammetichus to be the intermediate period between both; the Lateran, Flaminian, Campensian, Mahutæan, Mattheianian, Medicean, Constantinopolitan, the two of Alexandria, the Heliopolitan, Thebæan, Philensian, are referred to an antecedent date; and to a subsequent, the Pamphilian, Barberinian, the Insular, Albanian, Borgian, Beneventine, with the Florentine, that at Wansted, and the Faiumensian. The Catanensian, though not of Egyptian work, is placed in the same division, whilst the Minervean and Sallustian, though supposed to have been executed at Rome, are referred to the former.

M. Zoega considers the epoch of Sesostri as in a great measure a hinge to the history of all Egypt: but though exact precision concerning it be not attainable, he thinks it may be properly fixed to the fifteenth century before the beginning of the vulgar æra. From the rudeness of their workmanship, the Mahutæan, Medicean, and Mattheianian are deemed to be the most ancient obelisks now remaining. At Thebes, the custom of erecting obelisks in temples is said to have originated; but in respect to their founders, nothing more is transmitted than what Diodorus relates, that they were the successors of Busiris. Mesphres, who erected the first obelisk at Heliopolis, is said to have lived in the seventeenth century before the vulgar æra. Afterward four others, in which number that of the Campus Martius and the Heliopolitan are included, were added by Sothis, who was the same with Sesostri and Sethosis. The same king is asserted to have dedicated two obelisks at Thebes in the temple of Jupiter, which M. Zoega supposes are the two still standing at Luxor. To Sesostri succeeded the elder Ramesses, the author of the Flaminian obelisk. He was followed by Amenephtes, and soon after by another Ramesses, who erected at Heliopolis four obelisks, and a fifth at Thebes larger than all the preceding. This is now in the Lateran. To king Mestires, who was, perhaps, of the twentieth dynasty of Manetho, or first after the overthrow of Ilium, the obelisks at Alexandria are given. Of the following dynasty, Zmarres and Phius placed at Heliopolis two more obelisks, but without figures or inscription.

Of the second age, two obelisks are mentioned, and both also plain; one cut out by Nectebis, or Necho, son of Psammetichus, and carried afterwards to Alexandria; the other by Semnepserteus, son of Amasis, which was broken in removing, and is now placed in the Vatican. Those seen by Herodotus at Saïs, our author thinks, were placed there by Amasis, as was that at Faium by Psammetichus.

His discussion upon the *second epoch of obelisks* is introduced by the position, that, after the capture of Egypt by Cambyzes, the usage of erecting them ceased. The Lagidæ, however, decorated Alexandria with the obelisks of ancient kings. That of Nectebis was transferred by Ptolemy Philadelphus to the temple of Arsinoë; two others, cut out by Mestires, were set up in the temple of Cæsar at the port, perhaps carried thither by the last Cleopatra; and in the acropolis two more were erected by the Ptolemies near Pompey's pillar. To this section are added various references concerning it, as a note to the description of the sophist Aphthonius. Happily, however, from the vestiges of the dedication to *Diocletian*, discovered upon it by three meritorious young officers, the sagacity of Dr. RAINE has ascertained the *Pompey* to whom it owes its origin.

The obelisks of Axuma, an Egyptian colony in Ethiopia, M. Zoega is inclined, with Bruce, to suppose were erected by Ptolemy Euergetes; but a doubt raised by the largest of them, from the plate of it in Bruce's Travels, induces him rather to ascribe them to the Axumite kings, who were connected with the Byzantine by friendship and commerce, the style of their execution according better with the sixth century of the vulgar æra, than with the workmanship of the Greeks.

The third epoch calls our author's attention to the two obelisks which Augustus, on the capture of Egypt, carried from Heliopolis to Rome, and placed, ten years before the vulgar æra, in the Circus Maximus: one, as a commemorative ornament, and the other, for a gnomon in the Campus Martius, dedicating each to the Sun. Observations are introduced concerning the ship which brought them, and the ball on the tops; and it is shown that the obelisk of the Campus Martius was intended not as an hour-dial, but to mark the meridian. The basis of each is particularly adverted to. The third obelisk, brought from Egypt by Caius Cæsar, was dedicated to Augustus and Tiberius, in the circus of the Vatican. Observations also follow on its base, and the vessel which brought it. The notes under this section concern the journey of Strabo to Egypt; the effect of an earthquake on the Campanian obelisk, and the globe on the obelisk of the Vatican.

The most considerable in bulk of all the obelisks conveyed from Egypt, was that placed in the Circus Maximus, by the emperor Constantius in the year of the Christian epoch 357. This, Constantine, his father, had removed from Thebes to Alexandria, for the purpose of being sent to Rome. The mode of erecting it, and its base, are also remarked on.

Among the other obelisks carried to Rome, are particularly mentioned those which appear to have been erected in the Mausoleum by the Flavian family; and that in the Sallustian gardens, which was sculptured at Rome, about the time of

Commodus and Gallienus. The imitation of Egyptian pictures is stated to have been brought into Italy, along with the worship of the divinities of Alexandria: and the Roman Iseum to have been adorned with works of this sort, among which the Minervean obelisk is reckoned. Hadrian, however, attempted to introduce into the arts a new style of ornament in preference to the ancient Egyptian.—The opinion of Kircher, in relation to the Sallustian and Minervean obelisks, is offered in the notes.

Having particularised the Arelatensian obelisk, transferred by Constantine the Great, and the Constantinopolitan by Theodosius the Elder, our author proceeds to the ruin of the Roman obelisks; and, after pointing out that in the Vatican as the only one which kept its standing, observes that the overthrow of the rest is to be ascribed, rather to the intestine wars which raged in the city, than to the ravages of barbarians; there being no proof of their dejection by Totila, and the subversion of the Campensian obelisk is assigned to the time when the city was burned by Robert Guiscard in 1084.

The *fourth* and last *epoch* includes the dates and circumstances of the re-erection of obelisks, and specifies that of the Vatican, transferred to the area of St. Peter by Sixtus V, in 1586, who also restored the Esquiline in the following year, and the Lateran in 1588. In 1589 the Pamphilian was erected by Innocent X; the Minervean in 1667 by Alexander VII; the Mahutean by Clement XI in 1711; the obelisk dug from the ruins of the mausoleum of Augustus, by order of Pius VI, was placed in the Quirinal area 1786, between the colossal statues of the Castors; as was also the Sallustian on the Pincian hill 1789. The obelisk of the Campus Martius, discovered under Julius II, was dug up by Benedict XIV, and restored on the Monte Citatorio in 1792.

The notes closing this section have a retrospect to John Antenorius the architect, and the Barberini obelisk that still lies prostrate.

The chapter which closes the work is occupied with a *chronological synopsis of obelisks*, according to Mercati, Kircher, and the author; followed by several pages of corrections and additions.

After the view we have now presented of this extensive research, it would give us much pleasure to examine many of its discussions; but from this we are unavoidably precluded. Against some of them we have much to object: most of them we highly approve; yet, on the whole, must lament, that, notwithstanding the labour and learning bestowed on the subject, we are, in respect to *hieroglyphics*, just where we set out.

The work however, on many accounts, does honour to the author; and, though he may have failed in the main object,

he has succeeded in many others, and certainly deserves the thanks and gratitude of scholars.

From his publication of the Coptic MSS. of cardinal BORGIA, which may shortly be looked for, we have reason to anticipate the completion of his success.

ART. IX. — *Voyage en Italie, par Frederic Jean Laurent Meyer, LL.D. &c. 8vo. Paris.*

Tour to Italy. By Frederic John Lawrence Meyer, LL.D.

MEYER was bred at the feet of Gamaliel: having been instructed in ancient literature, in antiquity, and the fine arts, under the guidance of Heyne, he employed his leisure time in gratifying the desires which these instructions excited, and visited different countries.

'After surveying the various parts of Germany, he traveled through Switzerland, France, and Italy. He everywhere examined with accuracy, and preserved that philosophic view of objects which distinguishes the true observer. It is thus, in traversing Italy at a period very near to that in which it began to feel the shock of our revolution, he was able to preserve the particular features which then distinguished that beautiful country, and to draw a likeness which will, perhaps, be soon effaced from the memory of man. We find the same spirit in his Fragments on Paris, hitherto known by the translation given of them by general Dumourier, which are the result of the second tour Dr. Meyer made in France with his friend Sieveking, when the latter was sent to the Directory by the senate of Hamburg. He had before displayed his deep acquisitions by several geographical works of public utility, and in high estimation. The translation of his tour in Italy was executed by Ch. Vanderbourg, under his direction, during his last residence in Paris—a residence always dear to me' (the publisher Henrichs), 'since it is to that I owe the advantage of having formed a most intimate connexion with so distinguished a man.'

The work was originally published in German, under the title of '*Darstellungen aus Italien*'—Delineations of Italy.

The author himself informs us that we are not to expect a complete systematic description of Italy.

'I wished only' (he adds) 'to bring together what I recollected of my travels in that beautiful country. I have chiefly painted the magnificent environs of Rome and Naples, as the great part of my residence in Italy was confined to them. I sketched the pictures in my journal on the spot, and completed

them on my return. I have finished each part with more or less nicety, according to my inclinations at the moment. In fact, the chief aim, in this place, is the impression which these objects made on my mind. I do not pretend to say that the point of view in which I examined them is the best chosen, or that my mode of examining and feeling them was the happiest.¹

He informs us that the traveller in Italy cannot avoid comparisons of its ancient and present state; and that, of course, he is led to glance at events long since passed. On these his guides are the ancient classics, and the most approved authors who have treated of Italy. He says little of works of art, particularly of painting; for he thought 'the enthusiasm of an amateur, and some notions of theory,' not sufficient to enable him to decide on such subjects without copying from others. 'Another reason induced me to yield to this prudent restraint—it is no longer at Rome, but at Paris, that we now admire the chief productions of ancient and modern art.'—This reminds us of a German work lately published, designed to prove, that, whatever may be the prejudices of mankind, the greatest robbers are not, in reality, the greatest heroes. The work is singular in another view. The author speaks of the hero of one of Defoe's novels as a real person—*viz.* colonel Jacque. Hart made a similar mistake respecting Gustavus Adolphus, and supposed the fictitious adventures to be true history.

'Nothing' (adds the editor) 'is altered in this translation, though circumstances are changed;' and, while we feel for the man, he thinks that we may still blame the administration of the pope. The ill-treatment of Pius is, however, attributed to the Directory. The mode of appeasing 'the irritated manes' of the insulted old man, by ordering solemn obsequies, was reserved for 'the hero' of France, its saviour, &c. History will tell another tale, if history will deign to record such infamy.

Our author passed the Alps of the Tyrol, where all was winter. He soon, however, met the sun; and the spring smiled more benignantly as he proceeded. He successively passes Verona, Vicenza, and Padua.

'The most eager of my wishes' (he observes in this part of his work) 'has always been to see Italy. The idea that I formed of it at least equalled my desires. But how much was my expectation exceeded, when the real objects met my eyes! It is in the road which I pursued that the most exalted imagination feels its own insufficiency. Guided by the most exact descriptions, it seeks in vain to form a conception of the amphitheatre of Verona, or the Olympic theatre of Vicenza, or the magnificent palaces of either city. These grand monuments, which it first meets, show him the weakness of his efforts. At the

first view of these *chef-d'œuvres* of San Micheli at Verona, and of Palladio at Vicenza, the mean ideas brought from beyond the mountains are dissipated; and, in a moment, we are elevated by sentiment to conceptions of the beautiful and sublime. All the abstract ideas that we could form in the school of the Esthetic, all those of force, of grandeur, of harmony, and unity, that we could collect with labour, respecting the arts of design in general, and architecture in particular, Palladio and Micheli show alive and sensible in their works. Sight embraces, by a glance, objects of whose sublimity theory alone could never raise a conception.'

M. Meyer next proceeds to Venice; and we shall select a specimen of his descriptive talents from this part of his work.

'At each stroke of the oar, the prospect extends, and astonishment increases. The merchant-vessels, infinitely multiplying, pass and repass, and cross in every direction. The black gondolas glide between them with the rapidity of a bird. The pilots are clamorous; the gondoliers sing; the tumult of the city becomes every moment more noisy. You at last enter into the great canal, on whose banks are the fronts of superb palaces; and every thing then redoubles curiosity, or keeps alive attention.'

'The church of St. Mark, the portico of which is [*was*] decorated with the four famous antique horses, is situated in the great square of the same name. No one ever passes without a glance of admiration at these spirited animals. To see their untamed ardour, the fire with which they are animated, their noble elasticity, which nothing seems able to check, we can ascertain their original destination. They were doubtless harnessed, in representation, to the carriage of a triumphant general, perhaps to the chariot of the Sun. Who could have foretold how low their dignity would sink, and that, after thousands of years, the *chef-d'œuvres* of the Greek artist should be condemned to decorate the portal of a Gothic church, to be displayed in the midst of its numerous arches, its little towers, its contemptible columns, and innumerable mouldings?—singular contrast! The church itself which offers it, and the palace of St. Mark, form another almost as striking, with the superb edifices which front them; the Bank, the library of Sansovino, with the large granite columns of the smaller square which we perceive at its side, and with the island in which the magnificent façade of the church of St. George, built by Palladio, elevates its front.'

'On the first day of my arrival (it was Sunday), I was conducted, without the slightest hint of any extraordinary enter-

tainment, to the beautiful chapel of the Hospital of Mendicants. On my entrance, I heard a delightful symphony, which seemed to descend from the cieling—for I did not see the orchestra from which the enchantment proceeded. I soon however discovered, behind the narrow lattice of the tribunes, young girls in religious habits, who played on all sorts of instruments under the direction of one of their companions. What force! what precision! how exact the time! how surprising their taste and execution! I never afterwards heard any thing which resembled it, except at Esterhazy, when Haydn conducted, and at the opera at Naples, where was an orchestra of equal vigour, which united as many eminent perfections. The conservatories perform every Sunday spiritual concerts. Happy hours! I never neglected attendance during my stay at Venice; and it is to you, amiable girls! whose talents I still admire, it is to you I owe these pure enjoyments, which I have scarcely ever since found in an equal degree. I still hear, in fancy, that enchanting voice, which, in the motet of David, addressed to the Hebrew monarch the '*te diligo*' with the accent and yielding manner of the most lively tenderness; and which passed from the recitative to an adagio in a style which would have filled the least sensible heart with emotion, and drawn tears from the coldest old age. In another motet, the Sedecias of Anfossi, the prophecies of Jeremiah, and his imprecations, were sung by one of these girls with a truth and energy truly terrible, and which we cannot but once experience.'

Our author enlarges somewhat on Venice, and notices its constitution, customs, &c. He then proceeds to Ferrara, Ravenna, Ancona, Loretto, Terni, and Narni. The dominions of the church are gloomy, unfrequented, and uncultivated. At Ancona, however, there is some commerce; and many Jews are converted, because the commerce of the Hebrews is greatly restricted. Yet, even in the dominions of the pope, the religious exercises were carried on with little fervour or interest; and, in the language of our author's *valet de place*, their devotions were only the striking of clocks. The idle, the abject superstition of the pilgrims who visit Loretto is described with proper contempt; but the country around makes amends for this unpleasant subject; and the cataract of Velino is well delineated. M. Meyer thinks that it has not those characteristic traits which would lead us to suppose that it was this which Virgil describes in the seventh book of the *Æneid*, or rather that the description wants the appropriate features of the cataract.

Rome is the next object; but to give the slightest account of this 'goddess of the earth and nations, to which there is neither equal nor second,' is impossible. All our author's enthu-

siasm is alive, and his descriptions are particularly warm and animated. Perhaps the following is somewhat overcharged. We select it on account of the theory, though we cannot cordially acquiesce in it.

‘ At the slow approach of the torches (for this farewell visit was by night), one might have thought that the Pythian Apollo descended from his pedestal and approached us, by the steady motion, without a visible cause, which we attribute to the gods. He seemed to raise his proud head, on which an eternal youth reigns, to dissipate the ancient night of chaos, and enthrone the day. It was not the irritated conqueror of Python, who, having bent his silver bow to destroy a vile and hideous monster, darts a look of resentment on his prostrate enemy: it was not the terrible and cruel judge of Niobe and her children: in fine, it was not the protector of Troy, who sends poisoned arrows into the camp of the Greeks. No! it was the true Phœbus Apollo, it was the God of the Sun himself, entering, with hasty steps, his immense career, to repair with his floods of light the life and the fertility of the universe. *It was the image of the first day, which enlightened the creation; of the first morning of the world.*’

There is, however, a sublimity in the idea that captivates us; but the refinement of the following passage requires no index.

‘ Let us terminate our view in contemplating the celebrated Torso, which artists study, and amateurs contemplate with rapture. It is Hercules deified, enjoying perpetual repose and celestial happiness. It seems, at least, that this was the intention of its author, and that he wished to represent his hero at the moment when, having terminated his painful career, he recalls the brilliant labours by means of which he has obtained immortality, and fully tastes a consciousness of his own greatness.’

The observations on sculpture are excellent; and we may notice the long and somewhat partial account of Angelica Kaufman, whose health was, it is said, broken by the destructive climate of England, and the disappointment of her hopes of domestic happiness in her conjugal union. She repassed the sea with a painter of architecture, ‘ the husband of her choice.’

The eighth chapter, while the author is still at Rome, contains the remains of its antique monuments; and, as the *vignette* in the title represents the remains of a temple dedicated to Jupiter Fulminator, we shall transcribe the author’s description of those ruins.

‘ On quitting the buildings of the Capitol, we arrive at the Tarpeian rock. The formidable abyss at its foot, where crimi-

nals once met with an unavoidable death, is almost wholly filled with ruins and with houses. He who should now be thrown from it would at most risk a broken leg.

On the brow of the hill, the *Via Sacra* extends; and the road by which the high-priests, who were to perform the sacrifice, ascended to the Capitol is now covered with sand. The remains of the ancient ramparts, designed to prevent the sand from falling down, are still discoverable. It has, however, hid the beautiful ruins of the temple built by Augustus, and dedicated to Jupiter Fulminator, of which we discover only the extremity, remarkable for the richness of the entablature and of the capitals. On the other side we perceive, among the elevated and tufted trees, the magnificent ruins of the Temple of Concord; eight columns of marble with their entablature. This temple was built by Camillus, then dictator, to consecrate the return of peace which he had happily re-established among the people after a sedition. It was here that the first men of Rome assembled, to deliberate on the affairs of the republic, and when solemn occasions called them to the Forum. It was here that Cicero pronounced his invectives against Catiline.

The ninth chapter is on the manners of Rome, the faults of its administration, its pasquinades, the feebleness of the government, and the exhausted state of its resources. The tenth relates to the catholic religion, and its splendid festivals, contrasted with the unhappy state of the Jews at Rome. In this chapter is an account of the canonization of a most filthy disgusting beggar, and of the conduct of the priests on this occasion—a conduct most shocking to humanity; but, where the honour of religion is concerned, the priests of Rome are not men. It is singular that the catastrophe is related with a '*not*' before the verb, as if, at Paris, it was dangerous to speak against the priesthood as well as at Rome.

The ignorance, the absurdity, and the infamy, of the Cicerones are described in the eleventh chapter; and the subsequent relate to the country in the vicinity of Rome. Our author travels over the *Via Appia*, now the *Via Pia*, since the Pontine Marshes are in part drained—an enterprise of considerable utility, though, from the bad management of those entrusted with the work, highly unpopular, and the source of great misery to the workmen from the unhealthiness of the soil, and to the Romans in consequence of the heavy taxes occasioned by the labour. The Appian way, covered with mud, reeds, &c. is again cleared; its injuries repaired, and bridges constructed where it is intersected by the canals. It cannot, however, be concealed, that the part drained often extends but a little way on each side of the road, and that the confines of the corn and rushes are only at a short distance. It is, indeed, uncertain

whether this work can be accomplished ; for, strange to say ! it is not yet known whether the Pontine Marshes be not below the level of the sea. The author pretty plainly insinuates, that the ignorance of the pope, and the knavery of the superintendants, have delayed, and indeed frustrated, the work.

Our author next reaches Naples by way of Terracina, the Valley of Fondi, and Capua : the contrast is striking.

‘ Let us, at last, leave the Pontine Marshes ; let us enter the delicious environs of Terracina. What a contrast ! Rendered gloomy so long by an aspect of nature poor and desolate, we arrive suddenly in a country where vegetation freely displays all her force and all her variety. A whole day was employed in traversing a gloomy and deserted valley. My senses were fatigued, injured by each object that struck them ; the heat and the insects perpetually tortured me ; and it was in the freshness of the evening air, by a road bordered with flowering shrubs, where the myrtle, the rosemary, and the laurel, intertwining, formed a natural fence, that I found myself half a league from Terracina.’

‘ See Naples and die ! ’ say the inhabitants of this city to their visitors. Our author thinks that it is better to live, and enjoy the pleasures of this delightful country ; this ‘ morsel of heaven fallen upon earth ’ (*un pezzo di cielo caduto in terra*), to use another of their proverbial expressions. Indeed Naples, Vesuvius, and the country around, are described with our author’s most glowing pencil : but the ground has been often beaten ; and, though the originality of M. Meyer’s remarks might lead us to copy further, yet, as we hope to see this tour in an English dress, we must not be tempted to intrude on other claimants by extending our article beyond its just limits. Let us select, however, a part of his description of the prospect from the terrace of the convent of the Chartreux.

‘ To complete the beauty of the scene, imagine a horizon not obscured by a single cloud, not veiled by the slightest vapour. In no country of the world has the atmosphere so great serenity ; in no region does the sun, either at its rise or setting, dart rays more pure. Here nature is always beautiful and majestic ; whether the star of day, rising from the burning east, overtop the pyramid of Vesuvius, and enlighten at once the city, the uniform surface of the sea, the promontories, and islands, whose proud rocks rise from its bosom ; or, in the moment of his setting, gild this magnificent theatre with a milder radiance ; or that the moon spread her silver light over this sublime and interesting scene. But how imposing and terrible it becomes, when tempests raise the waves of the Gulph, and when bursts of thunder are a thousand times repeated by the

echo of its rocks ; or when, in an obscure night, Vesuvius projects towards the heavens his torrents of fire, whose gloomy light is reflected by the sea ; when his summit, surrounded by a thick smoke, darts his lightnings in every direction, and the floods of burning lava spread over his hollowed sides. Poets ! where are the words—painters ! where are the colours—which can trace a representation of such wonders ?

In the midst of scenes like these, the torpid Chartreux is lost in the contemplation of his own woes, or silent in obedience to his vows. ‘How happy are you,’ said M. Meyer, ‘in thus inhabiting the most delicious country in the universe !’ Breaking his silence, and gently raising his shoulders—‘Yes,’ said he, coolly, ‘all our visitors tell me so. To them it is a terrestrial paradise : but we—we do not perceive any thing (*ma noi altri non sentiamo niente.*)’

We think no one can even *peruse* descriptions like these without sensation, unless as torpid as a Chartreux. It is with difficulty we can tear ourselves from the work : but we have reached our boundary, and it must be done.

ART. X. — *Annales de l'Imprimerie des Aldes, ou Histoire des trois Manuce, et de leurs Editions.* Par Ant. Aug. Renouard. Paris. 1803.

Annals of the Aldine Press, or a History of the three Manucii, and their Editions, &c. 2 Vols. 8vo. Imported by Payne and Mackinlay.

THE author of these volumes, a Parisian bookseller, has rendered, by this publication, due honour to the subjects of his work, as well as an acceptable service to men of letters.

From the invention of printing to the present day, none who have practised the art can be considered as ranking higher than the first Aldus, and Paul his son. From an enthusiastic admiration of the best writings of Greece and Rome, they sacrificed the advantages of reputation and fortune to extricate them from the chaos into which the barbarism of eight hundred years had plunged them ; and, not content with rescuing them from destruction, devoted themselves to multiply them, under various forms, for the purpose of rendering them universally useful. For the printing of scholastic treatises, or works of jurisprudence and mysticism, which at that time occupied almost every press, and filled every library, ordinary attainments and moderate abilities sufficed ; but to break from the beaten track, and surmount the impediments inseparable from the first publication of ancient authors, and especially the Grecian, required more than common instruction, and all the activity of superior genius,

joined to a perseverance that nothing could withstand. Many a scholar, since the revival of letters, has acquired celebrity from the revision of one or a few volumes which have come down more or less altered; but these men are the only ones whose enumeration of editions, printed and corrected by themselves, comprehends a complete list of almost all the great works of ancient learning.

Amidst the perpetual labours and incessant attentions requisite during the long years of difficult and erudite editions which every month and week came forth from their press, these two indefatigable men found leisure themselves to cultivate letters; and have left more than one work which attested, at the time, their profound learning, and still enjoy the esteem they deserved.

In respect to the elder Aldus, and Paul Manucius his son, it should ever be remembered that they are to be considered in three distinct points of view; viz. as at the head of the literature of their time, as accomplished printers, and learned editors. The two last qualities have been often confounded; and often, adds M. Renouard, are printers praised or blamed for what belonged to their editors, not to them. The elder Aldus and his son not only united in themselves these different qualifications, but possessed likewise the talent, which is scarcely less valuable, of distinguishing merit, and thence appropriating the co-operation of persons best qualified to aid their exertions.

Of Paul Manucius it is observed, that, from constantly reading the works of Cicero, he acquired such purity and elegance of style as will cause his letters and prefaces to be always admired. His Commentaries on Cicero are in every one's hands who wishes to consult with advantage the father of eloquence; and his Treatises of Antiquity are separately less read, only because later productions contain them.

As to Aldus Manucius, the son of Paul, and last of this respectable family, M. Renouard confesses, that, were it not from his inheriting the Aldine offices, it might not have been remembered he had ever been a printer: but, though difference of taste gave his studies a different bent, his numerous writings—notwithstanding they were inferior to his father's and grandfather's—sufficiently prove his industry and learning, and justify, to a certain point, the commendations bestowed on him by many to whom his merits were known.

The history of these three learned printers, although so often mentioned, having been hitherto but incompletely written, M. Renouard,—who certainly is well qualified,—has undertaken, in these volumes, to record it. With this view, his researches have been directed to every quarter whence information could be drawn; and the result is, that he has presented to the public a very elegant, accurate, and interesting work.

The notice on the life of the three Manucii, M. Renouard informs us, would have been more extended—for it consists of only 133 pages—but that he judged the details relating to their books would be more advantageously placed under the respective articles in the chronological catalogue to which they particularly referred; and, we doubt not, every reader of his work will concur in this decision.

As portraits of these eminent men ought not to be omitted in this monument to their fame, that of the elder Aldus has been engraved from the wood-cut given by his grandson in the title of several editions in folio about 1580; and, from the characteristic features of the print, there cannot be a question concerning the resemblance. The head of Paul Manucius is given from an oval engraving in copper on the back of the title of one of the volumes of Cicero, in folio, of the years 1582-1583. These portraits are not less exactly than exquisitely engraved by the best artist in France, AUGUSTIN SAINT-AUBIN. That of Aldus the younger, which is of less importance, is, like his grandfather's, from a wood-cut presented by himself in the title of some of his editions. Of this, as also of the different devices in the Aldine editions, an excellent copy is given from the hand of the late BEUGNET, one of the best engravers in wood the art can boast of, and who, on this occasion, has evidently exerted all his skill to represent with exactness the original.

After having stated his difficulties and accuracy his undertaking required, M. Renouard thus closes his preface:—

‘ Je conserve l'espoir qu'au moins pour le petit nombre de ceux qui prennent intérêt à tout ce qui concerne l'histoire littéraire, mes veilles ne seront point entièrement perdues, que par ceux-là au moins mon livre ne sera point jugé *labor irritus et incassus*: et c'est à quoi je borne mes desirs. Passionné pour l'art de la typographie, pour tous les travaux qui tendent à conserver et à multiplier les productions du génie, je n'ai pu résister au désir d'élever ce monument à la gloire des imprimeurs les plus habiles qui furent jamais; et voyant du loin toute l'étendue de la carrière qu'ils ont parcourue d'une manière si brillante, y entrant moi-même, sinon comme imprimeur, au moins comme libraire, et donnant aux livres que je publie quelques soins d'éditeur, j'éprouve une satisfaction bien vive à payer mon tribut de reconnaissance et de vénération pour ces modèles qui, s'ils ne me laissent aucun espoir d'arriver jusqu'à eux, me tracent au moins la route que je dois suivre, et rappellent continuellement à ma pensée les devoirs qui me sont imposés.’

Of these two volumes, it will be requisite to observe that the former, and by much the larger, consists of the annals of

printing, extended through the lives of these three printers, presenting the title-pages of their several publications, with historical and illustrative notes, in which is comprised much curious, and, to bibliographical scholars, very interesting and correct information. Their history, succinctly related in detached lives, occupies the first part of the second volume; while the rest is devoted to the privileges granted to Aldus the elder—catalogues of editions published by *Andrew d'Asola*, and, at Paris, by *Bernard Turrisan*—an account of counterfeited Aldine editions, with an advertisement of Aldus to their authors—a catalogue of the Aldine editions classed according to their subjects—and a table of the authors whose works the annals contain.

M. Renouard has printed his work, in a very superior style, on three papers; and, as the impression is but small, it will, of course, be soon exhausted.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

Histoire de l'Introduction, &c. A History of the Introduction of Sheep with fine Spanish Wool into the different States of Europe, and at the Cape of Good Hope; the present State of those Animals, their Number, the different Methods of rearing them, and the Advantages derived from them to Agriculture, Manufactures, and Commerce. By E. C. Lasteyrie. 8vo. Paris.—The states of Europe into which these sheep have been introduced are Sweden, Denmark, Saxony, Prussia, Austria, France, Holland, Italy, &c. The author points out the periods of their introduction, their present number, the quantity of wool employed in manufactures for home consumption or foreign commerce, the laws enacted in favour of their propagation, the obstacles opposed to those laws, and the advantages resulting from them to agriculture and commerce. The propagation of the Merinos is owing to the encouragement of the different governments. The eighth chapter relates to their introduction into France, and the advantages received from them; the ninth, to the late attempts of the English for the same purposes.

In the second part, the author relates the methods of rearing the Merinos in Sweden, Denmark, &c.; and adds a variety of observations on this subject, as well as on the methods of rendering the race more perfect.

Flore du Nord de la France, &c. The Flora of the North of France, or a Description of the indigenous and cultivated Plants in the Departments of the Lys, Scheld, &c. By F. Roncet, Officer of Health. 2 Vols. 8vo.—The author had already published a treatise of the less common plants which grow naturally round the cities of Ghent, Alost, Fermonde, and Brussels. He has again examined the two provinces of Flanders and Brabant; and the present volumes prove that his labours have been successful. This has been the employment of twenty-eight years; and it includes the plants which grow in the marshy districts of those provinces. At the head of his

work he has placed a botanical dictionary, and followed the system of Linnæus. The places where the different plants are found, with an account of their medicinal and alimentary properties, are added.

Annales du Muséum Nationale d'Histoire Naturelle. Annals of the National Museum of Natural History. Nos. I, II, III, IV. 4to. Paris.—We announce this excellent journal, from which we may glean some occasional intelligence, though, as separate memoirs, they seldom can be the subjects of particular analysis. We shall add a short history of the institution. The professors of the Museum of Natural History have agreed to meet once a week, mutually to communicate what may have occurred of an interesting nature in their respective departments, and to publish those observations which shall be approved by the assembly. There will be no difference in these annals from the memoirs of other societies, except in their rapidity of publication. The successive numbers will indeed be confined to natural history; but under this term will be comprehended whatever most remotely relates to it, and the means employed of adding to our knowledge in this branch of science. In mineralogy, we are to expect the labours of Haüy; in geology, or the natural history of the earth, those of Faujas de St. Fond; in chemistry, of Fourcroy; in chemical arts, of Brogniart; in the botany of the Museum, of Desfontaines; in that of the country, of Jussieu. The culture and naturalisation of vegetables is entrusted to Thouin; the mammalia and birds, to Geoffroy; reptiles and fishes, to La Cépède; insects, shells, madrepores, &c. to Lamarck; human anatomy, to Portal; comparative, to Mertrud and Cuvier; the art of painting and drawing the productions of nature, to Vanspaendonck. We have seen only the first four numbers, which contain many interesting articles; but even to copy the titles would lead us too far.

Nouvelle Théorie de la Formation des Filons, &c. A new Theory of the Formation of Veins; Application of this Theory to the Working of Mines, particularly those of Freiburg in Saxony. By A. G. Werner. Translated from the German, and enlarged by a Number of Notes, many of which were furnished by the Author. 8vo. Paris.—Werner is not a favourite with the English mineralogists, so that we are generally obliged to converse with him through the medium of an interpreter; for his works seldom reach this country in their own language. The present volume is a valuable one, and the result of twenty years of observation directed to the class and particular arrangement of minerals as they lie in the earth, particularly of veins, which, as subject to great varieties and changes, are of a complicated nature,

The new theory of our author is supposed 'to have filled a considerable hiatus in geognosy, to have thrown new light on the various revolutions which the mass of this globe has experienced, and to have opened a vast field of observations and inquiries.' The whole is divided into ten chapters. The first is on veins in general; 2d, on the different theories of the formation of veins; 3d, the explanation of the author's new theory; 4th, proofs that the spaces which veins occupy have been originally clefts open on the top, and empty; 5th, new details and explanations of the proofs given, and of the theory drawn from them; 6th, proofs that the spaces which veins occupy have been filled from the upper part; 7th, answers to the objections that may be made against the theory; 8th, refutations of former theories; 9th, application of the new theory to the working of mines; 10th, a short description of the formation of the principal metallic veins in the district of Freiburg. We cannot enlarge further on the work in this place; and indeed the author's principal views may be collected from the titles of his chapters. We may add, however, that Werner is correcting his works on mineralogy, geology, &c. and that they will be published in succession.

Exposé des Températures, &c. Explanation of Temperatures, or the Influence of the Air on Diseases and the Constitution of Man and of Animals, and its Effects on Vegetation. By M. Chavaniou d'Audebert, Physician at Versailles.—This is only an abstract of a larger work submitted to the Institute, and comprised in three tables. In the first, the author speaks of the general properties of the air, and its effects at different periods of the day on organised bodies. In the second, he explains the state of each month in a philosophical and agricultural view. He then proceeds to the seasons, gives the state of the weather, and points out its influence. The annual epidemics next engage his attention. In one place he examines the succession of seasons, and their influence on each other; in another, the character of the whole year, resting on authorities of respectability, as Hippocrates, Sydenham, &c.

The third table contains what relates to the lunar changes, either on the state of the atmosphere, or on the crises of diseases; and the various data are accompanied with interesting observations. Passing thence to the nature of places and climates, he examines their exposure, and the division of the country. Cities, he remarks, have an artificial climate very different from that of the open country. Rain-water stagnates in them; evaporation is slow; and causes of humidity constantly recur. Many times, he adds, in Vienna and Paris, the severity of cold has been three or four degrees less than in the suburbs. We trust the whole work will be published.

Psychologie-Physiologie-Médecine-Chirurgie. Psychological, physiological, medical Surgery, or psychological and physiognomical Observations. 8vo. Liege.—We have selected this work chiefly to mention the system of Dr. Gall, who has affixed, somewhat whimsically, though not wholly without foundation, the seat of different passions in different parts of the brain, from observing peculiar enlargements of the skull concurring, somewhat steadily, with given characters. This work is of the same class; and a physiognomonic description of a famous criminal is added, who was decapitated at Lyons for constructing a trap into which a fruit-woman fell.

Considérations sur la Maladie des Femmes en Couche dite Fièvre puerpérale. A Consideration on the Disease of Lying-in Women called the puerperal Fever. By J. B. L. Routier, M.D. 8vo. Paris.—This work contains nothing new or interesting to the enlightened practitioner. The author's object is to show that it is not a fever, but a membranous inflammation. English physicians have long agreed in the same opinion. The practice is peculiarly trifling.

Mémoire sur les Causes de l'Hydrophobie, &c. Memoir on the Causes of Hydrophobia, commonly known by the Term Rage, and the Means of checking that Disease.* By E. P. M. Bosquillon. 8vo.—This short memoir, of thirty-two pages, was read at a meeting of the college. The author's object is to show, that the madness which follows the bite of a mad dog is never 'determined' in man but by the effects of terror; and the doctrine is supported by some facts. It is, however, evidently without foundation.

De l'Electricité médicale. On medical Electricity. By M. Sigaud Lafond. With Plates. 8vo. Paris.—We speak of this work, not from any idea of its peculiar value, or from any opinion of the efficacy of electricity as a remedy, but chiefly to show the objects which employ the attention of our neighbours in this department. The author first gives a description of the usual effects of electricity on the pulse, &c.; but he adds, among these, 'an increased tone of the solids.' He next explains the different modes of electrization, and reduces them to seven—viz. the bath, sparks, irroration, frictions, insufflation, exhaustion, and shocks. The general principles on which the choice of each mode may be regulated are next added. The third section treats of the diseases for which electricity has been employed, according to the nosology of Sauvages. These are

* The term *rage*, one of the words for *madness*, is exclusively applied, in France, to *hydrophobia*. We have no similar exclusive term, and *madness* would be an improper one.

the same in which this remedy has been usually recommended; and he adds his own practice in its favour, as well as that of other physicians.

GERMANY.

Grundriss der Kreuter Kunde, &c. Elements of Botany. By C. L. Willdenow. 8vo. Berlin.—This is a third edition of a valuable work, and would not have claimed our attention, but to point out numerous changes it has undergone, and the important additions which it has received. The terminology is greatly enlarged by new denominations; the physiology of plants is corrected, according to the new systems; and their history contains the different discoveries of the present æra.

Die Kunst allerhand natürliche Koerper zusammentlen, &c. Art of collecting all natural Bodies, preparing them for the Cabinets, and preserving them from Insects. By G. G. Zincke. 8vo. Iena.—This is a volume of little importance, especially since the Germans have lately translated the work of Nicholas, on the same subject, to which the translator Ch. Ph. C. Stein has added the particular methods employed by MM. Schaumbourg and Hoffman. As the latter author is not very generally known, we may, perhaps, be allowed to add, that he has taught us the method of preserving caterpillars, spiders, shelled animals, moluscæ, and zoöphytes.

M. Zincke fancies that he is the first author who has treated of this subject, and falls into many other errors, particularly in saying that the shells only of lithophytes and zoöphytes are preserved. In Mr. Ellis's collection, in this kingdom, many of the fishes were carefully preserved; and they may still be seen in that of Dr. Gerresheim, at Dresden. His method of cleaning shells with cinders and soap lye is not very scientific, as it injures the colour, and sometimes the texture, of the more delicate specimens; but many of his directions are highly proper and useful.

Lehrbuch der Naturgeschichte, &c. Elements of natural History, accompanied with two hundred and sixty Representations of the three Kingdoms of Nature, according to the System of Linnæus. 8vo. Potsdam.—We are not greatly pleased with these elements. Man stands alone, and proudly pre-eminent; and the mineral kingdom is the first part of natural history taught. The ideas inculcated are chiefly commonplace; and the author's object is to treat of natural history in general, of the particular properties of bodies, and their division. The classes are bodies unorganised and organised; the latter including plants, animals, and man. We do not approve of beginning with the unorganised substances; for the

varied relations of animals, their forms, their country, and their manners, are more interesting to the youthful mind than the history of minerals. The anatomy and physiology of plants are hastily passed over; while the description of man, and his organic functions, are detailed at too great length. The new discoveries are not noticed; and the cryptogamizæ, the insects and worms, are described as in works of forty years since. The style, however, is familiar, and the plates are neatly executed, and coloured with sufficient accuracy.

Jahrbuch der Naturgeschichte, &c. Annals of natural History, or an Account and an Examination of new Discoveries in this Science. By W. G. Tilesius. 8vo. Leipzig.—In compliance with our custom, we introduce the periodical works of the continent; though, from their number, we cannot follow each successive publication. M. Tilesius, in this journal, proposes to collect, 1. Accounts of new discoveries in zoology, botany, and mineralogy; 2. Descriptions and chemical analyses of natural bodies; 3. Chemical analyses of animal, vegetable, and mineral substances; 4. Descriptions of natural bodies, with relation to economy and technology; 5. New discoveries respecting bodies difficult to preserve; 6. Practical examinations of new species and varieties; 7. An account and analysis of new works.

The first memoir in this volume is entitled 'Inquiries respecting the Animals from which the Fables of the Syrens and other marine Monsters originated;' 2. 'Proofs that the Chinese Fisher is not the Pelecanus Piscator of Linnæus; nor the P. Carbo of Blumenbach.' Our author examined the fish at Lisbon, and thus characterises it as a new species of *Pelecanus*:—*P. chinensis, capite cristato, pileo nigro, cristâ pennacæ pilei occipitalis recurvatâ.* The memoir concludes with some account of the Chinese fishery; 3. 'Memoir on the *Cæstrus*, from the Linnæan Transactions;' 4. 'Description of a singular Species of *Thetis*, from the Atlantic;' 5. 'Observations on some Species of *Medusa*, from the Tajus and the Portuguese Shores;' 6. 'Descriptions of the phosphorescent *Medusas* found in the Straits of Messina,' from Spalanzani; 7. 'Description of a new Species of *Chiton*, from the Tajus;' 8. 'Of the Genera of *Lepas* and *Chitons*.' Three new species of the former are described; viz. *L. fucorum, turris, and rhomboidalis.*

Abbildungen zu Karl Illiger's Uebersetzung von Olivier's Entomologie, &c. Figures for Charles Illiger's Translation of Olivier's Entomology, or the natural History of Insects, their Characters, Descriptions, and Synonyms. 4to. Nuremberg.—Though these figures are designed for Illiger's translation only, they are adapted for Olivier's work in the original, or any other

language; and, since Olivier's system is becoming popular, we are more anxious to announce these plates. The work is published in numbers, each containing six plates: nine numbers have already appeared, presenting fifty-four plates, and comprising a volume. The editor and engraver is M. Shirm of Nuremberg. This volume exhibits all the scarabæi described in the first volume of Illiger's translation, and the species *lucanus*, including that of *passalus* and *scarabæus*, or *geotrupes*, *scarabæus aphodius*, *onitis*, *copris*, and *ateuchus*. The German species are omitted, because they occur in Panzer's *Fauna insectorum Germaniæ*.

The text, which consists of 136 pages, contains only the Latin descriptions of Olivier, with a German translation. The German species are added; but the reader is referred to Panzer's work for the description. The volume concludes with an alphabetical table.

Die Geognosie nach chemischen grundlezen dargestellt. Geognosy explained on chemical Principles. By Ch. Schmiiden. 8vo. Leipsic.—The first part explains the theory of the origin and formation of the surfaces of the earth. It appears, from the spheroidal figure of our planet, and the arrangement of its mountainous masses, that the surface has been formed by the successive coagulation of fluid matters. The proof of this assertion fills the first part; and it is drawn from numerous examples of revolutions in the globe, and the arrangement of its internal strata. The second part contains the general classification of fossils, accompanied with observations on their origin, under the general heads of primitive, stratified, alluvial, and volcanic mountains. The volume is terminated by a memoir on the nature of mineral springs.

Geognostische Beobachtungen auf Reisen durch Deutschland und Italien Geognostic. Observations made during Tours in Germany and Italy. By Leopold De Buch. 8vo. Berlin.—We have found these observations interesting; and the author appears to be an enlightened philosopher, whose remarks will contribute greatly to the knowledge of the different countries through which he has travelled. The first memoir contains a geognostic description of Silesia; in which M. de Buch explains the position of the mountains, classes their different strata, traces the course of the rivers, and adds the mineralogical history of the country.

The 2d memoir contains a tour through the countries of Berchthsgaden and Salzburg; the 3d, a cursory view of the salt mine of the chamber of finances of Austria; the 4th, a barometric tour over mount Brenner of Salzburg, so far as Trent; 5thly, a parallel between the passage of mount Genis and that of the Brenner. The 6th relates to the Perquin.

These five memoirs are much shorter than the first; and we regret that Italy should have shared so little of the author's attention. This work, however, merits particular regard on account of Werner's geognostic theory, which the author has taken for his groundwork. We trust that, at a future period, we may be able to enlarge on this system.

Entwurf einer Medizinischen Pharmacologie. An Essay on Medical Pharmacology on the Principles of the Theory of Excitation. By J. J. Loos. 8vo. Erlang.—Nothing can show more strongly the crude and vague ideas of the practitioners on the continent, respecting the science of medicine, than their eagerness in adopting the system of Brown. We notice, in this place, two German publications; and, not to break the subject, we may here announce an octavo volume, published at Florence, by signor Luigi Emiliani, M. D. entitled *Analisi delle Proposizioni fondamentali della Teoria Medica de Brown*.—(An Analysis of the fundamental Propositions of Brown's Medical Theory). M. Loos divides the *Materia Medica* into theoretic and practical, and explains the relations between medical substances and organism. 'The *Materia Medica*,' he adds, 'is not alimentary matter; and it does not belong to the pharmacopolist to point out the diseases in which a given medicine should be employed, because this method leads to empiricism:—an excellent subterfuge to conceal ignorance; for Brown was no practitioner; and his followers, we suspect, are equally ignorant. The following definition is curious. 'Disease and its origin are founded on the causes of excitation, suddenly produced and fixed in the body by changing its reproductive force.' There are, consequently, only two kinds of disease, the hypersthenic and asthenic; the latter, divided into direct and indirect. The remedies are, consequently, asthenic; permanent exciters, and diffusible exciters. The classification, springing from this source, is wholly new; but we suspect that our readers will not be anxious for it.

Franks versuch einer theoretisch practischen arzneimittellehre, &c. Attempt at forming a Materia Medica on the Principles of the Theory of Excitation. By J. S. Frank. 8vo. Vienna.—Dr. Frank is one of the most zealous, and, at the same time, one of the most intelligent followers of the Brunonian system on the continent. He is also a practitioner of experience, and an exception to the censure which has occasionally escaped us: the present work was announced six years since in our author's explanations of the System of Brown. He is not, however, an indiscriminate encomiast. While he keeps a firm hold of the new doctrine, he is equally attentive to the experience of other physicians and to his own.

In the introduction, he attempts to correct our ideas of sedative, antispasmodic, and other medicines, according to the

theory of excitation. In the second chapter, he points out the inconveniences which arose from the former confusion, and the advantages of the present correction. In the third, he examines the question, how, and on what parts of the human body, medicines act? M. Frank here properly combats the vitality of the blood and other fluids, and shows that the nervous system alone is susceptible of irritation, and communicates it to the other organised parts. Where the greatest number of nerves unite, must, of course, be the most irritable part; and this is the stomach. In the fourth chapter, the author inquires, What kind of assistance can the patient expect from the physician? This assistance is the supply of what is wanting, and the evacuation of what is superfluous. Hence the classes of tonics, relaxants, and penetrating medicines or stimulants. These are divided into permanent, volatile, and fixed penetrants. Other evacuants are styled local. On the whole, M. Frank, as we have just observed, is one of the most intelligent of the Brunonians; and his work may be read with advantage by practitioners of any sect.

Annalen der Kuhpockenimpfung. Annals of the Cow-Pox. Published by Ph. Hunold. Nos. I, II, III. 8vo. Fürth.

Archiv für die Kuhpockenimpfung. Archives of the Cow-Pox. Published by L. Müller, F. Hessert, and F. Pilger. 8vo. Giessen.—We announce these two works, in which we find nothing peculiarly interesting, at this time, to the English reader. We observe doubts have arisen both in Italy and Germany respecting the propriety of vaccine inoculation, which, in each publication, are zealously, and we think, on the whole, satisfactorily answered by the respective editors.

Heilkräfte des thierischen Magnetismus. On the salutary Virtues of Animal Magnetism, described from his own Experience. By Dr. Arnold Wienholt. 8vo. Lemgo—We notice this work from its curiosity rather than from the ability displayed in it, or the importance of the information which it conveys. Dr. Wienholt was one of its first promoters; but, since the French revolution and its consequences have turned the views of mankind to more interesting subjects, animal magnetism has been forgotten. Dr. Wienholt, with all the enthusiasm of a true believer, endeavours to revive it, gives directions with respect to all the mummary and quackery for which it has been distinguished, and pretends to cure epilepsy, diseases of the digestive organs, inveterate hysteria, obstinate deafness, cataracts, and gangrene. ‘Magnetism,’ says the author, ‘consists in a communication of the vital principle, for which the patient must have a susceptibility, and whose effect continues no longer than the susceptibility remains; a remarkable circumstance, which shows why the patient is less suscepti-

ble of magnetism in proportion as he recovers his strength.' To enumerate the diseases, and to add the explanations, will be sufficient to show the weakness, at least, of its author.

HAMBURG.

Memorien über die Dänischen Finanzen. Memoirs on the Danish Finances. By C. H. de Eggers. 2 Vols. Hamburg.—We have inserted one publication of Hamburg, in our German list, from the language and the connection. This might have been, for similar reasons, a Danish work. As the purpose, however, for which we notice it, relates to Hamburg, we have separated it from either class.

These two volumes contain much interesting information respecting the Danish finances; but an analysis, or even a list of the subjects, is of too little importance to detain us. On examining the last volume, lately published, we were struck with the title of the concluding memoir—'An Examination of the Crisis of Commerce at the End of the Year 1799,' and shall offer an abstract of it.

The maritime war having concentrated the commerce of Europe in the hands of the English and northern powers, while the French and Dutch colonies were captured by the former, the French were obliged to purchase the productions of their own colonies from strangers. These merchandises proceeded from England to Holland; thence to the Baltic, and, in this circuitous route, reached France. But, after the conquest of the Low Countries by the French, in 1795, Hamburg became the general depôt of the manufactures of England, and the productions of both the Indies. The peace of Basle, and the neutrality of the north of Germany, removed the obstacles which stopped the current to the south, and Hamburg furnished sugar and coffee to France, Switzerland, and even a part of Italy. The accumulation of merchandise lessened its value, and occasioned considerable losses; and these, *with the determination of the Bank of England to suspend its payments, contributed to draw the English funds from Hamburg.* The decree of the Directory against neutral vessels, left the English, who went with convoys, no rivals in commerce. They exclusively carried the merchandise of Hamburg, and the price of colonial produce was consequently raised 25 per cent. The Directory revoked their decree, which occasioned a fall of 50 per cent.; and, the early severity of the weather in the winter of 1798 detaining all the vessels in the Elbe, they arrived the following year, at once; and the place was overwhelmed with merchandise. The Portuguese fleet also arrived from the Brasils, with immense cargoes of sugar and coffee, which occasioned the ruin of many speculators,

ITALY.

Trattato degli Alberi della Toscana. A Treatise on the Trees of Tuscany. By Dr. Gaetano Savi. 8vo. Pisa.—The indigenous trees of Tuscany, and those of foreign countries which bear the Tuscan climate, are shortly described in the present treatise. Each tree is separately noticed; and its form, the soil most favourable to its growth, the period of its flowering, and the ripening of its seeds, the methods of propagating and improving it, are distinctly pointed out. The order is alphabetic, and the work is divided into three lists. The first contains the indigenous trees; second, those successfully transplanted in the Tuscan soil, as the nut, the chestnut, the cherry, and the apricot; third, those that may be easily transplanted into Tuscany, as they flourish in less genial climates. Each tree has also its botanic, encyclopædic, Tuscan, French, and English synonyms. These lists are preceded by general observations on the cultivation of forest trees; and to each species its usual and extraordinary heights are added, with their respective ranks, on three lines. The first class contains those that attain a height of from twenty-five to forty-five ells; the second, from twelve to twenty-five; and the third, from three to twelve. An ell is equal to an English yard and quarter nearly.

Teoria dell' Arte de' Giardini. Theory of the Art of Gardening. By Luigi Mabel. 8vo. Bassano.—The author confesses that he treads in the steps of Hirschfeld; and, indeed, we should soon have discovered it; for the only observations of importance are extracted from that author.

Institutioni di Medicina forense di Giuseppe Tortosa. Institutions of forensic Medicine. By Gius. Tortosa. 2 Vols. 8vo. Vicenza.—We have already observed that forensic medicine is much more cultivated on the continent than in England, and a subject of much greater importance. On a former occasion we pointed out the most useful works in this branch of the science. In the present volumes we find no material additions to what have been before published; and many parts of the subject have been already detailed more advantageously.

Storia della Febbre epidemica di Genova. A Description of the epidemic Fever that prevailed in Genoa in the Years 1799 and 1800. By Giov. Rason. 8vo. Milan.—A judicious description of an epidemic of the putrid kind, but which admits of little criticism or comment. The Genoese constitutions seem not to have recovered the effects of their destructive siege.

Del Chiaro-scuro per li Disegni d' Architettura. On the Clair-obscur in architectural Designs. Folio. Milan.—This work is adorned with twelve plates; and the first chapter treats of the direction of light on a horizontal and vertical plane, with a demonstration of the cube. The second of the manner of managing the shade, by means of a gradual division of the nearest solid bodies, relative to those the most distant from the points of view. The third chapter is on reflexion, and its force; of the angle of incidence and reflexion; of superficies; of double and triple reflexion; and of the absence of reflexion. The fourth is on light, and the shade of a cylindrical body; the fifth contains rules for finding geometrically a shadow thrown by any member of architecture or other solid body; sixth, method of making sections of circular bodies, as of capitals and bases, to determine the shadows. The work concludes with an explanation of a new order of architecture and of its principles.

Instruzione Elementare per gli Studiosi della Scultura. Elementary Instructions for the Students in Sculpture. By Francesco Carradori. Folio. With Seventeen Plates. Florence.—Few works contain so clear and explicit an account of the principles of sculpture as this before us. It is equally instructive for the student and the artist. The king of Etruria not only accepted the dedication, but ordered the work to be printed at his expense; and a great number of copies have been sent to the Academy of Fine Arts, to be distributed by the president to the pupils of the school. The remaining copies are left with the author, and the plates continue with the Academy.

Memorie di Mathematica, &c. The Mathematic and Physical Memoirs of the Italian Society of Sciences. Vol. IX. 4to. Modena.—The history of this society, compiled by the secretary, is followed by a list of members; eight eloges, among which we find an elegant tribute to the memory of Spalanzani; and the statutes of the society. Among some memoirs of less note, numerous astronomic observations, and some mathematic disquisitions, we find a geologic tour through the south of Italy, by Pini; two cases of dropsy, cured by a fall, communicated by Zeviani; a description of a volcanic district, discovered at Bergamo, by G. Mairone da Ponte; Inquiries on the reproduction of animals of cold blood, by G. Baronio; on local and northern auroræ, by P. A. Bondioli; on the resistance of fluids, by V. Fossombroni; on the application of mathematics to music, by G. Dall' Olio; and the resistance of canals to the force of the water, by G. Fontana. On the

whole, this is, in many respects, a valuable and scientific collection.

. HOLLAND.

De Staatkundige handhaving, &c. The Solicitudes of the State for the Life and Health of its Inhabitants recommended and explained by Matthias Van Geuns, and translated from the Latin by H. A. Bake. Accompanied with some Account of the Author. 8vo. Amsterdam.—This work comprises three discourses of Van Geuns, pronounced in 1778 and 1787, on his dismissal from the rectorship. The two first have the following title: ‘*De Civium Valetudine Reipublicæ Rectoribus imprimis commendandâ* :’ the third, ‘*Oratio de Providentiâ Politicâ, uno maxime adversæ Civium Valetudinis Præsidio.*’ We notice the present work, not only to recall the recollection of some of our readers to these admirable discourses, but to inform others of their existence, and to add some remarks on the additions of the translator. The observations of M. Bake relate to the advantages of a medical police; the preference of different kinds of corn to potatoes, as articles of food; beer considered as a national beverage of the Dutch; the influence of tea and other warm infusions on the health of the people; the injurious effects of spirits, and the enormous consumption of spirituous liquors in the Batavian republic; the consumption of beer and wine compared with spirits and the quantity of grain consumed in the distilleries, with the deficiency of bread and beer, which is the consequence. Some valuable improvements in medical police are described in the conclusion, which have been, we apprehend, in part adopted.

Geneeskundige Verordeningen, &c. Medical Ordinances published by the Executive Power of the Batavian Republic. 8vo. Hague.—The melioration of the medical police, alluded to in our last article, appears in these new ordinances. They are five in number. The first directs, that the practitioners of every branch of medicine who purpose to settle in any part of the republic shall present their certificates of examination; and forbids the sale of secret remedies, or their advertisement in the public papers. The second establishes eight medical departmental commissions; and the third contains their instructions. The fourth consists of an appeal to the physicians and to the public to assist in the inoculation of the small-pox till the effects of the cow-pox are better established. The fifth prescribes the form of tables to be presented to government on the progress of inoculation.

Benedicti de Spinosa Adnotationes ad Tractatum theologico-politicum. Ex Autographo edidit, ac præfatus est, additâ No-

Notitia Scriptorum Philosophi, C. Th. de Murr. 4to, cum effig. Spinozæ. Hague.—These annotations have appeared in a French translation, which, however, is now very scarce. It is probable that Spinoza wrote the notes, as well as the tract, in the Latin language; and the present publication is said to have been taken from an authentic copy. The editor has added much interesting information respecting the portraits of Spinoza; the writings, which may assist his biographer; and his works, whether inedited or published.

Among the unpublished works, M. de Murr quotes an apology addressed to his *quondam* brethren, the Jews, in the Spanish language, entitled 'Apologia para justificarse de su Abdicación de la Synagoga*.' Another unpublished apology is in the library at Nuremberg, entitled 'Religion de l'Homme conduit par la Raison éternelle†; 484 pages in folio. The letter of Leibnitz to Spinoza is accompanied with critical and explanatory observations; and the *Notitia Opticæ promota*, mentioned in this letter, is here inserted in the text. The reply of Spinoza to Leibnitz is preserved in the library at Hanover; and some lines are engraved, as a *fac-simile* of the writing. The volume concludes with a list of publications relative to Spinozism, among which are the cabalistic fragments published by Ben David; but the editor proves this to be a supposititious work, meriting no attention. Spinoza was an obnoxious character, accused and punished for atheism. He was, however, by no means an atheist; and is said, at his trial, to have taken up a straw, saying, 'If there were no other sensible object in the world, this would prove the existence of a God.'

DENMARK.

Oekonomisches Handbuch für der Landmann und Gartenliebhaber, &c. The economical Manual of the Farmer and Gardener. By J. G. Bechstedt. Altona.—The author begins with an abstract of natural philosophy, in which he treats of the different species of soil, its cultivation, manure, the influence of the sun and moon on plants, air, water, vapours, fire, vegetation, &c.

The work itself is divided into two sections. The first treats of rural economy in general, of fallows, rolling, manner of tying the sheaves, sowing, cultivation and plantation of trees, inclosing ground, weeds, artificial meadows, planting forests, and of some useful economical plants, as saffron, woad, tobacco, flax, poppies, &c.

The second section treats of the cultivation of fruit-trees: but this part of the work is managed very carelessly: neither the

* 'An Apology in justification of himself, for having abandoned the Synagogue.'

† 'The Religion of Man under the Guidance of eternal Reason.'

farmer nor the gardener will derive any advantage from the author's remarks.

Quinti Horatii Flacci de Arte Poëtica ad Pisones Epistola, cum continuâ Exegesi selectis que Notis, adjunctâ Aristotelis de Arte Poëtica, Græce, cum Notis criticis, Latine cum exegeticis. Edidit L. Sahl. 8vo. Copenhagen.—Instead of a preface, the author introduces his work with a commentary on the epistle, in which he remarks that Horace considered poetry as a kind of painting, and that all his directions are founded on this principle. After the preface, we find the text of Horace divided into twenty-eight precepts, with a continued commentary, and a paraphrase, in bad Latin, divided like the text, and accompanied with notes such as might be expected from a monk of the fourteenth century. The text of Aristotle, instead of notes, is accompanied only with some various readings from Victorius, Reiz, Harles, &c. The author seems unacquainted with the labours of the English commentators. Sahl has published also a new edition of Brunck's Sophocles, in which the notes are greatly abridged.

Marci Antonini Commentariorum Lib. XII, Græce ad Codicum MSS. Fidem emendavit, &c. J. M. Schlitz. Antonini Textum Græcum, Interpretationem Latinam, et Lectionum Farietatem continens. Vol. I. 8vo. Sleswick.—This very critical edition has been amended, in consequence of the examination of many MSS communicated to the editor; viz. the Palatine, the Vatican, and some MSS containing fragments. Besides the extracts of Hoeschelius, which Casaubon employed, the editor has consulted five MSS in the Vatican Library, four in that of the Medici at Florence, one from Paris, one from Wolfenbützel. With respect to editions, he could not procure the second of Basle, 1568: but thinks that it exactly agrees with that of Strasburg, 1590. We then meet with the Prolegomena of Gataker and Casaubon, with the opinions of other authors respecting M. Antoninus. The commentaries will follow in a second volume: but we find, in the present, observations on the various readings, and on the opinions of learned authors.

Neue Danische Sprachlere, &c. A new Danish Grammar, for the Use of Germans; accompanied with a poetical Collection, and a Vocabulary, by L. H. Tobiesen. 8vo. Altona.—The bases of our author's work are the grammar of Abrahamson, published by Lange; and professor Baden's work on the Danish language, published in 1791. He has greatly shortened the former, and added a German translation of the rules, a list of synonyms, and a parallel between the construction of the Danish and German languages. The first volume only has appeared. The second will contain the collection and vocabu-

lary. We may add that M. Abrahamson has published a new edition of his grammar at Copenhagen, extended to more than seven hundred octavo-pages, containing the general principles of grammar, etymology, and syntax; a collection of German idioms and proverbs, with equivalent Danish expressions. The Germans, to repay the labours of these authors for their service, have published a grammar of their own language for the use of the Danes, at Hamburg, in 8vo.

Frankreich, &c. France in the Year 1803. 8vo. Altogether.—This collection has been published for some time, but only one volume has reached us; viz. France for the Year 1802, which concluded with some memoirs to assist the history of the late revolutions in Naples, and some letters from a German traveler in France. The articles of the present number, the first of the new volume, are, 1. Letters from an old man on the state of criminal justice; 2. On the finances of France, by Fievée; 3. Cuvier's account of the life and writings of L'Héritier; 4. Extract from a German traveler's letters; 5. Supplement.

SWEDEN.

Vetenskaps Journal, &c. A scientific Journal of Medicine and Surgery, published by S. Hedin. Stockholm.—One volume of this journal has appeared, with the two first sections of the second. We notice it, chiefly on account of one or two articles in the part of the second volume published, and to announce a work in which are occasionally inserted the memoirs of the Swedish physicians. The *Acta Medicorum Suecicorum* did not, we believe, extend further than the second volume; and numerous journals, some of which have been published by M. Hedin, have succeeded. The immediate predecessor of the present was entitled *Vetenskaps handlingar för läkare*. The articles we meaned to point out as interesting, though we cannot enlarge on them at present, are Schrege's 'Theory of the Placenta, and Nutrition of the Fetus;' Accounts of the very destructive 'Epidemic at Cadiz, Seville, &c.;' 'Attempts to prove that domestic Animals are capable of being vaccinated;' and 'Observations on a Disease resembling the Cow-Pox, which prevailed in 1801, in the Isle of Fuhner, among the Cows.'

Kongl Vetenskaps, &c. New Memoirs of the Academy of Sciences. Tome XXII, 4th Number; and Vols. XXIII and XXIV, 1st and 2d Numbers, from January to June of 1802. Stockholm.—The numbers are styled *trimestres*, on account of their being published every three months; so that four complete the annual volume. The last number of 1801 contained—1. The process used at Salzburg for bleaching and

dyeing cotton, by M. Schërbing; 2. Essays to determine, by astronomic and chronometric observations, the length of the Baltic, the true situation of the island of Gothland, and the longitude of many other places, by N. G. Schullen; 3. Statistic tables of Sweden, from the year 1772 to 1795 (8th number), by Nicander. One of these tables contains the number of persons who died in Sweden of different diseases, from 1775 to 1795: another, the number who have died in each district; and a third, the fatality of each disease in 10,000. The fourth article contains an account of some new Swedish lichens, by Acharius (the 8th number). These are the *L. bellimiflorus*, *parechus cervicornis*, *cariosus*, *muricatus*, and *bicolor*, which are described and engraved.

The king of Sweden has sent to the Academy the cabinet of natural history, hitherto kept in the castle of Drotningholm, which contains, among many of the collections of Hasselquist, a large Egyptian mummy.

The first number of the year 1802 comprises only three memoirs: 1. On the most suitable external form of cannons, to give an equal force and resistance to powder, by F. H. Chapman; 2. Observations on the morbus coxarius, by M. de Rosenkoeld; 3. Observations on the earth found at Ytterby (the yttria), by A. G. Ekeberg.

The second number contains, 1. Botanical observations on the *targionia hypophylla* L., by Sprengel de Halle; 2. Experiments made with the inflammable albuminous schists, to supply wood as a combustible; 3. Empyema, or observations on lungs wholly reduced to a purulent state, by Walbom; 4. Abstract of meteorological observations, made at Umea, in 1800, by M. Nazen; 5. Description of a kind of disease caused by the dust of the silk-worm moth—*bombyx processionea*. This disease has been observed by Linnæus, Fabricius, Bomare, Panzer, and Réaumur.

Bibliotheca historica Sueo-Gothica, &c. Historical Swedish Library, or a Catalogue of the printed and inedited Works; of Memoirs and Treatises relative to Sweden, accompanied with Notes historical and critical: by M. Warmholtz. 8vo. Upsal.—We have already remarked that fifteen volumes of this collection are in the library at Upsal, of which seven have been published before the present volume—the eighth. Eight years have elapsed since the appearance of the last; and we are indebted for the continuation to professor Aurevillius, of Upsal. This volume contains a catalogue of the works and writings relative to Queen Christina.

We find not only the substance of the different works, but a great number of fugitive pieces, discourses, letters, coins, manifestoes, poetical pieces, &c. The titles of the works are ac-

accompanied by bibliographic or critical remarks. There are two works by the count Bisaccioni, entitled *Commentario delle Guerre successe in Almagna*, Venice, 1634; his *Memorie storiche*, Venice, 1642; and a third, *Delle Historie memorabili de' nostri Tempi*, in ten volumes, Turin, 1653.—This author contends, with many others, that Gustavus Adolphus was not killed at the battle of Lutzen, but assassinated with a pistol-ball from behind by duke Albrecht de Saxe Lauenberg. The true reason of his animosity to the king is not known; for the story, that he once received a blow from him, does not deserve the smallest attention.

The account of the history of the Swedish war in Germany, by Chemmhus, is sufficiently interesting. The first volume appeared in 1648, at Stettin. The second was attributed, but without foundation, to the chancellor Oxenstierna. The third, fourth, fifth, and sixth, were discovered in MS in the royal library of Stockholm. The critical observations on these works are generally drawn from other authors.

Among the MSS, we can only notice the following:—1. The heroic Actions of Bernard, Duke of Weimar, by his Adjutant de Grün, collected by W. C. Zorn, of Blopsheim, in quarto; 2. *Annales Regni Sueciæ*, 1628-1639, in the Library of Skogkloster; 3. Neugebauerus *Diarium Obsidionis Bremensis*; 4. Exel Oxenstierna *Relatio de Administratione Regni sub minorenni Christina Reg. Ætate consignata*, 1544; from the Stockholm archives of state; 5. *Chronologia Danica inchoata a M. M' Petræo, deducta per C. Asladium, et ab Olao Wormio ad 1648 continuata*, in the library of the Academy of Upsal; 6. *Supplement ul D. Christina' memoirer foer Aeren 1681-1687*, by the author of this *Bibliotheca*. This supplement relates principally to the administration of the country, whose revenues were assigned to the queen, to the negotiations of Christina with the court of Sweden, &c.

Brefwexling. Correspondence. Vol. I, No. 1—5. 8vo. Stockholm.—Professor Giorwel, who, since the year 1746, has published many works on the history and literature of Sweden, seems to have resigned his literary career, and, from the year 1798, has published this collection, which he calls his last testament. The five numbers before us contain twenty-eight letters, which chiefly relate to the literature and history of Sweden, particularly during his own æra.

Among these, we find the letters of counsellor Warmholz, from the year 1750 to his death in 1785; of professor Linden, from 1763 to 1793; of the celebrated naturalist Linnæus; of bishop Ryzelius; of Dr. Balter; and of two under the fictitious names of Agrophilus and Urbicola.—The author's own letters are chiefly addressed to a friend in the country, and contain

many interesting accounts of the statue erected to Gustavus III; of the obelisk raised by that king to the citizens of Stockholm; of a monument in renown of the poet Kelgren; on queen Margaret of Navarre; on the character of Charles XII; on the Bibliotheca historica Sueco-gothica, the manuscript of which, consisting of fifteen folio volumes, has been sent to the Academy of Upsal. The last letters relate to the travels of the royal family, the death of the hereditary prince of Baden, and the genealogy of his house.

This amiable veteran will, we trust, continue his communications; and, as Sweden has for the last century been distinguished for its scientific communications, we trust it will not long be deficient in more strikingly elegant attempts in criticism and the belles lettres. Some dawns of more polished literature have appeared in the distribution of the prizes of eloquence, at the late session of the academy, when the first was decreed to M. Kegnér, for a discourse tending to prove 'that old age is not a state of privation and pain for man, but of enjoyment, with a change only of objects:' the first prize in poetry was allotted to M. Kullberg, for his poem on old age.

RUSSIA.

Taschenbuch, &c. An Almanack or Port-Folio for the Friends of German Literature in Russia. 8vo. Riga.—This *vade-mecum* of German literature is only a history of the order of St. John, taken from Vertot. We take advantage, however, of this work, to add some observations on Russian literature, extracted from the best sources, though we have not the volumes before us.—M. Karamsin, author of the Letters of a Russian Traveler, has published an *éloge* of Catharine II, for which he has been handsomely rewarded by Alexander, to whom it is dedicated: it is translated into German by M. Richter at Moscow.

M. Karamsin has also published a journal since 1802, entitled the Advertiser. It contains translations from the German, English, and French journals, with some pieces from the editor and his friends. Two numbers are published monthly, each of 100 pages. Two other journals are published at Moscow—'The political' and 'The literary News of Russia.' The first was only a translation of the Courier of Altona: but, since the year 1802, some pieces have been inserted from the Minerva of Archenholz and the Political Annals of Posselt. Of this, a number appears every month. The second contains translations from the ancient and modern languages, extracts, poetry, &c. Two sheets are published weekly.

Very lately, 2 vols. 8vo, by Ismailow, have been published at Moscow, entitled 'A Tour in Southern Russia.' It is said to be

written in the manner of Dupaty, and contains curious accounts of Kiow, Pultowa, Cherson, Ocksakow, Odessa, and Nikolaew; of the celebrated Pallas, the Crimea, Astrachan, the colony of Hernhutters at Sarepta, &c. It may be considered as a supplement to the Travels of Sumarakow in the Crimea and Bessarabia, translated into German by Richter, who means also to translate the present work.

M. Richter, since the beginning of 1803, has published a periodical work, under the title of Russian Miscellanies, which will appear in the German language at Leipsic, in four numbers. The first contains fragments of the poem of the Rosciad, by Cheraskow; 2. Popular Russian tales; 3. A particular report of the state of modern Russian literature, accompanied with observations and anecdotes; 4. Anecdotes drawn from the Russian history; 5. Extracts from the best foreign journals.

A superb work is expected to be soon published at Petersburg, at the expense of the emperor, entitled 'The Journey of the extraordinary Russian Embassy to the Ottoman Porte, in 1793, or a Collection of Letters from a Gentleman of Esthonia to one of his Friends at Revel, by the Counsellor of the College of Reiners.' 3 vols. 4to, with plates. It will appear in the German, and be immediately translated into the Russian language.

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